





John Arol



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THE
CRITICAL REVIEW:

OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the THIRTY-FIRST.

——— *Nothing extenuate,
Nor set down aught in malice.*

SHAKESPEARE.

*Ploravere suis non respondere favorem
Speratum meritis*———

HOR.

(1771 Jan-June)



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LONDON,
Printed for A. HAMILTON, in Falcon-Court, Fleet-Street.
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T H E
CRITICAL REVIEW.

For the Month of *January*, 1771.

ARTICLE I.

A General History of Scotland, from the earliest Accounts to the present Time. In Ten Vols. By William Guthrie, Esq. 8vo, 10 Vol. 2l. 10s. sewed. Robinson and Roberts.

FEW capital productions have been introduced into the world under more unfavourable circumstances than the work before us. In consequence of the jurisdiction, which the author is thought to have long exercised over his cotemporary writers, it is not improbable that many of those will now be too much inclined to depreciate his literary reputation. Such as may have formerly incurred the severity of impartial criticism, will arraign with pleasure the taste and judgment by which the demerits of their labours were determined; while even authors of acknowledged eminence, may, perhaps, indulge uncandid censure, and too invidiously aggravate the more inconsiderable blemishes, which are inseparable from the most perfect human productions. But it ought ever to be remembered, that, in judging of those literary publications which are calculated for the instruction of mankind, the smallest inclination to animosity is no less injurious to truth and justice than to the claims of ingenuity and learning.

We would not be understood, by these preliminary observations which candour has obliged us to suggest, as if we meant in the least to establish any undue prepossession in favour of the work before us. Our intention is only to obviate that resentment, to which the situation of the learned author might have rendered him particularly obnoxious.

Besides the circumstances of a personal nature, which may affect the character of the present publication, there are other considerations arising from the subject, which may also conspire to influence it. An author who writes the General History of Scotland, is, perhaps, more liable to an injurious charge of partiality, than the historian of any other country. The frequent wars which were anciently maintained betwixt England and Scotland, their mutual rivalry for antiquity and glory, and the opposite claims of superiority and independence, which have been so warmly agitated by both nations, afforded the strongest incitement to a contradictory representation of facts that the sentiments of public honour could inspire. Both likewise abounded in historians, of whom many were actuated with all the prejudices of their respective countries. Through the various glosses of misrepresentation, however, the footsteps of truth may still be ascertained in this province of history, where they are not obliterated by time; and even the literary opponents, like the reciprocal ravagers of the once hostile nations, have transmitted to posterity incontestible monuments of the transactions which they laboured to disguise.

Having said thus much in general of the prejudices attending the work before us, we must acknowledge, that the author has acquitted himself with such perspicuity and regard to truth, as do honour to his historical abilities. He has availed himself of all the information to be collected from the Scotch and English historians, which he every where exhibits with fidelity. The arguments he adduces for the determination of many doubtful facts, are solid and decisive; and he throws a clearer and more satisfactory light on several important transactions, than we meet with in any other individual writer on the subject. We do not find, through the whole of the work, that he once either violates the truth, or sacrifices the candour, of a faithful and impartial writer; and his relation is supported, not only by the most authentic documents of the Scottish annals, but also by the most approved historians of our own country.

Mr. Guthrie, in conformity to preceding historians, begins his account of the regal government of Scotland from Fergus the First; though we know not whether he is any advocate for the authenticity of the forty-four kings, whom later critics have considered as fabulous. It would be foreign to our purpose to enter into the merits of that controversy; and therefore we shall only observe, that whatever reasons may be alleged for disproving the actual existence of those kings, the transactions of that period, as generally related, are, we think,

mitted with great propriety into a General History of Scotland. It may be urged in their favour, that they betray nothing of that romantic extravagance which is the usual characteristic of fabulous relations, and that the presumption against them amounts only to such a degree of plausibility as can barely justify historical scepticism.

A similarity in the names of places has involved the writers of the English and Scotch annals in a confusion, which affects the history of the earlier periods in some material circumstances, and has particularly obstructed the precise ascertainment of the ancient boundaries of both kingdoms. The author of this work, to the no small honour of his industry and discernment, affords us several judicious remarks, towards acquiring a more satisfactory idea of the former political dependency of Galloway, or Galloway, than is to be obtained from other writers. In regard to the Lothians, however, there is reason to apprehend, that the opinion, which he has adopted from Camden, Usher, and other respectable antiquarians, is founded upon an error on which the testimony of many historians have conferred a prescriptive sanction. The anecdote to which we allude is, that the Scots are said to have obtained possession of the castle of Eden, or Edinburgh, only in the reign of Indulf. In order to determine this fact, we shall have recourse to the evidence of some ancient writers, from whence, we are of opinion, it will clearly appear, that by Eden and the Lothians, are not to be understood Edinburgh and the Lothians in Scotland, but a town and country of those names, within the borders of England. We shall first quote a translation of Mathæus Florilegus, from whom the above anecdote is taken, 'Edgar, says he, gave to Kinedus king of the Scots, a hundred ounces of the purest gold, &c. Moreover, he gave to the same king the whole country called Lothian, upon condition, that every year, on their festivals, when the king and his successors should wear their crowns, the king of Scotland should come to court, and celebrate the holidays cheerfully along with the other princes of the kingdom. The king besides gave him several houses on the road, to accommodate him and his successors in going to, and returning from, the festivals; which remained in the possession of the kings of Scotland till the time of king Henry II.' It is certain, that the country, of which Henry II. divested Malcolm, was Northumberland, Cumberland, and Westmoreland; and it is no less certain, that these countries are often mentioned by historians, under the names of Lothian, the province of Loid, and county of Loudon. John, prior of Hexham, relates, that David, king of Scotland, on the death of his son Henry, earl of Northum-

berland, ' immediately led forth Malcolm, the eldest son of that prince, as yet a boy, and appointing earl Duncan his tutor, ordered the young prince to be conducted through all the provinces of Scotland, and proclaimed heir of the kingdom. But the king himself, with the younger son, William, came to Newcastle, and receiving hostages from the nobles of Northumberland, brought them all in subjection to the youth.' The same transaction is thus related in the Chronicle of Normannia. ' Melcholt, the eldest of them, got the kingdom of Scotland, and his brother William the county of Lothian.' In the Chronicle of Nicholas Trivet: ' The grandfather appointed Malcolm, the eldest of the children, to be his successor, and made the other earl of Northumberland.'

Many ancient historians, as Wikes, Hemmingford, Brompton, and Trivet, mention the provinces of which Henry II. unjustly deprived young Malcolm, by the names of Northumberland, Cumberland, and Westmoreland; or relate, that Henry resumed from Malcolm the towns and forts in those provinces; such as, Newcastle, Carlisle, and Bamburgh. Matthew Paris, Diceto, the Waverleian Annals, and Matthæus Florilegus, in speaking of these transactions, mention the towns by the same names with the former writers, but they call the provinces themselves by the denomination of the county of Lothian. It is evident therefore, that the county of Lothian is placed by them farther south than the Lothians in Scotland; for Malcolm neither resigned that part of the country, nor had Henry any title to demand it.

In the Saxon Chronicle of the year 1091, Lothene is said to be in England; which the interpreter, nevertheless, understands of the Lothians in Scotland; though, from another passage in the same Chronicle, it appears, that they were different countries; for, according to that chronicle, Lothene has for a bishop a person named John; whereas there never was any bishop in the Scotch Lothians before the time of Charles I.

It is universally acknowledged, that in 1091, Malcolm III. of Scotland, and William II. of England, met on the borders of their kingdoms in Lothene, or the Loudon province: but the authors of the Waverleian Annals, and Saxon Chronicle, say expressly, that the Lothene, there mentioned was not in Scotland, but England. Ordericus Vitalis plainly intimates, that the place of congress was on the south bank of the river Huma, or Eden, near the Solway Frith.

Upon the whole, it appears incontestible, that by Eden and the Lothians, in ancient writers, are meant not Edinburgh, and

and the Lothians in Scotland, but a town and country in Cumberland, which formerly went by these names.

We have been the more particular in endeavouring to elucidate this point, as the mistake which has occasioned our remark, is prevalent among writers of the best authority, and as it has been adopted by an author of such extensive and accurate information as the historian with whom we are now engaged.

The improbable relation of preceding writers, respecting the total extermination of the Picts by Kenneth, surnamed Mac-Alpin, is very justly rejected by our author.

'This period is generally fixed upon as the end of the Pictish government in Scotland; but to imagine that Kenneth exterminated the whole race, is not only absurd, but contrary to the plainest evidence; for the Picts are expressly mentioned by old writers, as a people existing three hundred years after this time. Such a massacre would have been as impolitic as infernal; nor do we meet with any well attested accounts in history of a numerous people, like the Picts, being totally and finally extirpated. The most probable opinion seems to be, that the Scots becoming masters of Pictland by conquest, their language superseded that of its old inhabitants; but we cannot allow that the bulk of the nation are composed of the descendants of those conquerors. The history of almost every country in Europe proves, that the victors impose their own names upon their conquests; that of Gaul, for instance, being changed into France, from its being conquered by the Franks.'

The alteration in the succession to the crown, established by Kenneth III. is an event of great importance in the history of Scotland; and we regret, with our author, the silence of historians, in regard to the measures which were pursued for the accomplishment of that great innovation.

Our author's remarks on the extraordinary liberality of Malcolm, the son of Kenneth, as represented by former writers, are full of the soundest reasoning; and serve not only to refute an important error in history, but to throw new light on the commencement of hereditary succession to private property in Scotland.

'When the history of Malcolm is duly attended to, he well deserves the name of the legislator of Scotland; and he was, perhaps, the greatest prince who ever sat upon that throne, not even excepting the first Bruce. Having with wonderful courage and perseverance cleared his dominions of their barbarous invaders, he applied himself to the arts of peace; and we shall, in the Ecclesiastical History, take notice of the great

things he did for the church. Lawyers and antiquaries are divided with regard to the antiquity of the feudal law in Scotland; and some have gone so far as to say, that it was unknown even in England before the time of the Norman Conquest. As I am extremely clear that the constituent parts of the feudal law were known not only to the Saxons, but to the Danes, and other northern nations, I can see no reason for supposing it to have been unknown to Malcolm and his people; and I am of opinion with those lawyers who think that it was imported thither by Fergus, commonly called the second. But whether the *Regiam Majestatem* of Scotland (so called from its first two words) which contains the code of the ancient Scotch law, was borrowed from the English, is a question that belongs more properly to a lawyer than a historian. That it is of great and undoubted antiquity, is not disputed by any; and that it is not later than the time of king David the first or second: so that it is at least a record of the highest authority. It was published by the learned Skene, who was the greatest antiquary in those matters that Scotland ever produced, and approved of by parliament in the reign of James the third. Prefixed to it are the laws of king Malcolm, approved of by the same authority; and in the first chapter of those laws, which treats of ward and relief, we read as follows: "King Malcome gave and distributed all his lands of the realm of Scotland amongst his men; and reserved nathing in propertive to himselfe, bot the royall dignitie, and the Mute-hill of Scone; and all his barons gave and granted to him, the warde and relief of the heir of Ilk-Baron, quhen he should happen to deceis, for the king's sustentation."

'The Scotch historians have blamed Malcolm for this liberality; and some have imagined that before this time the king held all the lands in Scotland in fee. It is easy to prove, from the English history, that the Saxon holdings in England by the thanes were strictly feudal; and as the word Thane occurs in the Scotch history, at the same time, there can be no reason for doubting that the same constitution prevailed there. A thane sometimes had a grant of lands for a certain term, at the expiration of which it might be renewed by the king; sometimes he held it for life, and at his death, the king might continue it to his son: so that, in one sense, during a long reign, the greatest part of the lands in the kingdom might lapse to the crown. About the time we now treat of, the feudal constitutions began to favour hereditary right, and property to be more fixed in families; nor was there any wonder if a prince, who, like Malcolm, had been so well served by his subjects, gave them a perpetual right to the lands which
they

they had held so precariously before : but it is absurd, and against every evidence of history, to think, that the king did not reserve his demesne lands, which were to support his family and household ; and that he had no other sustentation than wardships and reliefs. We meet with charters of large grants made, after this cession, by Malcolm and his successors. Upon the whole, the law published by Skene, and here repeated, must either be spurious, or imply the meaning I have given it. As to the reservation of the Mute-Hill, it was perhaps, a form which arose from customs that cannot now be accounted for.'—

' Boece and Buchanan inform us, that Malcolm stained the latter part of his reign with avarice and oppression, occasioned by his own generosity in granting away his lands, as we have already seen. Though we have endeavoured to explain this fact, yet it is so express, and the evidences for it are so stubborn, that many readers may require a farther illustration. For my own part I cannot be easily persuaded, that a prince of such abilities, both civil and military, as Malcolm certainly possessed, could be guilty of an act of such insane generosity, as our historians have represented this cession to be. I shall therefore strengthen what I have already said by an additional conjecture, which, I hope, will appear rational and natural. Kenneth, the father of Malcolm, had, with great difficulty, fixed the succession of the throne in his own family, by an act of the states ; to which so little regard was paid after his death, that two princes succeeded to the crown upon the principles of the old constitution. Malcolm, by his amazing abilities and good fortune, conquered both those princes, and put an end to their reigns by their deaths ; but he no sooner mounted the throne than he found it shaken by the most formidable prince then in Europe, who was master of England, Denmark, and Norway, countries the most contiguous to his own kingdom. The good fortune of Malcolm still continued : he had the glory of defeating his warlike enemies, and of establishing his throne in tranquillity. Was it not then natural for his subjects who had served him so bravely, to demand for themselves the same privilege which they had so generously granted to him ? I am obliged to speak in those terms, because the alteration of the succession can admit of no other. Did not sound policy require, that after the crown was rendered hereditary, private estates should become so likewise ? Had not this alteration taken place in the latter case, a king of Scotland, in less than a century, must have been despotic, and consequently his people slaves.

‘ Upon the whole, therefore, I must consider this step in a light very different from that in which it has been hitherto represented; and that it rose from a pact either express or understood, between the king and his nobility. The only difficulty now remaining, therefore, is, how the king came to be so imprudent as to dispose of all the lands in his kingdom. I have already, in part, given my opinion on this head; which is, that he reserved his demesne lands, and only granted away the estates that were already in possession of the great landholders; which, together with the reservation of wardships and reliefs, and other advantages annexed to the royal authority, he might have thought sufficient for maintaining the dignity of his crown and station. Perhaps he was mistaken; and from the words of Fordun he very probably was. Some of the great landholders might claim some of the demesne lands as being within their grants; and perhaps the king might resume some of their estates as being part of his demesne; which might give occasion to our old historian to insinuate that he revoked his grants. I shall finish what I have to say on this important subject by observing, that when the English historians tell us that William the Conqueror granted to his followers all the lands of England, the demesne lands are never understood to be comprehended in that grant.’

We cannot take our leave of the earlier period of this history, without acknowledging the great attention of the author in fixing the date of transactions; an important circumstance, and what required no slight investigation, as the older writers are extremely defective in point of chronology.

Mr. Guthrie appears to be of opinion, that the feudal law subsisted in Britain, even previous to the Norman conquest; and it must be owned, that such an allegation is strongly countenanced by many facts. For the enormous power of the chieftains, which is incontestible from history, by whatever denomination we distinguish it, seems clearly to evince the existence of a vassalage, similar in all its effects, to what is generally supposed to have been introduced at the memorable era abovementioned.

Amidst the almost continual scenes of foreign wars and intestine broils, which this history exhibits to our view, it is with pleasure that we turn our eyes to a period which gave commencement to the arts of peace and civilization. This auspicious epoch is in the reign of Malcolm Canmore. Mr. Guthrie, with the veracity becoming an impartial historian, attributes this glorious dawn of national reformation chiefly to the influence and extraordinary virtues of queen Margaret, a lady of the royal line of England, and sister to Edgar Atheling; who

who merited, as she obtained, the name of Saint, more than any that ever was canonized.

• The establishment of peace between Malcolm and William, introduced a total alteration of manners among the Scots. Many causes contributed to this; but the chief was the excellent disposition of Malcolm's queen, the pattern not only of piety, but politeness, for that age. The next was the great number of foreigners who had settled in Scotland; among whom, if I mistake not, were some French, as Malcolm, by his differences with William, became the natural ally of the French king, who, we are told, furnished him with some auxiliaries. The third cause I shall mention, was the fair opportunity which the new-established peace offered to Malcolm, for softening the natural ferocity of his subjects. As to Malcolm himself, the prodigious devastations which he carried through England, shew him to have been, by habit, a barbarian; but his after-conduct proves him to have been endued with all the qualities befitting a great prince.

• During Malcolm's absence in England, his excellent queen chose Turgot not only for her confessor, but her assistant in her intended reformation of the kingdom. She began with her own court, which she new modelled, by introducing into it the offices, furniture, and modes of life, that were usual among the more polite nations of Europe. She dismissed from her service, all who were noted for immorality and impiety; and she charged Turgot, upon pain of her displeasure, to give her his real sentiments upon the state of the kingdom, after the best enquiry he could make. Turgot's report was by no means favourable to the reputation of the Scots. He informed Margaret that faction raged among the nobles; rapine among the commons; and incontinence among all degrees of men. Above all, he complained of the kingdom being destitute of a learned clergy, capable of reforming the people by their example and doctrine. The queen was not discouraged by this report, and soon made her husband sensible how necessary it was for his glory and safety, to second her efforts for reforming his subjects. She represented to him particularly, the corruption of justice, and the insolence of military men; and found in him a ready disposition for reforming all abuses. He accordingly began the great work, by setting the example in his own person, and obliging his nobility to follow it.'

The rise, progress, and various fluctuations, of the pretensions of the English crown to the superiority of Scotland, are related by our author with great precision and fidelity. This celebrated contest, which involved both nations for ages in all the horrors of war and devastation, presents us with the
most

most obstinate conflicts betwixt ambition and independence that are to be found in the annals of human kind. A regard to truth obliges us to affirm, that this claim of superiority was totally unjust and chimerical. No fact in history is more certain, than that the homage, stipulated to be paid by the Scotch to the English crown, was only for the lands possessed by the former in England; in the same manner as the latter did homage to the kings of France for their Norman inheritance. In both cases the independency of their crowns remained still inviolate and unaffected. Groundless and absurd, however, as this pretension was, it but little excites our indignation, in comparison of the almost unparalleled violations of justice, honour, and humanity, so conspicuous in the conduct of Edward I. Though, in other respects, we shall ever admire the warlike virtues of our glorious Henrys and Edwards, who maintained this famous pretension; we must, at the same time acknowledge, with approbation, that invincible spirit of liberty, which inspired the resistance of a free and magnanimous people. The following extract from a letter, sent by the Scots to the pope, in the time of the great Bruce, and which is inserted in a note in this history, will sufficiently justify our application of the high ideas of patriotism and public liberty, displayed by them at that critical period, to the sentiments of the nation in general, and not of a few individuals. The passage is extremely remarkable, and runs in the following terms.

• From these innumerable evils, by the assistance of him who binds up and heals the wounded, are we delivered by our very valiant prince, king and lord, Robert, who, in delivering his people and inheritance out of the hands of their enemies, as another Maccabee or Joshua, chearfully underwent troubles, toils, hardships, and dangers; whom also Divine Providence, and the right of succession, according to our laws and customs, which we will maintain to the utmost, and the due consent and assent of us all, have made our prince and king. To him, as the deliverer of the people, by preserving our liberties, we are bound to adhere, as well upon account of his right, as by reason of his merit, and to him we will adhere: but if he desist from what he has begun, and shew any inclination to subject us or our kingdom to the kingdom of England, or to the English, we will use our utmost endeavour to expel him immediately, as our enemy, and the subverter of his own and our right, and we will make another our king, who is able to defend us; for so long as an hundred Scotsmen remain alive, we will never be subjected any manner of way to the domination of England.

From

From this important part of our author's subject, we shall extract his account of Bruce, and the tragedy of the celebrated Wallace.

' All Edward's plausible arts could not disguise his true intention from Bruce, who was then a young man of greater vivacity than experience ; but having been bred under a versatile father, he knew how to conceal his sentiments, whatever were his feelings. Through all the fondness which Edward expressed for his person, he found him full of distrust and jealousy at the bottom ; and he knew that it was owing to that king's management that he had been left out of the commission for settling the affairs of Scotland. Edward, however, with all his discernment, did not see the extent of Bruce's genius, and considered him only as a sprightly young nobleman, over whom he must hold a firm and watchful hand. He had claimed Bruce's castle of Kildrummey, as belonging to the royalty of Scotland ; and the latter knew not how to evade the demand, but by delivering his countrymen from the chains they were now submitting to wear. He was well qualified for this arduous undertaking. To a mind enterprizing, intrepid, and persevering, nature had added in Bruce a vigorous constitution, capable of bearing the extremes of cold, hunger, and fatigue. Being a complete master in the exercise of his arms, he was well fitted to command detached parties ; and his genius was so fruitful in resources, that he afterwards rose greater from every defeat he sustained. He had received an excellent education, for the times in which he lived, and therefore we cannot suppose him insensible of the glory due to the Greek and Roman patriotism ; and he had a particular passion for supporting the antiquity and independency of his own country.

' Cumming the regent, surnamed, from his complexion, the Red, had acquired great reputation while he was at the head of affairs in Scotland ; but, though brave in person, and able in council, he had not the heroic disposition of Bruce, the glory of his country being but his second consideration ; and, for that reason, he never had been cordially trusted by Wallace. Seeing himself divested of power, he could not, however, forbear dropping some expressions of discontent against Edward, which were carried to Bruce, who immediately resolved, if possible, to bring Cumming into his views. A tragical incident for Scotland, which happened at this time, promoted their union.

' Wallace still remained proscribed, and the connections between Edward and the king of France were become now so strong, that he had no foreign country in which he could serve
Scot-

Scotland by fighting against the English. After the publication of Edward's pardon, he seems to have been deserted by all his followers, excepting a few, with whom he wandered from place to place, till at last he came to Glasgow, where he was betrayed by Edward's new favourite, Sir John Menteith, of whose apostacy Wallace very probably was ignorant. Menteith delivered him up to Aymer de Valence, the English governor in those parts, who sent him prisoner to London. The roads through which he passed were lined with spectators, whom he often filled with terror and dismay, sentiments now turned to pity and admiration. Upon his arrival at London, he was lodged in a house in Fenchurch-street; and Edward, as thinking himself now the immediate sovereign of Scotland, gave orders for his being tried in Westminster-Hall, to which he was conducted, wearing a crown of laurel on his head by way of derision, and placed upon a seat of eminence in the court. This unmanly treatment is recorded by English historians; but it did not prevent Wallace from making a vigorous defence. He pleaded not guilty to his indictment, and challenged the crown-lawyers to produce a single instance in which he had acknowledged Edward to be the lord-paramount, far less the natural sovereign, of Scotland. As to the intentions of the Scotch nobility and nation, of accepting Edward for their king, and Englishmen for their governors, it had not yet been carried into execution, and therefore could not legally affect Wallace. His plea was over-ruled, and he was condemned to suffer the death of a traitor, according to the English law, which, to the eternal infamy of Edward, was inflicted upon him, and portions of his body were dispersed through different cities of Scotland and England. Thus died one of the best patriots, and greatest heroes, any age can boast of. His memory had the singular good fortune, even in those unpolished times, to be celebrated in an ode, which, for elegance of style and beauty of composition, would do honour to the Augustan age, and if equalled, it never yet has been surpassed.

In treating of the reign of Bruce, the learned historian has chiefly followed the authority of Barbour, a writer who flourished under the immediate successor of that monarch, and must have had the best information concerning the transactions he relates. This valuable chronicle is the more entitled to our attention, as it has been unaccountably overlooked by other historians. It is wrote in verse, a mode of composition extremely prevalent among the annalists of those times, and what ought by no means to derogate from its authenticity, of which there is the strongest reason to be satisfied. The re-
public

public of letters, therefore, is indebted to Mr. Guthrie, for introducing to its more particular observation an author, who so fully relates the memorable achievements in that struggling period of the Scottish history; and it is still farther indebted to the industry exhibited in his researches, for an authentic copy of the charter of Renunciation, granted by Edward III. to Robert I. of Scotland. This is a record of the utmost importance to history, as the tenor of it had not only been grossly misrepresented, but even the existence of it questioned by several prejudiced writers. The copy here produced is an original duplicate, which had been deposited among the archives in the metropolitan church of Glasgow, from whence it was removed by archbishop James Beaton, to avoid the fury of the reformers, and deposited in the Scotch college at Paris, where it still remains, together with an exemplification of the letters patent, granted to the lord Henry Piercy, and William de la Zouch, to swear to the observance of them in Edward's name. This authentic charter is as follows.

“ To all the faithful in Christ, Edward, by the grace of God, king of England, lord of Ireland, and duke of Aquitaine.

“ Whereas ourselves, and some of our predecessors, kings of England, have endeavoured to obtain the rights of the dominion, and superiority of the kingdom of Scotland; and have thereby occasioned most grievous, dangerous, and long wars between the two kingdoms of England and Scotland: We therefore, considering the slaughters, butcheries, crimes, ruin of churches, and innumerable mischiefs those wars have brought upon the inhabitants of both kingdoms, as also the good and mutual advantages that must needs accrue to both kingdoms, when fastened together by the solidity of a perpetual peace, and thereby more firmly secured, both within and without, against all rebels and rebellious designs; by the common counsel, assent, and consent of the prelates, earls, barons, and commons of our kingdom, assembled in parliament, will and grant, for ourselves, our heirs, and successors, That the kingdom of Scotland, according to its true marches, as they were understood and settled in the time of the late Alexander king of Scotland, (of worthy memory) remain for ever to the most magnificent prince Robert, by the grace of God, king of the Scots, our illustrious ally, and most dear friend, his heirs and successors, divided from the kingdom of England, so as that it may remain entire, free, and quiet, without any subjection, servitude, claim, or demand whatever: and whatever right we or our predecessors did, in past times, ask or pretend to in the kingdom of Scotland, we hereby renounce
and

give up, for us, our heirs and successors, to the said king of Scotland; as also all obligations, agreements, or compacts, made by or with any of our predecessors, at any time, concerning the subjection of the kingdom of Scotland, or its people, made by any kings, ecclesiastical inhabitants or laics, of the kingdom of Scotland itself. And if any letters or charters, instruments or documents, concerning those obligations, agreements, and compacts, shall be found, we will, That for the future they be accounted as cancelled, unauthentic, void, and of no value or moment. And for the more full, peaceable, and faithful observance of the premises, in all times to come, we have given, by others our letters-patent, full power and a special mandate to our well-beloved and trusty Henry de Piercy, our cousin, and William la Zouch de Asheby, or either of them, to swear upon our salvation for the performance of the same. In witness whereof we have ordered these our letters patent to be made out, dated at York, the first day of March, in the second year of our reign, by the king himself, and council in parliament."

A renunciation so voluntary and solemn, ought certainly to have transmitted an inviolable obligation to the latest descendent of the contracting power. We could almost wish that the infraction, which soon followed, had never been recorded in the page of human annals: but it is the prerogative of history to hold forth the splendid crimes of insatiable ambition, as well as the virtues of princes, that succeeding ages may be taught to reverence those sacred compacts which constitute the basis of all political society and public faith; and the violation of which we must view with horror, even in monarchs otherwise of the most exalted and illustrious characters.

[*To be continued.*]

II. An Historical Essay on the English Constitution. 8vo. 4s. sewed. Dilly.

THE author of this Essay is a warm friend to the rights of mankind; but he hath not betrayed a zeal without knowledge. Learning, impartiality, reason, and truth, force of argument, and perspicuity of style are his characteristics, as a writer.

His grand object in this book is to recommend the renewal of annual parliaments to the people of England. Annual parliaments were essential to our primitive, and pure constitution; to the disuse of them our author chiefly attributes our political and civil corruptions; and their revival, alone, he thinks, could restore true liberty, peace, and security to the nation. 'Where

annual election ends, there slavery begins.' This is his motto, and the maxim which he repeatedly inculcates.

We owe the most generous and comprehensive plan of freedom that human nature could devise, to our forefathers the Saxons, who introduced it into Britain about 450 years after Christ. It is instructive (because it mortifies human pride) to reflect that this excellent form of government was established in our island above 1300 years ago, by a people whom the ancient Greeks and Romans would have stiled barbarous, and to whom we often, perhaps, rashly apply that epithet; though, according to our ingenuous author, we are indebted to them for all that is beneficial to society in our present civil and political system; for all that has been the envy of our neighbours, and the admiration of ages. The alterations which their policy has undergone, and the additions which have been made to it, he is so far from allowing to be improvements, that he deems them oppressive and tyrannical.

However highly we may prize the English constitution, it is, in some measure, always at war with itself: it is actuated by two jarring principles. In the times of the Saxons it was calculated to make every member of the community equally free and happy. William of Normandy gave it a very different form, and modelled it for despotism. It yet retains the generous spirit of the old Saxon, and, in our author's opinion, the ferocity of the Norman tyrant. To this political dissonance, so apt to perplex and confound the theory of the statesman, we may partly ascribe the remarkable revolutions which have happened in our government; and to the same cause this gentleman attributes the many disputes which yet arise in England, concerning the rights of the people, and the power of the crown.

We shall now epitomize his account of our form of government under the Saxon heptarchy, when England was divided into seven sovereignties; and of their union into one kingdom under Alfred the Great.

Seven tribes of Saxons arrived in Britain about the same time, under as many leaders. But as they all intended to establish the same form of government, their political institutions are to be considered indiscriminately.

As they conquered the country, they divided it into small parts; each of those parts they called a tithing. In every tithing they established a government, which was no doubt the same as that under which they had lived in their mother-country; and the same which is used in our corporations at this day. They had two sorts of tithings; one called a town tithing, and the other a rural-tithing; the one is expressive of a
town

town having such a number of inhabitants as to make a tithing of itself ; and the other of a tithing situated in the rural part of the kingdom.

The internal police of the whole country was vested in the inhabitants of the respective tithings, who annually elected their magistrates. And the right of election was placed in every man who payed his shot, and bore his lot.

The principal officer of a tithing was vested with the executive authority of the tithing. They had likewise a legislative authority, and a court of law in every tithing ; both which were created, as well as the principal officer, by the elective power of the inhabitants of the little district.

The executive and legislative authority in a tithing was established but for one year. The principal officer of each tithing had the whole care of the interest of the people of the tithing vested in himself alone, in every matter that respected their connexion with the higher orders of government : for these tithings were the root from whence all authority in the state sprung.

The first connexion the tithings had with one another was to form an establishment for the military defence of the country. For this end a number of these tithings were united. This union necessarily created a larger division of the country, which was called a wapontake, or weapontake. Here likewise they established a court of council, and a court of law. In the court of council the chief magistrates of every tithing assembled to elect the officers of the militia, and regulate other military matters. The court of law was to enforce these regulations within that jurisdiction.

The last division which they made of the land was composed of a certain number of wapentakes : they called it a shire, or one complete share, or division of the country. This division completed their system of internal police, by uniting all the tithings within the shire into one body, subject to such laws and regulations as should be made in their shire-gemots, or shire-parliaments.

The members that composed the shire-gemot were still the chief officers of the tithings. It was in this shire-gemot where the great officers of the shire were elected. We must here observe that among the old Saxons there were many titles which belonged to their superior orders of men ; but they were only titles of office, and not personal titles of honour : when the office by which the title was held was abolished, the title vanished with it.

The chief officer of the shire-gemot was vested with as high a jurisdiction in the shire as the king in the kingdom. He was vested with the executive authority, and was commander

in chief of all the militia. They had likewise a court of law, called the shire-court. These divisions in the land may be termed the skeleton of the constitution.

We may consider each shire as a complete government, furnished with a civil and military power. The expence attending each government of a shire was merely local, and confined to the shire, which was supported by taxes charged upon the people by the shire-gemot, with the assistance of certain lands appropriated to that purpose, which was a distinct thing from a national expence, and never brought to the national account.

The kingdoms of the heptarchy were formed by the Saxon leaders, and their followers, upon the same principles which they used in every other establishment. Let us suppose that one of these kingdoms consisted of five shires: then the chief magistrates of all the tithings within the five shires were deputed to compose this parliament. It must be remembered that there was one chief magistrate in every tithing. The constituent parts of this legislative authority consisted of two bodies of men, which respectively represented the inhabitants of the towns, and the inhabitants of the rural parts, or tithings of the kingdom. The majority of voices in this assembly always bound the whole, and determined for any measure that was supposed conducive to the good of the whole combined body. Every member of parliament was elected by virtue of his office, which was that of chief magistrate of a town or rural tithing; to this office he was annually elected. Hence the people delegated their power to their parliamentary representatives only for one year; and hence it was not in the power of the king to continue the same parliament for a longer time.

One of the seven kings of the heptarchy was always chosen generalissimo over the whole body; and they appointed him a standing council of a certain number of deputies from each state, without whose advice and concurrence, it is probable, he could not act. Those deputies, who composed this great standing council, were appointed to their trust by the joint consent of the king and parliament of the little kingdom from which they were sent. This council was the origin of our house of lords.

After the Saxons had made a conquest of England from the Britons, they began to quarrel among themselves which of the seven kingdoms should be the greatest. This dispute they carried on with various success for many years; till they were, at length, happily united into one kingdom under Alfred, the most virtuous, and greatest prince that ever filled the English throne.

After the union of the seven kingdoms a reduction of members to serve in parliament became absolutely necessary; because it was impracticable for all the members to attend in one parliament that used to attend in seven, without such anarchy and confusion as must counteract the very end of their meeting.

In the new-modelled parliament under Alfred, representatives for the town-tithings were retained, but none for the rural tithings were admitted. Instead of the representatives of the rural tithings two new bodies of men were substituted. The first were the members of the great council of the nation, who, as hath been observed before, attended the generalissimo under the heptarchy, and were now incorporated as a distinct branch of the parliament, under the monarchy. Shire elections were likewise constituted for two members to represent a shire; and every town tithing, or borough, formerly represented by one, sent two members to the general parliament. The great council, or the barons of the realm, were created by the mutual consent of the king and parliament; and the knights of the shires, and the burgeses, were elected by every inhabitant of the shires and towns who payed his shot and bore his lot.

There were three things essential to Saxon policy, which they applied in every case where a combined interest was concerned; and these were, a court of council, a court of law, and a chief magistrate. The same establishment held good in the administration of the government of the whole kingdom; for the high court of parliament was the court of council; the king's court was the court of law; and the king was the chief magistrate. The only difference betwixt the king and an inferior chief magistrate was in the circle and duration of their authority; the trust of the one was annual, and confined within the walls of his own city; that of the other was for life, and extended over the whole kingdom.

Thus our Saxon forefathers bade the fairest of any men to obtain a government formed upon the principles of wisdom; and their high sense upon this matter is most emphatically expressed by the name they gave to their parliament; which, as hath been said, they called the wittena-gemot, or an assembly of wise men.

We have made this abstract of our author's account of Saxon government, as it is the grand object which he has in view in most of his arguments, and as he thinks it the birth-right of Englishmen, who have always been injured in proportion as it has been violated.

This admirable constitution received a desperate wound from William of Normandy, of which, in this gentleman's opinion, it is not yet recovered. We shall inform our readers, in his own words, how much we, as well as many other states, have been obliged to priests for political favours.

‘ Before I proceed to observe the destruction that was made in the constitution, or mode of government, by the fatal union of the church with William of Normandy, I must not forget to take notice, that I have not given the clergy a place in the Saxon parliaments; because they were foreign to the original institution, and only grafted themselves upon it, after it was established in England. But as they afterwards obtained so considerable a share, both in the legislative authority, and the administration of the government, it may not be amiss, to give some account how they came by it.

‘ The Roman pontiff had already extended his plan of church power, to a great degree; and the nature of the government introduced into Europe, by the northern nations, greatly contributed to his success. All history is full of the dreadful consequences, that have attended the baneful influence, which every religious hierarchy hath always had, upon the bulk of mankind. And, a government, founded upon the elective power of the people, where their favour was the high road to riches, power, and grandeur, gave a fine opportunity to such an artful, designing set of men, by their intrigues, and influence, to procure themselves, or their devotees, to be elected into the chief magistracy of the towns, and country divisions. By this means they possessed themselves, in a great measure, of the legislative authority; and consequently became, in proportion, masters of the state. For whoever is master of the legislative authority, in any state, is undoubtedly master of that state.

‘ Having thus taken possession, as it were of the mansion, they were not long before they began to plunder it. However, they first established, and secured, the power of the church, by a variety of laws, made in her favour; and defended them by every ecclesiastical establishment, that papal cunning could invent. So that they were now prepared to receive, in the name of the church, all the riches, honours, and power, which they could, by any means, obtain. And what is more, they knew too how to keep them, when they had obtained them. For, according to their maxim, whatever was given to the church, was given to God; and, therefore, was never afterwards subject to be taken away, by any earthly power whatever.

‘ Thus they endeavoured to provide against all revolutions in the state, that the property of the clergy might always be safe, under the name of the church. Upon this ground, the clergy have grafted themselves, upon every state in Europe. And as they are plants that will grow in any soil, they have taken such deep root, that scarce any state, except Holland, hath been so unfriendly to their vegetation, as to exclude them from having some share in government; though they have no more business with ours, as a separate body of men, than the company of apothecaries, or parish clerks.

‘ It is surprising that mankind should ever be so inconsiderate, as to suffer any religious order of men to form an independent interest in the state; which must, from the engrossing principles upon which it is founded, be evidently destructive to the society to which it belongs. For while the church was continually acquiring riches, and power, and never discharging either, it must follow, that the clergy would, in a short time, be the richest, and most powerful body of men in any state, where they were thus established. Such was the situation, of this kingdom, at the death of Edward the Confessor; when England may be said to be governed by the power, and influence of the clergy. And we shall see, presently, how these shepherds betrayed their flocks, and surrendered them to the Norman tyranny.

‘ Under all tyranny, whether of kings, or priests, or both, it is the people, who are to be made the sacrifice; it is the people, who are to be plundered of their property; it is the people, who are to wear the yoke of slavery; it is they, who are to be made hewers of wood, and drawers of water. But so long as the English government continued upon the original principles, upon which it was founded; and the people annually exercised their elective power; so long it was out of the power either of the king, or the clergy, to commit any acts of violence with impunity.

‘ Indeed the clergy might recommend, and the people might consent to many things, that were wrong, and even ruinous in their consequences; yet the latter had always, in their own hand, a correcting remedy for all their errors. It was this correcting power, in the people, that hung, like a millstone, over the pride, and riches, of the clergy; and made them apprehensive that, at some time or other, it would crush them to pieces; and put an end to all their schemes of authority, riches, and grandeur.

‘ The parliament, in the reign of Edward the Confessor, had given such a specimen of their correcting power, as was enough to shake the foundation of the papal chair; and that

was

was by banishing Robert, archbishop of Canterbury, as an incendiary, and fomentor of divisions between the king and his subjects; and appointing, one Stigand, archbishop in his room. By this they saw, there was only one way to avoid the danger, and preserve, and extend their tyranny over the people; and that was, to destroy the elective power, and establish an arbitrary government, in the state. This they were so bold as to attempt, and so happy as to see effected, by William the Bastard, duke of Normandy; who, in the year one thousand and sixty-six, put an end to the Saxon mode of government, which had subsisted for six hundred years.'

On the death of Edward the Confessor, the last of the Saxon kings, Harold, an Englishman of great abilities, and virtue, and William the Bastard, duke of Normandy, were competitors for the British crown. Harold's interest was espoused by the people, and William's by the clergy; as they concluded that his tyrannical principles would induce him to make them the instruments of his despotism, and raise them, for that purpose, to wealth and dignities. The pontiff of Rome co-operated with the English priests in favour of William; he sent him a consecrated standard, a golden Agnus Dei, and one of St. Peter's hairs; and excommunicated every man who should oppose him.

After the fatal and ever-memorable battle of Hastings, fought on the 14th of October, 1066, in which Harold was slain, while the generous friends of liberty were endeavouring to frustrate the success of the victor, and fix Edgar Atheling upon the throne of England, the clergy, by their intrigues, brought over the inhabitants of London to the party of the victor, went to Berkhamstead in a body, and there swore allegiance to him.

Thus William I. obtained the crown of England by the baneful influence of the *clergy*; not by the power of his sword as they would intimate by giving him the surname of Conqueror. From this time civil and religious tyranny walked hand in hand, two monsters before unknown in England. The subject was totally deprived of his power of election, and of his property, at the caprice of the tyrant; who, amongst his other arbitrary extravagancies, made the dignitaries of the church members of his great political council.

Our author observes that the nation groaned under this tyranny for 147 years; till the barons, by their bravery and resolution, obtained the Great Charter in the minority of Henry III. He observes that the acts of the English kings after the Saxon times in favour of the liberty of the subject were very improperly called grants; for that by them they only gave

back to the people what had been injuriously taken from them; and brought them nearer their genuine and pure constitution.

We shall now pass on to his reflexions on the reign of Charles I. the next most remarkable period of the English annals.

The generous impartiality of this gentleman does credit to his acuteness and spirit. Notwithstanding his just severity on the arbitrary measures of Charles I. he is far from ranking the members of the long parliament with the most distinguished patriots of antiquity, however highly they may be revered by our modish politicians. For their instruction, and to do justice to our author, we shall quote his following remarks on that parliament.

‘ There is no chief magistrate, no political body of men, call them by what name you please, whether the many, or the few, let them be ever so wise, ever so virtuous, ever so moderate, or high in your expectation, at the entrance upon their office, but what will (if you once make them powerful, and fix them above your own control) most certainly degenerate into tyrants, and make you slaves. This doctrine was amply verified, in the conduct of this parliament. However, at the time of passing the act, by which they were not to be dissolved without their own consent, it was doubtful, whether they intended to make use of their power to establish the constitution upon a solid foundation, or to destroy it altogether. But their intention became afterwards very manifest, when they delivered their remonstrance to the king, dated December 1st, 1641.

‘ In this remonstrance, they declare, “ That they had secured the property of the subject to himself, by reducing the pretended prerogative of the king within the limits of law, and prevented, for the future, his taxing the subject, or charging their estates without the consent of parliament. That they had secured the liberty of the subject, by abolishing all the arbitrary courts of law, and reducing others within their due bounds. That they had made an example of evil counsellors, and instruments of past grievances; by which no man, for the future, durst obey the king’s illegal commands. That they had repealed many obsolete laws, which had been a cover for many grievances. They acknowledge the king, during this parliament, had passed more good laws, for the advantage of the subject, than had received the royal assent for many ages. And as a matter above all the rest, that the king had passed an act for triennial parliaments, which, as they themselves say, afforded a perpetual spring of remedies for the future.”

‘ If then they had rectified what was amiss, in times past, and provided a remedy for the time to come, what had they more to do? Nothing, but to consent to their own dissolution, and renounce that unconstitutional power they had become possessed of, and leave the state to that perpetual spring of remedies, which they had provided for the future.

‘ Had they done this; they had done like honest men. But a dissolution of their power was far from their thoughts. The last mentioned remonstrance can be considered as nothing less than a cause of further quarrel, in which they might seek a pretence to continue their authority. For they had now drunk deep of that diabolical spring, which intoxicates all mankind, and renders their thirst of power insatiable. They had obtained a right, by law, to their seats in parliament, during their own pleasure; and it is very evident they never pleased to rise, till they were forced out of the house, by a file of musketeers, under the command of Oliver Cromwell.

‘ To this infernal principle, the thirst of power, I must ascribe that unrelenting vengeance, with which the parliament pursued the king, through the whole course of a most bloody war; because he was the greatest obstruction to the establishment of their intended commonwealth, and consequently to the establishment of their intended power, and tyranny, over their own constituents. We shall not stay to make any remarks upon the war, but only observe, that the parliament never gave the king one moment’s respite, till they brought his head to the block, and made way, through his blood, to establish their own sovereign authority.

‘ With the king fell the house of lords, which, indeed, had been but too instrumental in pulling down the REGAL PART of our government, and thus destroying that just division of power, which constitutes the beauty and strength of our constitution. Thus all degrees of power, in the state, were at once swallowed up in the house of commons: and the people left to bewail the dreadful consequence of their own credulity, with their lives, liberty, and property, at the mercy of these traitors to their trust. The people were now more slaves, to their own representatives, than they had ever been to the king; for WHERE ANNUAL ELECTION ENDS, THERE SLAVERY BEGINS, whatever that power be that bars such election.

‘ The spirit of our English constitutional liberty, is founded upon the annual exercise of our elective rights; and not in having a fixed representative body of men, in parliament. The house of commons were no longer the representatives of

the people, than they were constitutionally so, that is, for one year; agreeable to the ancient law of the land, and confirmed by a statute of Edward III. which declares, "That parliaments should be holden every year, or oftener, if need be, for the redress of divers mischiefs and grievances that daily happen." They were not the more the representatives of the people, though they first elected them, because they afterwards continued themselves, by their own authority, during their pleasure.

Men of cool reflection, upon these historical events, (when they had seen, in this great struggle for power between the king and parliament, every nerve of the constitution exerted, upon one side, or the other, and every constitutional right claimed, on both sides, which might contribute to their success) justly concluded, **THAT ENGLAND COULD NEVER BE BROUGHT INTO SLAVERY, BUT BY PARLIAMENTS THEMSELVES.**

It is very evident that the great barrier, of our constitutional liberty, consists in an inseparable union of interests, between the house of commons, and the people; which can only subsist by annual election. And that Charles I. by endeavouring to govern without parliaments, had only cemented this union, and made this barrier impenetrable against himself; as it had been against every king, who had attempted to destroy it, since Henry III.

But when the house of commons came to divide from the people, and set up a separate interest for themselves, it was but too evident, they could impose all manner of insult, and outrage, as well as any single-handed tyrant whatever. They had no more regard to the ancient form of government, to the rights, privileges, and franchises of the people, than William the Conqueror, or any other tyrant, since his time. Indeed, after they durst so impiously, and treacherously destroy the elective power of the people, by consenting to a law for their own duration, it is no wonder they should **MURDER THE KING, DESTROY THE HOUSE OF LORDS, AND MAKE SLAVES OF THE WHOLE REALM.**

This writer observes, with great justice, that neither William the Norman, Charles I. nor the rebel-parliament exercised more tyranny over the nation than Charles II. and his pensioned parliament, which he continued by prorogation from time to time for eighteen years. By this corrupt, and servile parliament, and by a standing army, which was introduced in his reign, the laws were no longer any protection to the innocent; judgment, and justice were directed by court-policy; severity and cruelty took the place of mercy and moderation;

slitting of noses, cutting of ears, whipping, pilloring, branding, fining, imprisoning, hanging, and beheading, were the constant lot of those who had virtue enough to speak, write, or act in defence of constitutional liberty.

He further remarks, that in this reign the people of England had been restrained from their elective rights for fifty years; for twelve years under the tyranny of Charles I. for twenty years under the tyranny of the long parliament; and eighteen years under Charles II. and his pensioned parliament. There were only two regular elections for fifty years; one in the year 1640, which produced the long parliament; and one in 1660, which produced the pensioned parliament of Charles II.

Our author, never losing sight of his favourite object, inveighs severely against the convocation for proposing, in vague terms, frequent parliaments, at the Revolution, when they had it in their power to stipulate with William for annual parliaments, and to restore the constitution to its proper footing. The subsequent act for triennial parliaments; the law for a landed qualification of the members of the house of commons, made in the reign of queen Anne; and that for septennial parliaments made in the reign of George I. he mentions with indignation, and pronounces them subversive of the rights of a free people.

‘ From this time, says he (the time of the qualifying act) therefore, many of our subsequent laws, and especially those respecting property, trade, and taxation, have become partial laws; and have been made to operate, in a manner, for the sole advantage of the rich in land. All laws will be partial, that are made by only one part of the people; or, in other words, by one class of the people. From this selfish principle proceeds the partial, arbitrary, and tyrannical spirit of our game-laws; so that now no man can neither fish, or shoot, without having a qualification in land. Indeed all this tribe of laws are so pitifully partial, mean, poor, and wretched, that they would disgrace the petty tyrants of Barbary.

‘ They have engrossed, within a line of their own drawing, all hares, wild fowl, and fish, that are natives of this kingdom; which, in their own nature, being wild, and wandering, and not subject to restraint, are, therefore, the natural right of the first man that can catch them. But these laws, have not only subverted this natural right of mankind, but established their own, with a bitterness little less than cruelty; for they are guarded and defended with the same selfish spirit, that the most niggardly miser would guard his treasure. So that a poor man cannot entertain his longing wife, with a
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gudgeon, of his own catching, without being guilty of felony; or kill a partridge, without fine and imprisonment. Nay more than this, no man dare touch one of these prohibited bodies, even when they are dead, under a penalty of five pounds, without being first franked with the hand of one of these qualified engrossers. In short, they have defended these laws, with the same care, that I hope to see the house of commons defended, from place-men, pensioners, and contractors; that is, by all the locks, bolts, and bars, that the ingenuity of man can contrive, or invent.—

‘I shall now speak to the septennial law of George I. which has confirmed the aristocracy introduced at the Revolution. Besides, this law hath removed the constitutional ground of the Englishman’s boasted right of disposing of his own money, for the service of the state, by electing a new house of commons, every time the king wanted a new supply, by vesting that power in a septennial house of commons, independent of the people. This was destroying that mutual bond of obligation between the king and his people, since the king was no longer obliged to his people to give their money, while the house of commons could take it away, without their consent. It was creating, in the house of commons, a dependance upon the king, for their continuance; and not upon the people for their election. It was destroying that confidence between the commons and the people, which had been the support of the constitution for many ages; and robbing the people of their remedy for all grievances. It was, in effect, reducing the government to the same state as under Charles II. for the injury done to the people, was the same, whether they were deprived of their annual elective rights, by the prerogative of Charles II. or by an act of George I.’

In the two last chapters of his book he treats of the power of juries, and the right of the parliament to tax our colonies. He insists that juries should be considered as judges of law as well as of fact; otherwise they must often forward arbitrary decisions.—What he urges on this subject he enforces with strong precedents and arguments. He warns juries not to be intimidated in the discharge of their office by any power upon earth; for they are only responsible to God, and their conscience.

The constitutional right of the British parliament to tax our distant provinces, he evinces so clearly, that we cannot think it would be disputed by any unprejudiced and sensible American who should read this part of his work. But such a partial tax as that of the stamp-act he shews to be unconstitutional, and severely condemns. He would have all our tax-
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ation-laws become general laws, and affect every part of the community alike; so that no tax may be payed by our distant provinces, but what we shall be obliged to pay, in the same manner and proportion, at home.

To effect this, and every other salutary measure of government, he desires the Americans to fix their eyes upon the first principle of the constitution, which is the annual exercise of the elective power of the people; and unite with their brethren in England, to restore, and maintain it upon its genuine foundation, so that it may operate freely, and never hereafter be restrained, and subverted, either by the *prerogative of the crown*, or by *acts of parliament*.

Though we are disposed to pay the sincerest deference to this author for his impartiality, his knowledge of our constitution, and his strength of argument, we must beg leave to observe that his plan for the redress of our grievances will, in all probability, not be practicable either in this age, or the next. A great mind is subject to enthusiasm; and when it is heated with a favourite project, it is apt, with too much security, to anticipate its completion. The manners of the nation must be totally changed before annual parliaments can take place. Mere conviction that any political scheme would have good effects, will not operate upon a corrupt and luxurious people. The disuse of annual parliaments has never been owing to an ignorance of our public interest; but to our general depravity. A people accustomed to simplicity, to be contented with what nature requires, will bear equal, and salutary laws; but how are they to be obtruded upon profligacy armed with power, or upon the lower classes of a community, equally venal and rapacious? Mankind, in proportion as their imaginary wants augment, will be less actuated with the spirit of universal benevolence. This is an indisputable truth in the moral history of human nature. Annual parliaments, says our author, would eradicate national corruption. He then who would revive annual parliaments in England, should find out an expedient to make pride and moderation, selfishness and generosity, compatible.

III. *Logic, or Rational Thoughts on the Powers of the Human Understanding; with their Use and Application in the Knowledge and Search of Truth. Translated from the German of baron Wolffius. To which is prefixed, a Life of the Author. 8vo. 4s. Hawes and Co.*

THE same and reputation of baron Wolffius is so well established in the learned world, that whatever work bears his name, must of necessity demand attention.

Christian

Christian Wolf, or Wolfius, (according to his biographer) was born in the year 1679, at Breslaw, the capital of Silesia. In the beginning of the following century, he published his first work, entitled, *De Philosophia Practica Universalis Methodo Mathematica conscripta*; this was received with great applause, and may be looked upon as a presage of his future abilities. From the period just mentioned to the time of his death, in the year 1754, scarcely a year passed but was distinguished by some learned and important work. In 1736, he published the first part of his famous *Natural Theology*; the subject of it was the demonstration of the being and attributes of God, deduced from our sensible experience. This work was dedicated to count Charles of Schonbron, at that time bishop of Bamberg and Wirtzburg: a good judge, as well as patron of learning. The year following, he published the second part of this work, and inscribed it to the celebrated cardinal Fleury. This book will remain a lasting monument of the great abilities of Wolfius. The most important truths concerning God are here demonstrated, in opposition to Spinofists, Pantheists, Epicureans, and Sceptics.—This short account will convey a general idea of our author and his writings; but if our readers should be desirous of receiving further information, we refer them to a very exact catalogue inserted in the Life of the author, prefixed to the work under consideration.

The science of Logic, cleared as it now is from the jargon of the schools, is eminently serviceable to separate falshood from truth, and essentially necessary in an application to mathematical demonstrations. The artificial logic does not differ from the natural, but may be looked upon as a distinct explanation of it, as will be found exemplified in the work before us, by a variety of instances. The author has divided his subject into sixteen chapters, prefaced with some preliminary discourses on the subject of philanthropy.

In the first chapter, which treats of Notions or Ideas, there will be found some small contrariety of opinion between our author, and our great countryman Mr. Locke, respecting the *Origin of Ideas*. That our readers, however, may judge for themselves of the method and precision with which the subject of this book is treated, we shall give a specimen from the last chapter entitled, The Method concerning a Habit in the Practice of Logic.

In books, written in a superficial manner, the logical rule, are not only overlooked, but transgressed. And thus defects and errors offer in them to remark; the former, from the neglect of logical rules, by omitting what ought not to be omitted;

ted; the latter, from acting against these rules. In the practice of logic, the knowledge of defects and errors is not without its utility, as we may thereby avoid the former, and be on our guard against the latter. Whatever we learn from experience takes a firmer hold on us, and sinks deeper into the mind, than all we discover by the powers of the understanding, especially in the case of our moral actions. And thus we may peruse books, imperfectly written, and examine them by logical rules, in order to find out their defects and errors, pass a more accurate judgment on them, and to be a caution to ourselves. And it very often happens, that by correcting the defects and errors of others, we at the same time improve ourselves. And thus books, in other respects good for nothing, procure us this benefit, namely, to render us fitter for the acquisition of solid knowledge. Besides, that whoever is fond of such knowledge becomes more ardent in the pursuit thereof, the more sensible he is of the defects and errors such are subject to, who take a superficial survey of things, and give too much place to precipitation.

‘ Before one can well pass a judgment on the defects and errors of others, he must be able to perform well himself. For in order to pass a judgment on defects and errors, we must be qualified to judge, whether another has been guilty of omissions, or has miscarried in any other respect illogically. And therefore, in order not to precipitate our judgment, we must not only be fully masters of the logical rules, but also know how to apply them occasionally: and consequently, be previously capable of performing well ourselves, before ever we presume to pass a judgment, in what respect another has miscarried. As we therefore, first of all come to learn how rightly to understand the rules of logic, with the manner of their application, after having perused writings solidly executed, and besides, considered, how they fully satisfy every logical requisition; we must first peruse with due attention, books written with solidity, before we venture on such as are executed with less solidity; and first acquire a habit of the practice of logic, before we presume to judge, in what manner others have miscarried.

‘ To venture first to examine defects and errors, while destitute of solid knowledge ourselves, would be to endanger a miscarriage, and make us often deem as errors, what are far from being such; which would the more readily happen, if altogether destitute of genuine logical rules, which can no better way be brought to the test, than by examining books written with solidity, especially in imitation of the ancients in their geometrical demonstrations, to whose justness or rigour, nothing

thing can reasonably be excepted. It is, alas! but too common to observe, that when people, who have learned no system of genuine logic, much less are capable of making a due application thereof, come to the perusal of books executed with solidity, they imagine, they have discovered defects and errors in places, where the greatest accuracy prevails. They find fault with definitions, for the very reason they ought to be commended; with the order of propositions and their demonstrations, for the very thing they are most worthy of praise, if such persons had attained the habit of genuine logic. And even others, who have laid a good foundation in logical knowledge, and, by means of mathematics, have attained to some ability therein, yet, like novices, blunder every where, and deem as wrong, what as yet they understand not, or what had not till then offered to their mind, or what they overlooked in their noviciate exercises. From all which it may be abundantly seen, what great caution is necessary in examining defects and errors, committed against logical rules; especially, as a great deal may have the appearance of being erroneous, which would be found just and right, did we know how to distinguish well the operations of the understanding from the words in which they are expressed. And thus we must guard against all precipitation, especially in examining the writings of those, who have given proofs of their ability; so as not lightly to deem as faults, what we are at a loss about understanding, but wait, whether, when in time come to greater ripeness of judgment, we may not have a different view of things. What I here write, I can sufficiently recommend from my own experience. Besides, there accrues other damage from the prematurely applying ourselves to the finding out defects and errors; namely, the being puffed up with a vain conceit of ourselves, and having in contempt, what is in itself really good and laudable; and thereby coming to take greater pleasure in finding fault, than in acquiring useful and solid knowledge: on which to enlarge, is not our present business.'

As we learn from a note, in p. 63, that this translation was made from an edition printed in 1744, we cannot help expressing our surprize that it did not make its appearance at an earlier period.—The translation is well executed, and the sense of the author, a few mistakes excepted, faithfully preserved.

IV. *Archæologia : or Miscellaneous Tracts relating to Antiquity.*
Published by the Society of Antiquaries of London. Vol. I. 4to.
15s. in Sheets. Whiston.

BEfore we enumerate the contents of this volume, it is necessary to give some account of the association, by order of which it is now ushered into the world.

The Society of Antiquaries appears to have been founded in 1572, (the 14th year of the reign of Elizabeth) by archbishop Parker. The members assembled for the space of near twenty years, at the house of Sir Robert Cotton; and in 1589, applied to the queen for a charter of incorporation, and for some public building in which they might meet, as well as fix their future library. For this purpose, they drew up a petition, which was signed by Sir John Dodderidge, and Sir James Lee; but it should seem, that their hopes were frustrated by the death of her majesty. Before this event happened, their meetings were held at the apartments of Sir Willam Dethick, garter king at arms; and minutes of their proceedings were duly registered.

The society subsisted till the suspicious temper of James I. was alarmed for the arcana of his government, &c. and thought fit to dissolve it. From the year 1604, or thereabouts, the accounts relative to the state in which it remained are very imperfect; though it is generally believed, that the members ceased to assemble as an incorporate body till the beginning of the present century. It is sufficient to add, that their minutes begin Feb. 5, 1717-18, and that a charter of incorporation was granted to them in 1751, by his late majesty king George the second.

From their first settlement in their present house in Chancery-Lane, the society had formed a design of communicating their discoveries, &c. to the world; and this has been done in the volume before us, which we are to consider as the fore-runner of a series of others.

Before the Table of Contents, which we shall transcribe, is exhibited a speech delivered by the rev. Dr. Milles, dean of Exeter, on his succeeding the late Dr. Lyttleton, bishop of Carlisle, as president of this society. This speech is but an indifferent prologue to the work, as it contains all the cant of an advertisement from a successful candidate, who had offered himself to a county on the decease of the late knight of the shire. Dr. Milles may be a worthy successor to Toms Hearne or Rawlinson; but we will venture to say, that he is a most ungraceful panegyrist; and may add, that when the time approaches in which we are to be gathered to the critics of
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former ages, we shall not be very anxious that he should survive to pronounce our funeral orations.

‘ Table of C O N T E N T S.

‘ 1. Some observations on the antiquity and use of beacons, more particularly here in England. By Mr. Professor Ward, of Gresham-College.

‘ 2. The order of the Maundy made at Greenwich, March 19, 1572, By William Lambarde.

‘ 3. Account of New-Year’s Gifts presented to queen Elizabeth, 1584-5, communicated by bishop Lyttleton.

‘ 4. Extracts from the churchwardens accounts of the parish of St. Helens, Abington, Berkshire, from 1 Philip and Mary, to 34 Elizabeth; now in the possession of the reverend Mr. George Benson, with some observations on them by professor Ward.

‘ 5. Observations on Shrines, by John Loveday, of Caversham, esq.

‘ 6. Letter from Mr. Smart Lethieullier to Mr. Gale, relating to the shrine of St. Hugh, a crucified child at Lincoln.

‘ 7. Letter from Maurice Johnson, esq. to Mr. New, relating to the registers of the bishops of Lincoln.

‘ 8. Extract of a letter from the same, to William Bogdani, esq. Oct. 7, 1741, concerning an extraordinary interment at Lincoln.

‘ 9. Dissertation on the monument of Edward the Confessor, by Mr. Vertue, 1736.

‘ 10. The sanctuary at Westminster, by Dr. Stukeley.

‘ 11. Account of Leshes Abbey, by Dr. Stukely, 1753.

‘ * 11. On the first peopling of this island, by Dr. Haviland, 1755.

‘ 12. Part of a letter from Mr. Lethieullier to Mr. Gale, concerning the old Roman roads.

‘ 13. Part of a letter from Mr. Richard Willis, on the same.

‘ 14. Some account of the course of Ermine-Street through Northamptonshire, and of a Roman burying place by the side of it, by Charles Frederick, esq.

‘ 15. Part of a letter from Mr. Thomas Percival, dated Royston, July 8, 1760, on the same.

‘ 16. Mr. Watfon on the situation of Coccium.

‘ 18. Part of a letter from Mr. Lethieullier to bishop Lyttleton, on some antiquities found in Essex.

‘ 19. Part of a letter from the same to Mr. Vertue, on some antiquities at Bourdeaux.

‘ 20. Mr. Lewis on the ancient ports of Richborough and Sandwich.

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- ' 21. Description of Wetherall cells in Cumberland, by William Milborne, esq.
- ' 22. Particulars relating to John Hardyng, and the records he recovered from Scotland.
- ' 23. A petition of the city of Winchester to Henry VI. 1450.
- ' 24. A brief relation of the miraculous victory over the first-formed army of the Irish, soon after the rebellion which broke out October 23, 1641.
- ' 25. Remarks on it by Mr. Bowman.
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- ' 27. An intaglio of Antinous, under the figure of Mercury, on a cornelian, explained by the same.
- ' 28. On the Trajan and Antonine pillars at Rome, by Martin Folkes, esq.
- ' 29. Observations on the brass equestrian statue in the capitol at Rome, by the same.
- ' 30. Notes on the walls of ancient Rome, by D. Wray, esq.
- ' 31. Mr. Talman's letter relating to a collection of Italian drawings.
- ' 32. Extracts relating to a statue of Venus.
- ' 33. Extract of a letter from Dr. Tovey to Dr. Rawlinson, 1744, on a Roman brick.
- ' 34. Dissertation on the antiquity of brick buildings in England, by bishop Lyttleton.
- ' 35. Part of a letter from Mr. Booth, to Mr. Ames, on some Arabic and Roman numerals found on a stone in the foundation of the Black Swan Inn, Holborn.
- ' 36. Some account of St. Peter's Church in the East, Oxon, from an old MS. communicated by Mr. James Theobald.
- ' 37. Some observations on an antique marble of the earl of Pembroke, by Mr. Pegge.
- ' 38. Dissertation on an Anglo-Saxon jewel, by the same.
- ' 39. An historical dissertation on the ancient Danish horn, kept in the cathedral of the church of York. A. D. 1718, by Samuel Gale, esq. presented by Dr. Stukeley to the Antiquary Society, Feb. 20. 1755.
- ' 40. A dissertation on Cæsar's passage over the Thames, by the same.
- ' 41. Of the courts of Pypowder, by Dr. Pettingall.
- ' * 41. An ancient indenture relating to a burghers in parliament.
- ' 42. Philological letters from the celebrated critic William Baxter, to the late Dr. Geakey, when first entered at Cambridge.

‘ 43. An original letter from the Black Prince to the bishop of Worcester, on the taking of the French king prisoner at the battle of Poitiers.

‘ 44. Some account of a Roman station lately discovered on the borders of Yorkshire. By Mr. Watfon.

‘ 45. A mistaken passage in Bede’s Ecclesiastical History, explained. By the same.

‘ 46. A Roman inscription on a rock in Shawk quarries, in Great Dalston, Cumberland. By bishop Lyttleton.

‘ 47. On the ancient Camelon and the Picts. By Mr. Walker.

‘ 48. Dissertation Litteraire sur une colonie Egyptienne etablie à Athènes. Par Fred. Samuel Schmidt, de Berne.

‘ 49. Ogmius Luciani ex Celticismo illustratus, auctore, F. S. Schmidt, Helvet. Bernas.

‘ 50. Observations on the Welsh Castles. By the honourable Daines Barrington.

‘ 51. An account of some remains of Roman and other antiquities, in and near the county of Brecknock, in South-Wales. By John Strange, esq.

‘ 52. An extract relating to the Round Tower at Ardmore, in Ireland. By Mr. Peter Collinson.

‘ 53. An inscription on a Roman altar, found at Brough on the Sands, in Cumberland. Explained by bishop Lyttleton.

‘ 54. Copy of a letter from the rev. Dr. James Garden, professor of Theology in the King’s College, Aberdeen, to Mr. Aubrey.

‘ 55. Of the introduction, progress, state, and condition of the vine in Britain. By Mr. Pegge.

‘ 56. Copy of a letter relating to an ancient Greek inscription, from Mr. Thomas Blackwell, Greek Professor in Marischal-
College, Aberdeen, to Mr. J. Ames.

‘ 57. A copy of a deed in Latin and Saxon, of Odo, bishop of Baieux, with some observations thereon, by Mr. Pegge.

‘ 58. The manner of burienge great persons in ancient times: from a MS. in the possession of Sir William Dolben, bart.

‘ 59. An extract relating to the burial of king Edward IV. From a MS. of the late Mr. Anstis, now in the possession of Thomas Astle, esq.

‘ 60. A remembrance of the order and manner of the burial of Mary queen of Scots.

‘ 61. Observations on the wardrobe account for 1483; wherein are contained the deliveries made for the coronation of king Richard III. and some other particulars relative to the history of that monarch. By the rev. Dr. Milles, dean of Exeter, president of the society.’

Justice obliges us to declare, that many of these pieces are frivolous and without value, if their importance to society be at all received into consideration. They contain nothing that can throw any light on the laws, government, or manners of the darker ages. They serve, indeed, to clear up a few points of idle curiosity, and revive a still greater number of occurrences which have been not undeservedly forgotten. The cornice and the freeze seems to have been the general study of these investigators of remote objects, while the useful parts of the great fabric of antiquity have been left unnoticed in the course of their laborious but ill-directed researches.

The plates to this work are executed in a manner unworthy of so flourishing a society as that of the Antiquaries. We hope, however, in the succeeding volumes, they will pay a little more regard to the decoration of their work, as well as to the quality of the materials of which it is to be composed.

V. A Journey into Siberia, made by Order of the King of France. By l'Abbé Chappe d'Auteroche, of the Royal Academy at Paris, in 1761, 4to. 11. 15. Jefferies.

THE two late transits of Venus over the disk of the sun, have given occasion to various journeys and expeditions for determining by observation the parallax, that great desideratum among astronomers.

The present journey, the account of which we are now reviewing, was made, as the title page informs us, by order of the French king, to Tobolski, the capital of Siberia, reckoned the most convenient spot in the globe for making those observations, of which, and the result of them, we have, however, received no information from this work, which is entirely confined to the subjects mentioned in the title.

The translator has made considerable alterations in the plan and composition of the original; for which we think he assigns very sufficient reasons in the Preface. The author, M. l'Abbé Chappe d'Auteroche, appears to have been a very diligent observer, and to have had the object of his journey extremely at heart. An adventure he met with at Vakfarina, will sufficiently display this, and give also a diverting instance of the ignorance and superstition of uncultivated human nature, and of the use which an artful person may make of it. Take it in his own words.

‘ ——— I was not more than twenty-five leagues distant from Tobolsky, so that I could have got there in twelve hours, and just as I thought all my fatigues at an end, I began to be afraid of missing my observation. I could not bear up against this idea; a cold sweat came all over me, attended with an universal dejection. I was pre-

sently roused from this situation by the agitation of my mind, and proposed that a kind of way should be made over the ice with boards or branches of trees; but the people were so obstinate, that they found all my proposals impracticable, and peremptorily refused undertaking them. This made such an impression on me, that I was inclined to force them to go along with me; but the project which then came into my head, of buying up the horses and conducting ourselves, made me a little more calm. I went out for a moment to consider what I should do, and imagined this last scheme was the most eligible; as my attendants seemed resolved never to leave me. I came into the house again pretty calm, called for something for supper, and gave brandy to every body; as the first thing necessary, after what had passed, was to bring people into good humour again.

In the mean time my thermometer was brought me, and I fixed it against the wall, to determine the heat of this place, which was suffocating. The people were as much surprized at this instrument, as the inhabitants of Kuzmodemiansk had been at the barometer, which they took for a clock. The thermometer had the greater effect on the people of Vaksarina, as it rose with great velocity when brought out of the cold air into a very hot stove. Observing they were very attentive to this phenomenon, I told them, without any particular intention, that the thermometer pointed out heat and cold; that the mercury rose in the first, and fell in the last instance. This simple explanation was not understood; they thought there was something wonderful in the instrument, which I soon perceived, and determined to take my advantage of it. The thermometer presently rose to twenty-five degrees, I then took hold of it, and very confidently told them, that by carrying it out of doors it would shew us whether there was any danger in crossing the river; and that if there was not, it would fall down to a certain point which I shewed them. This point was one degree below 0: the thermometer, at this time, was generally two or three degrees below that point in the open air; and the place I marked was more than four inches below the twenty-five degrees. They directly fixed the thermometer out of doors: I came in immediately, and spoke no more about going away. I soon perceived that ignorance and superstition were at work in their minds, already agitated by some expressions I had dropped about the design of my journey, and which they understood no more than the use of some of my instruments they had seen.

I was employed in making them drink, when the most stubborn fellow among them, who had slipped out without my seeing him, came in again, and told me with enthusiasm, that the animal had got down below the mark. They all ran immediately to be convinced of this fact, and I had now no difficulty to struggle with, except that of hindering my interpreter from explaining that the mercury was not an animal. I presently got a sufficient number of horses, and the postilions went away immediately: the one who had been most sullen all the day, was now the warmest in the cause. I gave him the care of the sledge where my instruments were; he went foremost, and the others followed. As soon as we got out of the hamlet we discovered the river, and this was the only object we could discern, in the midst of the darkness which covered this hemisphere: the faint glimmering of the stars, reflected in the water, which flowed on the uneven surface of the ice, made us see the river at a distance, by the different shades of their dim light, and made an appear-

appearance of waves gently agitated. We soon came to the borders of the river, where all was profoundly silent. The first postilion was preparing to cross it, and stopped short. I stood upright on my sledge; and called out to him *floupai* (go on); pushing, at the same time, my own postilion so violently, that he went on immediately. The first postilion, not willing to be overtaken, gets on at a still greater rate; the others follow, and we were on the other side of the river in an instant.

‘I did not however enjoy the happiness of this moment as I should have done. I had but just crossed the river when I was seized with an universal tremor, accompanied with convulsive starts: my strength, which seemed to have increased the nearer I came to this instant, now forsook me all at once; so that I drank some *liqueur* I still had in the sledge. I soon found myself relieved, and fell asleep, in which situation I still remained when we stopped at the post of Cheftakova. I left this place immediately, and in a few hours came to Dektereva, where I was to change horses for the last time. As the river Irtysh was still between me and the city of Tobolsky, I expected to meet with fresh difficulties from the people of this hamlet; but was glad to find myself deceived. The inhabitants still continued to cross the river at Tobolsky on the ice, because this passage being more frequented, the snow was so much beaten by the feet of men and beasts, that it was become united to, and consolidated with the ice, so as to make it thicker.

‘At length I arrived at Tobolsky on the 10th of April, six days before the ice broke up, after having travelled on a sledge from St. Petersburg, about eight hundred leagues, or three hundred thousand and eighteen wersts, in a month, although I had been delayed by several accidents, and by the difficulty of getting horses.’

The agitations of his mind when like to be disappointed of his observation, the object of all his cares and labour, are likewise described in a very lively and pathetic manner.

‘The event which occasioned my journey was now at hand, and the next day, being the sixth of June, was to satisfy all my inquisitiveness. M. de Soimanof, Count Poufsin, and the archbishop of Tobolsky, who all deserve more than I can say of them, having expressed a great desire of seeing this phenomenon, I had a tent pitched, in which I put a telescope for them and their families, that I might not be disturbed in my observation.

‘On the 5th, I was employed all day in arranging my instruments, and resolved to pass the night in my observatory. Every circumstance seemed to answer my wishes, and to flatter me that my observation would be successful. The sky was clear, the sun sunk below the horizon, free from all vapors; the mild glimmering of the twilight, and the perfect stillness of the universe, completed my satisfaction, and added to the serenity of my mind. I made every body go to supper, but my contemplative situation prevented me from partaking of any food. This pleasure however did not last long, for as I went out about ten o’clock, to enjoy it in silence, I was distressed at the sight of some fogs, which partly deprived the stars of their light. I cast my eye all over the horizon, and was much dispirited on seeing already a number of clouds forming on all sides, which became thicker every instant; the darkness of the night still increased, the bright sky disappeared; and the whole hemisphere was soon overspread with one single black cloud, which

damped all my expectations, and threw me into a state of despondency.

‘ The observation of this transit gave the world an opportunity, for the first time of determining precisely the parallax of the sun. This phenomenon, expected for more than a century past, had fixed the attention of astronomers, who were all desirous of sharing the honor of it. The famous Halley, who foretold it, was the first who manifested its importance, and even on his death bed lamented the impossibility of his being witness of it. The whole learned world had taken all possible measures to assist the observation. Sovereign princes, although engaged in an expensive war, had neglected nothing that could insure the success of this important matter, which might enhance the glory of their annals, and at the same time be productive of the most substantial advantages to their subjects, and to mankind in general.

‘ The idea of returning to France, after a fruitless voyage; of having exposed myself in vain to a variety of dangers, and to fatigues, under which I was supported only by the earnestness and expectation of success, which I was now deprived of by a cloud, at a time when I had the greatest reason to be assured of it, threw me into such a situation as can only be felt.

‘ I had not the trifling satisfaction of seeing any person who might share my anxiety. All my attendants had taken notice of it, but had gone into the observatory, where I found them fast asleep. I roused them all, they then left me alone, and I found myself relieved by their absence.

‘ In these dreadful agitations I passed the whole night; I went out and came in again every instant, and could not continue a moment in the same position.

‘ Such trials must have been experienced, to be sensible of the exceeding pleasure I felt, when my hopes were revived by the rising of the sun. The clouds however were still so thick, that this region was yet involved in darkness, notwithstanding the light of the sun; which was only distinguished by a reddish cast on the clouds: but an easterly wind drove this gloomy veil towards the west; and soon exposed part of the sky at the horizon. This appearance increased by imperceptible degrees; the clouds began to exhibit a whitish colour, which grew brighter every instant; a pleasing satisfaction diffused itself through all my frame, and inspired me with a new kind of life. The clouds still continued to be dispersed, the face of nature became pleasant, every thing, in short, seemed to rejoice at the return of a fine day; and as my hopes became more sanguine, the joy of my mind was still more complete.

‘ The governor, Mr. Pouskin, and their families, then came up, and shared my happiness. They were soon followed by the archbishop and some of the *archimandrites*. I had strengthened my guard, apprehending that I should be interrupted by a number of curious people, but this precaution proved unnecessary, as all the inhabitants had shut themselves up in the churches, or in their houses. Although the sun was not yet visible, it was evident however that he would soon make his appearance. I prepared for the observation, and the company went into the tent I had pitched for them. My watch-maker’s business was to write, and keep his eye on the clock, while my interpreter was employed in counting the time; the calmness and serenity of the air had made me resolve to bring my instruments out of the observatory, that I might move them more readily. I soon perceived one of the borders of the sun, at
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the time that Venus was to enter upon his disk ; but on the opposite border, which was still concealed by the clouds. I stood fixed with my eye to the telescope, wandering over the immense space between us and the sun a thousand times in a minute. I was troubled by the continuance of the cloud, which at length however disappeared, and perceiving that the planet was already immersed, I prepared to observe the most material appearance, the total entry. Although the sky was perfectly serene, yet my apprehensions were not yet at an end. The moment of the observation was now at hand ; I was seized with an universal shivering, and was obliged to collect all my thoughts, in order not to miss it. At length I observed this phasis, and felt an inward persuasion of the accuracy of my process. Pleasures of the like nature may sometimes be experienced ; but at this instant, I truly enjoyed that of my observation, and was delighted with the hopes of its being still useful to posterity, when I had quitted this life.'

The two foregoing quotations are taken from the first chapter, which contains an account of our author's journey from France to Tobolsky, wherein he encountered hardships, which nothing but an ardent desire of knowledge, and of fulfilling the expectations of his sovereign, and of the Academy of Sciences, of which he was a member, could have enabled him to undergo. The second is a description of our author's return from Tobolsky to Petersburg, where he met with sufficient inconveniences, though not equal to what he had before undergone.

The subsequent part of this work, to p. 164, consists of geometrical observations on the different parts of the world through which our author travelled, namely, the longitudes and latitudes of places, determined by astronomical observations ; journals of the road, consisting of the distances from one place to another ; and the heights of the ground, at different places, above the level of the sea, determined by the altitude of the mercury in the barometer ; all conclusions from which we conceive, must, for obvious reasons, be very uncertain. Mineralogical observations next follow, and take up from page 164 to 227, in which any one but a professed metallurgist, could not but think our author too minute. The remaining three articles relating to natural history, namely, Of the tame and wild Animals, Birds, Fish, and Insects ; Of the Climate of Siberia, and other Provinces of Russia ; and a Table containing the Heights, with respect to the Sea, of Places in Siberia, where the greatest Cold has been observed ; contain nothing very remarkable, only a confutation of a vulgar error, that the excessive colds in Siberia are owing to the extraordinary height of the soil : in fact, our author proves, that the soil in that country is generally lower than in most parts in Europe.

The remainder of this work, treating of the government, religion, manners, &c. of the Russians, is more interesting to the generality of readers. The account which our author gives

of the revolution which placed Elizabeth on the throne; he tells us, he had from count Lestoc himself, the principal actor in it.

‘ The various revolutions Russia had already experienced, made way for others, and facilitated the success of them. The people, always enslaved, were not attached to their sovereign, either by laws or affection: so that the crown was exposed to every one who had courage enough to seize upon it, by policy or superior strength.

‘ Lestoc, a foreign surgeon, attached to the princess Elizabeth, daughter of Peter the First, in conjunction with an ambassador of an European power, formed the design of placing her upon the throne. Just as the design was going to be carried into execution, the regent was informed of it by advices she received from Brussels. She sent for the princess Elizabeth, and mentioned the circumstance immediately; firmly persuaded that she could not be able to impose upon her in the first instant of surprize. The countenance of the princess Elizabeth, and her mildness, convinced the regent of her innocence. Elizabeth went home, told Lestoc, that the conspiracy was discovered, and that she renounced the empire. Lestoc heard her, retired, and went to dispose every thing for fixing her upon the throne in a few hours.

‘ Lestoc, having seen the chief conspirators, went to the billiard-table towards eight in the evening; there he found a suspicious person, whom it was necessary to hinder from going about the town; the passion this spy had for play, made it easy for him to effect his purpose. He engaged him in a few games at billiards, and detained him till the arrival of one of his emissaries. Upon that, Lestoc soon finished his game. He went away almost immediately, and took a turn round the palace, to see that every thing was in its usual state. From thence he went to the parade, where he waited till eleven o'clock for another emissary, whom he had sent to general Munc's, and to count d'Osternan, the prime minister's house. Upon being informed that every thing was quiet, he returned to the princess Elizabeth, and had two sledges brought into her courtyard. With an air of satisfaction he told her, all was disposed for placing her on the throne. She rejected every proposal, and refused to hear any thing farther. He then took out of his pocket two small drawings hastily taken upon cards. One of them represented the princess Elizabeth in a convent, where they were cutting off her hair, and Lestoc was upon a scaffold. In the other, she was represented ascending the throne amidst the acclamations of the people. Lestoc, at the same time that he gave her these two drawings, desired her to chuse between the two situations; she chose the throne.

‘ Lestoc now spoke to her only about the success of the enterprise: he persuaded her to put on the ribband of the Order of Russia, and led her to her sledge. He placed himself behind her, with the late Mr. Woronzof, then page to the princess. There were two officers in the other sledge; and Elizabeth, attended only by four persons, advanced towards the palace, to seize upon the empire. Twenty soldiers, however, who had been gained over, waited for the princess as she passed along. She went directly up to the guard. At the first sight of this small troop, the drummer prepared to sound the alarm, Lestoc burst the drum at once with a knife. The princess appeared immediately, with that noble mien which captivated all hearts: she told the soldiers in a few words, that the sole right

of the throne, which the regent had usurped, was vested in her, as daughter of Peter the First; then ordered them to take the oath of allegiance, and to follow her. She spoke to slaves; they prostrated themselves before her, and joined her small company. Lestoc distributed the confidential people in the most suspicious posts, and kept the rest along with him; their fidelity he was assured of, as he was always at hand to command them. All the guards of the palace yielded at the bare command of Elizabeth. She came at last to the door of the regent's chamber, who was fast asleep, and had the emperor her son, the young Iwan, by her side. Here Elizabeth first met with opposition; the officer on guard presented his bayonet, and not only put himself in a posture of defence, but also threatened to kill all those who should come forward. Lestoc immediately cried out to him with a loud voice, *Wretch, what dost thou mean? ask mercy of the Empress.* The slave instantly betrayed his sovereign; and Elizabeth entered the apartment with her followers. The regent had been awakened by the noise she had heard. The princess Elizabeth addressed her first, and the regent said, *What, madam, is it you?* She was directly seized, carried out of the palace, with the young Iwan her son, and conducted to the house of the princess in the same sledges which had brought her rival; where she was carefully watched. Elizabeth seated on the throne of her forefathers, commanded as empress in the palace, and all obeyed. In the mean time Lestoc sent some trusty soldiers to arrest Munc and d'Osterman. A few hours were scarce elapsed since the princess Elizabeth came out of her house, before the regent was dethroned. All suspicious persons were seized, and five or six thousand men took the oaths of allegiance to the princess Elizabeth, determined to murder both the regent and their emperor, if Elizabeth should command them, or to assassinate her, if the regent could possibly take the command for one instant. The rumour of the princess Elizabeth's accession to the throne began, however, to spread: but the persons who propagated the news in public, were looked upon as very dangerous people, so that it was customary to run away from them without answering one word.

Lestoc had an eye to every circumstance. While he was conducting his sovereign to the throne, the manifesto which proclaimed Elizabeth empress, was printing; and almost as soon as the sun shone upon the horizon, she was acknowledged throughout the capital, and soon after by the whole nation.

The regent, sent back at first into her own dominions with her son, had already got as far as Riga, when fresh orders came to stop her. Being brought back to St. Petersburg, she was there imprisoned for ever, as well as her son. Munc and d'Osterman were banished into Siberia; and in this revolution, which took place from the 5th to the 6th of October 1741, there was not one drop of blood spilt. The Empress Elizabeth reigned till the year 1762, frequently disturbed with the apprehensions of being dethroned in her turn. She sent for her nephew the duke of Holstein, and married him to a princess of Anhalt Zerbst.

Whoever is acquainted with the ingratitude of courts, will not be greatly surprised when he hears, that this count Lestoc was afterwards banished by this empress to Siberia, where he lived in the most rigorous confinement till her death.

In the article on religion, there is a curious account of a
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sect of heretics among the Russians; which, we are sorry we have not room to insert.

In the article of manners, or customs, nothing can be more amusing than the following account of the Russian marriages, which, as it comes from an eye-witness, deserves a place here.

‘ On the day appointed for the marriage ceremony, after the parties have been joined by a priest, as in our church, the lady’s parents give an elegant supper, at which the husband’s family is present, some friends, and a magician, who comes with an intent to counteract the witchcraft which might be practised by other magicians, to prevent the consummation of the marriage. The newly-married couple, attended by a godfather and a godmother, are conducted with the greatest ceremony into the nuptial chamber before supper.

‘ The magician walks first, the godfather follows, conducting the bride: the bridegroom gives his hand to the godmother, and the bridesman his to the husband’s nearest female relation, who is one of the jury, which is generally composed of three or four women. During this procession to the nuptial apartment, every thing is got ready for the feast in the room where the company stays; who wait only the return of the married couple to begin their mirth; being thoroughly persuaded, that the decision of the jury will be favourable to the bride.

‘ The marriage chamber contains in general nothing but a bed, which is usually very neat, and without curtains; the images given by the godfather and godmother to the married couple; a few chairs, and a table, with bottles of brandy, and glasses, near which an old matron is placed.

‘ The procession having reached the marriage chamber, the matron offers the bride a waiter, on which are glasses filled with brandy and other liquors: the bride then presents them to the magician first, and afterwards to the whole company round; the magician prepares his magic art; the bride is then undressed, and left with a small petticoat and an under-waistcoat only; both of them made on purpose for this day, which is consecrated to voluptuousness. The bridegroom is also undressed, and a nightgown thrown over him: the bride then kisses all the company round, offers them again a glass of brandy; and when every body has drank a second time, they retire into an antichamber, leaving the married couple alone with the matron, who assists at the ceremony; in which she is the more interested, as she receives a reward if the lady is acknowledged to be a virgin; whereas she is obliged, if the contrary happens, to drink out of a broken glass, in the midst of the company, which is considered as a mark of ignominy.

‘ After consummation, the jury of women is called in, who strip the bride quite naked, in order to decide whether she was a virgin. Among other proofs required upon this occasion, the inspection of the linen is what they most depend upon, and when this answers to their wishes, the shirt is placed in a box; they give the bride a clean one, dress her, and then call in the magician, the godfather, and the bridesman. The matron, triumphant, gives the waiter again to the bride, who offers another glass of brandy to all the people of the procession. The married couple are then led back to the company: the box containing the proof the lady’s virginity is carried first; and upon the appearance of that, the music announces the

the triumph of the new-married couple. While the music is playing, the signs of the bride's virginity are shewn to each of the guests, and for several days after the box is carried round among all the neighbours. When all the company is perfectly satisfied, the lady dances for a few minutes with her husband, and every body sits quickly down to the table, where most of the men commonly get drunk.

' There were several marriages while I stayed at Tobolsky; but I could never get any admission to any of the feasts; one lady in particular, otherwise a very amiable woman, was always against it; saying, she was afraid I should think their ceremony ridiculous, and give an account of it to the public. In my way from Tobolsky back again to St. Petersburg, I was invited to a wedding, and appointed bridesman, so that I had then an opportunity of seeing the whole transaction.

' In the beginning of the reign of Peter I. the Russians used to marry without having seen each other. The parents on the man's side used to send a kind of matron to the girl's parents: the matron then told them; *I know you have goods to dispose of, and we have purchasers.* After some enquiries, and a few days spent in negotiating the affair, the parents used to meet. If the lad was agreeable to the girl's parents, the day of ceremony was fixed. The evening before marriage, the young man was brought to see his destined wife, who received him without speaking a word: one of her relations was engaged to converse with him. The next day, the lad used to send a present to the lady, consisting of sweetmeats, soap, and other things of the same kind. The box was never opened but in presence of her friends, who were immediately sent for: she then used to lock herself up with them, continually shedding tears while her friends were singing songs suitable to the occasion of her marriage.'

On the whole, this is a very entertaining work, and well worthy the perusal of the natural and moral philosopher, as also of the politician. The translation seems to be in the main well executed, but how far the alterations are judicious, we cannot determine, not having compared them with the original.

VI. *Another Letter to Mr. Almon, in Matter of Libel.* 8vo. 2s. 6d.
Almon.

AS the beauty and harmony of the universe resulted from the conflict of jarring atoms, according to the system of Epicurus, so, in free communities, many of the natural rights of mankind are ascertained, and confirmed by the agitation and turbulence of party, which had not before been distinctly known, and had not acquired a stable footing. England, like other states, has had its paroxysms, in which, no doubt, honest and respectable men have been alarmed for their hereditary freedom; partly from the attacks made upon it by unjust administration; and partly from the influence of faction, the contagion of which it is impossible to escape, unless we are well

well fortified with the antidotes of coolness and judgment. In such critical junctures we are apt hastily to espouse the interest of any individual, who, to warm prejudice and superficial observation, may seem oppressed by power. A Bingley becomes a political hero, and a patriot, as well as a Wilkes; an Almon gains a temporary importance and dignity. We take it for granted, that a dispassionate country gentleman has written him a Letter on Libels; and we read the phlegmatic discussion with attention and curiosity.

But what are the final consequences of these popular contentions? They certainly need not terrify us. A country in which liberty has been long established, and which hath long enjoyed its blessings, has nothing to fear from this transitory fervour. Some changes are made in the ministry, by which the public good is but little affected. The petty champions retire from the field of patriotism, which they have so gloriously maintained, to their primitive obscurity; and government resumes its regular exertion. Yet some material improvements are made in the system of freedom, in consequence of the ardour of those, whose cry was liberty, virtue, and their country, and who had nothing less in view than those noble objects. Thus the influx of the civil tide proves salubrious to our island, as Egypt is enriched by the inundations of the Nile.

The author of this letter tells us, that he is an old man; that he lives in the country, and has long been disused to business. His prolix and digressive manner of writing agrees with his account of himself. The subject of his letter, is, the province of juries, particularly in the case of a libel against the crown. Yet in this same letter, he enters, rather with abruptness, and garrulity, into a disquisition on literary property, and the philosophical merit of Mr. Locke and Mr. Hume. He is not content with convincing his readers; he is minute and tedious. Yet the cases which he cites are exactly in point, and the substance of his arguments is sensible and weighty. He shows himself well acquainted with the letter and spirit of the laws of his country. It will be expected, that we should lay before our readers a few of this author's observations on a question which at present so much attracts the attention of the public.

In the case of *Lambe*, in *lord Coke*, (says this gentleman, in the 8 Jac. I. it was resolved even in the *Star-chamber*, 'that every one who shall be convicted of a libel, ought to be a contriver of the libel, or a procurer of the contriving of it, or a malicious publisher of it, knowing it to be a libel. If he writes a copy of it, and does not publish it to others, it is no publication of it.'

In this case, an oppressive and tyrannical court pronounced a mild and reasonable decree, which was a precedent well calculated to guard the subject, in matter of libel, against the wantonness of power. And yet, as our author informs us, and fully proves, this precedent was eluded in freer times, in the reign of king William, by the famous lord chief justice Holt, in the case of the *King against Beare*.—Beare was indicted for treacherously, falsely, and maliciously, composing, writing, and industriously collecting many seditious libels against the king and his just government: one of those libels was intitled, ‘The Belgic Boar; to the tune of Chevy-Chace.’ The jury, however, on hearing the cause, found, that as to the writing and collecting *only* of the libels, in the indictment mentioned, the defendant was guilty; and as to *all the rest contained in the said indictment*, that he was not guilty. But lord chief justice Holt, in other instances a judicious and upright judge, prejudiced by his zeal for William and the Revolution, over-ruled this verdict of the jury, by availing himself of the double-meaning of an English word, and confounding the *mere manual writer* with the *author* of a libel. The writer of this letter is very diffuse, and particular upon this case, as he finds it has been produced to justify some of our late judicial proceedings.

‘Nothing can be more contemptible than the saying of lord Holt, that the writing makes the essence of a libel. It is clearly the malicious, or seditious intention of it, which is the essence of the offence. As in felony there must be *felleus animus*, so in libels there must be a libellous mind. Nay, the tender laws of England will not suffer a man to be called in question before a court of vindictive or criminal justice, for words merely spoken, although reflecting and defamatory, because they may be spoken in the hurry of altercation, in sudden passion and anger. The courts expect that it shall appear that there was real rancor and a deliberate intention to defame, and therefore require, before they will take notice of almost any words, that they shall be committed to paper, which is presumed to be a solemn act, and what ought to render the doer accountable. This is what gave occasion to wicked men, to pretend that the whole essence of a libel consisted in the writing. Whereas, if this were so in a strict sense, then all writing whatever would be criminal; but this is too much to contend. It is therefore restrained to the writing of libellous matter. Now, for what reason is this? Because there must be malice in a thing to make it a libel. But, it does not follow, from there being malice in a writing, that there must be some in the writer, unless he were the composer or contriver of such writing. Then, if this does not follow of necessity, there must be some proof to induce a belief, that the writer (or printer, if you will) knew the meaning of the writing which he was transcribing, or printing, and must, therefore have done it with a libellous intention. But, you may reply, that the mere writing, copying, or printing, is a proof of such intention. I allow, that it is *prima facie* evidence, presumptive proof, and may be urged as such to a jury, for consideration. Indeed, it will
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probably make it not only prudent, but absolutely requisite, for the writer or printer, to enter into a defence. To shew for example his extreme youth, an ignorance of the drift of the writing, that he did it secretly in his own study, from whence, though locked up in his bureau, it had been stolen, and published without his knowledge; and that he had frequently expressed much concern and resentment about it: or, that he wrote it as a law student, or ingrossed it for the clerk of indictments; or was a foreigner, and neither understood, nor ever heard, what the purport of the writing was, &c. &c. It may be said, that a public prosecution would never be carried on against such a transcriber. What, not if it answered the purpose of any political faction, to oppress him, upon a difference of parties? I can tell you, that in such case, a nobleman, a secretary of state, would stir in it himself. How came the world to know any thing of the abandoned blasphemy in the *Essay on Woman*? Was it from the complainer of the work, or the author? Did they differ in private principles of virtue, or in party only? Was it a desire of extinguishing and suppressing blasphemy itself, or of ruining a troublesome man? Was there, or could there be, the least motive from private or public virtue for the whole proceeding? In short, what would disgrace a man, as a gentleman, for ever, and make one shy of any intercourse with him, will be, as a politician, praise-worthy, a proof of good capacity, and an admirable feat. There are many instances of malicious prosecutions, both on the score of gratifying private animosities, and of carrying political purposes. The real intention, therefore, of any writer, whether author, or transcriber, should be ascertained to the jury, before they find him guilty of the charge laid upon him. With respect to libels, in moderate times, the man proved to be the printer and publisher, would find it very difficult to shield himself from being convicted of having printed and published with a libellous intention, that is, of being found generally guilty. He would probably be so, the presumptive evidence being strong against him. In warm times, like those in London towards the end of Charles II.'s reign, or in the present, it is possible that a printer of the wickedest, falsest, and most mischievous libels, upon the prince and the very frame of our government, whether under the signature of Junius or any other, might be acquitted. There are seasons of epidemical madness, when a temperate jury cannot be had, and when nothing will be deemed a libel upon government. Be it so. The disorder cannot last long. At this moment, perhaps, Mr. George Bellas, the boat-sailing proflor; Mr. Arthur Beardwore, the *magna charta* attorney; Mr. Humphry Cotes, the bankrupt; Mr. Horne, the *Brentford* curate; Mr. Vaughan, the broker, &c. taking upon themselves the style and title of supporters of the rights of all Englishmen, may have some privilege beyond us common men. But these extraordinary powers are not delegated for any certain period, and are held merely at the will and pleasure of the people, and resolvable in an instant by their majesty. The vortex too, in general, extends no farther than the bills of mortality, and perhaps does not take in scandal between man and man, but only between the crown and the public. A late event in a bordering county, may induce one at least to think so, where a placeman and a courtier, through the medium of a jury, has given a very smart check indeed to the outrageous, indecent, unprofessional pertness and calumny of a zealous young man, who might have found a more suitable employment for his talents, than the being pub-

public orator to factious, popular meetings. The moral of the whole may be very good. But be the respective impartiality of judge and jury what it will, and it may sometimes be a question on which side it lies, the constitution has placed the trial of all criminal matters, in the hands of the latter most indisputably, and they are upon oath to find, whether the act complained of was done, and whether wilfully or not. There is scarcely any matter of challenge allowed to the judge, but several to the jurors, and many of them may be removed without any reason alledged. This seems to promise as much impartiality as human nature will admit; and absolute perfection is not attainable, I am afraid, either in judge or jury, or any thing else. The trial by our country is in my own opinion the great bulwark of freedom, and, for certain, the admiration of all foreign writers and nations. The last writer of any distinguished note upon the principles of government, the celebrated Montesquieu, is in raptures with this peculiar perfection in the English policy. From juries running riot, if I may say so, and acting wildly at particular seasons, I cannot conclude, like some Scottish doctors of our law and constitution, that their power should be lessened. This would, to use the words of the wise, learned, and intrepid lord chief justice Vaughan, be "a strange, new-fangled conclusion, after a trial so celebrated for many hundreds of years." Whether London juries will, or will not judge impartially in factious times, I cannot tell; but this I am sure of, that they are as capable of judging, whether any paper brought before them be published with a libellous intent, as my lord chief justice Mansfield, and his assessors (able and learned as they are) there being no legal matter whatever in the consideration.

A jury was not admitted in the Star-chamber; there all state-libels were formerly tried; and of course the judges of the court wholly determined what was, or was not a libel. Hence our author infers, that the venerable bench has ever since claimed the exclusive right of deciding this point, without considering that by the principles of the juridical part of our constitutions where a jury is summoned, the judgment of all facts must be left to them, and that this holds through the region of crimes. He insists, that the intention of a supposed libeller is as much within their cognizance as the intention of any other supposed criminal; which, no judge, he thinks, can dispute their right to examine, and pronounce upon, nor legally invalidate their verdict.

Though we have remarked of this letter, that it is spun out to an unnecessary and tedious prolixity, we must here, in justice to the writer of it, observe, that in some places it is not only sensible and acute, but eloquent and animated. The following extract will be agreeable to every one who is a friend to our civil rights; and it will not be unworthy the attention of a judge.

‘ There is after all, in my own opinion, nothing like travelling the old beaten road of the constitution, without starting new schemes from a desire of shewing superior parts, or for the sake of
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introducing what one thinks would be an improvement in the law. A man may happen to dislike the trial by jury, and an unlicensed press, and would really, had he the modelling of a government, under which himself was to live, have neither; but if the course of his profession and extraordinary talents were to bring such a man to be chief justice of England, (by far the most important post in the kingdom, because all disputes between the king and the subject must there be tried) he must be content to take the law of England as he finds it, and to administer it in the usual way. Every open attempt to change it (however sincerely he might mean an improvement, would tend to his own discomfort and disappointment, and every subtle and indirect step for the purpose would subject him to contumely and to the worst and most injurious of imputations. If a law is to be strained, or a verdict either to be compassed or construed artificially, for the sake even of a good end, for the punishment of a popular rascal, it is a gross injury to the constitution, and will lead the way to a thousand perversions of the law for the sake of very bad ends. Twenty absurd or unjust verdicts in factious times, against libellers in particular, will not weigh as a straw against the noble service that juries have done in arbitrary reigns, in the case of the seven bishops, and in many other instances, by which in a great measure, the liberties of this country have been preserved. The same may be said of heretical or deistical writings: in short of a free press generally. Besides, I am one of those who doubt whether the great men who have presided in our courts of law formerly, had not as much acute understanding and sound judgment as any of the able men now living. As in hearing counsel it will generally happen, that the first says every thing, yet it will sometimes fall out that even the third (though a plain man) shall hit upon something so material as to weigh in the decision of the cause, and therefore they should all be heard: so with respect to old forms, they seem for the most part tedious and useless, yet the omission of them shall in some particular case occasion a difficulty which could never otherwise have happened. It is therefore a right rule *stare super vias antiquas*, to expound and to execute the law in the way that our forefathers did. A judge that is for striking out new paths in the law which has stood the test of ages, and either imagines that he himself is right, or that the world will think him so, counts without his host.

‘ If old forms were to be rigidly pursued, there would be no room for much display of parts, and the proving of any thing, by any thing, which one now and then hears of. The desire of improving the law and constitution, is dangerous vanity at the best. And were there at any time to arise some one particular judge who should think much change necessary, and at the same time such judge should never try a popular cause; or decide any point between the crown and the subject without affording just matter for animadversion and surprise; or, in vulgar terms, without making himself the subject of every body’s comment, I should doubt his having greater discernment or more infallible judgment than those who went before him. It would rather introduce some suspicion of the hollowness of his head or his heart. If the former were the case, the apparent superiority of his talents must lie rather in sophistry than in solidity of judgment, and be better calculated for immediate victory and triumph, than for giving final and lasting satisfaction. Temporary speciousness is but a mischievous, treacherous quality in a judge, although it be every thing in an advocate.

cate. I remember many years ago, a supreme law-magistrate, who, both in the King's Bench and the Chancery, manifested the utmost deference to former determinations, a solicitude to find out the true grounds and principles on which they proceeded, and a desire of hearing all that could be said by the counsel of either side. He would then deliver so legal, so sound, so comprehensive, so justly principled a judgment on the points before him, as satisfied all mankind of the impartiality, of the truth, of the circumspectness, and of the professional and juridical correctness of his decrees. In short, he heard fully, and determined completely. He was neither at constant war with juries, nor with the law and forms of our forefathers. He performed his part without ostentatious smartness, superciliousness, the artifice of logical ratiocination, or the parade of civil law, learning, and the authority of imperial codes. His conduct on the bench won the respect of every body; parties, counsel and bar, for twenty-three or four years successively. And time itself and future discussion, have not impaired or shaken his sentences. Nevertheless he is not supposed to have been freer from selfish and political views than other lawyers, that is to say, other men. But he had too much cool sound sense, with the magisterial gown upon his back, in deliberating upon legal matter, to look at aught but the precedents of former times, the arguments in the cause, and the genuine principles of law. He knew that neither the weight of his office, nor any present artificial refinement, could preserve his opinions and demeanor from being scrutinized by a discerning bar, and (should they detect any fallacy and obliquity, as were there any they certainly would) from being abused by the public. Such a silent sagacious auditory will see through the greatest sophist that ever spoke; and, after scanning his sophisms among themselves, by degrees drop their shrewd redargutions among the world. With acute practisers, every studied preface of impartiality, of prodigious firmness, of a disregard of danger even to the loss of life, and of an extreme anxiousness in any crown prosecution to find out the smallest *iota* of justification for the defendant, will only raise an extraordinary attention to every colour of good or evil, to every shade or light, made use of by such judge, and to the whole of his gesture; for their jealousy will be set on the watch by the undueness and unusualness of an elaborate exordium from the chaste bench of sober judicature. What should make so artificial a beginning necessary? Judges who mean nothing unfair need never recur to these meretricious arts. Why then should you use them? Do you imagine the world suspects you of some design of not doing your duty? If not, it must be your consciousness of intending some duplicity that makes you thus call in beforehand such guards to your reputation. Genuine simplicity and pure virtue are ever devoid of fictitious ornaments. Every extraordinary declaration, side speech, hint, tone of voice, look or gesticulation, will furnish matter of animadversion, and the user finally dupes himself and becomes the sacrifice of his own artifice; whatever seeming conviction and rhetorical applause his argument or oration may carry with them at the time. Truth stands the edge of professional and popular discussion, but sophistry of neither; for it cannot alter the nature of things, although it will disguise their appearance for a while. Time will always sooner or later detect the adultery. *Opinionum commenta delet dies, natura judicia confirmat.*

To this letter is added, a Postscript on commitments and attachments for a contempt of court. The case of Bingley led the author into reflections upon this subject. He asserts, and proves by several instances which he has produced, that a person cannot be legally committed for a constructive contempt of a court; but only for that actual and immediate contempt by which its proceedings are resisted and interrupted. When a man does not in fact disturb the process of a court, this writer denies the legality of its power to attach him. No judge, (as he argues) has a right to shut his mouth, or to prevent his pen from censuring what he thinks erroneous in the distribution of public justice. Commitment for this constructive and imputed contempt, he thinks a dominion so extraordinary, so incongruous with the constitution of this country, and so privatory of the subjects' right to a trial by jury for every misdemeanour, that it clashes with the whole system of our law.

We pretend not to be so well versed as this gentleman, in the laws of England. But we beg leave to make a remark or two on the subject before us, with proper deference to those who are qualified to discuss it.

It appears that a jury is, in the language of our author, the great bulwark of our civil liberty; and that we cannot, therefore, be too watchful, and jealous of any attack upon its privileges and power: we presume, that it should be least influenced by the bench in cases of libel, in which the crown is commonly concerned; and in which, therefore, a judge, as he is but a man, is most liable to deviate from integrity. Why a particle of a jury's weight should ever devolve upon a judge, it is not easy to comprehend: for in the most turbulent and factious times, as much impartiality and equity may certainly be expected from the former as from the latter. An Englishman's inestimable right to be tried by his peers, seems not only to have sprung from the principles of freedom, but likewise of sound reason. For a jury seems as well qualified to judge of motives and facts, and to apply them to the law when it is explained to them, as a judge is to explain the law to a jury. And, unless we are misinformed by writers, who appear to be candid and accurate, the verdict of an English jury is decisive in every cause, unless a flaw can be found in the indictment.

VII. *A Second Postscript to a late Pamphlet, entitled, a Letter to Mr. Almon, in Matter of Libel.* 8vo. 1s. Miller.

THE author of the Letter to Mr. Almon, in Matter of Libel, on reading the judgment of the Court of King's-Bench, in the case of the King against Woodfall, thought it inconsistent with

with law, and the freedom of our constitution. In consequence of that opinion, he wrote this second Postscript, to show the impropriety of the judgment. Many particulars of this judgment in Woodfall's case he is industrious to refute; but he chiefly aims to invalidate that part of it, which insists, that the *information*, not the *jury*, determines any publication to be a libel; that it is not their business to enquire, whether it is published with a malicious and seditious intention; and that when they found Woodfall the printer and publisher of Junius's Letters, he should, by their verdict, have been pronounced guilty.

To this doctrine he opposes many pertinent precedents, and strong arguments, and he displays its consequences in the following terms.

‘ I may be mistaken, but it seems to me, by this way of expounding the constitution of this country, as if its life-blood was letting out. For, I am one of those who hold with Dr. Middleton, that “the press, in all countries, where it can have its free course, will ever be found the surest guardian of right and truth; and that he must be allowed to act like a generous adversary, who refers the merit of his argument to that trial.” Nor is what old Donne the divine says unworthy attention. “There may be many cases, where a man may do his country good, and service by libelling; for, where a man is either too great, or his vices too general to be brought under a judiciary accusation, there is no way but the extraordinary method of accusation. Sealed letters, in the Star-chamber have, now-a-days, been judged libels.” In truth, the freedom of this country from hierarchical and monarchical tyranny, is greatly owing to a free press. The little liberty which France is now getting into, both in civil and religious concerns, may be wholly attributed to the same cause. It is the bulwark of the franchises of the people, who would never know what was doing, nor see the consequences, were it not for the press. The liberty of it in England, however, seems to me to be now in the utmost danger; and I will tell you how. By this late adjudication (according to the printed relation) juries, in matter of libel, are not to judge of the intent of the writing; and if they declare they have done so, it will annul their verdict. Consequently, the court alone can, and must determine, whether the defendant has been guilty of any crime. The jury have nothing to do with it. They can only find, whether the defendant published the paper, and whether any occasional blank in it, as for example k—g, is rightly filled up in the information, and means *king*. Now the attorney-general is an officer during pleasure, not upon oath, and has the power of filing an information against whom he pleases, and of putting him upon his trial. The writer of this, or any other paper, controverting by argument any decision of law, or act of administration, may become an object of their resentment. What he says may be true, and of the last consequence to the public; but being against the ministry, and deeply affecting their power and interest, it may be deemed proper to endeavour at a condemnation of it by a court of justice, in order to punish the writer, and to prevent the like for the future. The chief justice of the King's

Bench, for the time being, may chance to be a courtier, of a Jacobite family, and to have arbitrary notions with respect to government. He may hold, besides his judicial office, another during pleasure, that may bring in 4 or 5000*l.* a year; the next judge to him may hold likewise an additional, precarious place, of 2000*l.* a year, by the recommendation of his chief; the third judge may have lately had given him, through the same interest, a place of 300*l.* a year; and the fourth and last, may be a modest young man, just brought to the bench, from being a private counsel, in a laborious department in the profession, wholly and solely by the authority of the same chief. His lordship being a political man, may be asked by the ministry of the day, whether he has read such a pamphlet, and whether he does not think it a strong libel upon them? He may answer yes: upon which Mr. Attorney is directed to prosecute the writer. This is done, and he is taken up, and required to find sureties of the peace, and for his behaviour, and not merely for his appearance to try the information. He must submit to all this, or lie in prison *ab initio*. It matters not whether he be one of the representatives of the people in parliament or not, for by a late concurrent resolution of both houses, he is intitled to no privilege in the case of a libel, although he is in every other misdemeanor which is not an actual breach of the peace. When the trial comes on, the jury find the defendant not guilty. The judge tells them the evidence was clear of his being the publisher, and desires to know the ground they go upon. They tell his lordship that they do not think the paper a libel, or published with a criminal, but with a good intent. He acquaints them that their verdict then is a nullity: in short, it is no verdict. After some pause and confusion, they say, at last, they cannot, to be sure, but find that the defendant published the paper. A verdict of guilty is ordered to be entered up. The counsel move in arrest of judgment, on account of the misdirection of the judge. The only court, where this motion can be heard, is his lordship's own court, so circumstanced it being the only tribunal where criminal prosecutions at the suit of the king against the subject can be heard. I need say no more; but I will suppose his lordship directs a special verdict to be taken: it must, in that way, come again before himself and his assessors. From thence it may, indeed, be carried before the house of lords, by appeal; but if the ministry have any weight there, I leave it to the reader to guess what a writer against them, appealing from a solemn judgment of the judges of the land, is likely to meet with. The King's Bench may sentence such writer to perpetual imprisonment, or to a fine which he cannot pay, which will answer the same end, or to the pillory; and this may even be the fate of a peer. Who, knowing all this, and seeing such an example, would ever think of laying his thoughts before the public, in opposition to any measure of administration or government? Until now, the common notion of this constitution was, that no person under it could be found guilty of any crime but by a jury. If law was mixed with fact, the judge always instructed the jury what he apprehended to be the law, and they, after comparing the facts with his exposition of the law, were to judge whether the defendant was guilty of the crime he was charged with, or not, and to find accordingly. No man before ever doubted but the jury in a criminal suit were the sole judges of the criminality of the defendant. But that is found, at last, not to be so in libel, and that the jury are merely to find whether the defendant published. It is the king's

king's judge who must pronounce him guilty or not of the crime alledged. At present, nothing of this sort is likely to fall out ; but under the law as said to be settled, it may be the case, and who can tell how soon. The Jacobite judge, Allybone, laid it down that " no private man can take upon him to write against the actual exercise of government, without leave, but he makes a libel." And, if the present doctrine is to be established, I think one may say, that the judges of the King's Bench will really be the state-licensors of the press, and their court the license-office. Without leave from thence, who dare write freely ? No man can put himself upon his country, and submit it to the judgment of a jury, whether he has been guilty or not of a crime in writing what has been proved upon him. Their taking that into their consideration would be of no avail : were they even to declare that they found a defendant not guilty on the consideration of the intent of the writing, it would destroy the effect of their verdict, vitiate and annul it. The court arrogates that power to itself alone : is not this, in effect, establishing, under another name, a state-licenser of the press ? And is that, under any pretence, or through any medium, to be endured ?

This Second Postscript is closely connected with the author's Letter to Mr. Almon, and written to strengthen it. Our account of that Letter has left us little to remark on this pamphlet.

We shall not scruple, however, to observe, that in libel the information charges the publication to have been made with malice and sedition, and against the peace of the realm. The jurors are sworn to the trial of this charge between the king and the defendant ; and if they find him guilty, it is recorded that by their verdict, he is found to have published with malice, and so they all say upon their oaths. This is a truth which cannot be controverted. It must then be necessarily granted, that to examine and pronounce upon the intention of a publisher, is an essential part of the office of a jury.

Far be it from us to scrutinize and condemn the conduct of our reverend judges. It gives us pleasure, however, to reflect, that while we continue a free people, any attacks upon liberty will be but transient, and productive of more good than ill, by exciting men of learning and spirit to defend, illustrate, and confirm our national privileges. This will always be the case, till the press is subjected to the restriction with which our author fears it is already threatened.

VIII. *Traits concerning Patronage, by some eminent Hands. With a Candid Inquiry into the Constitution of the Church of Scotland, in relation to the Settlement of Ministers. And, Remarks upon a late Pamphlet, entitled " Observations on the Overture concerning Patronage," in Answer to the " Thoughts of a Layman concerning Patronage and Presentations."* 12mo. 3s. Grey.

THE law of patronage has for some years been the subject of a warm controversy in Scotland. Every publication therefore, which promises to elucidate old arguments, or to

advance new ones, becomes interesting to every person, who is desirous of knowing the history and constitution of that country. The author of the *Candid Inquiry*, that is, the editor of this volume, conscious of the imperfection which might attend his own attempt, has corroborated his opinion, “that patronage is every way injurious to the church of Scotland,” by republishing several tracts on this subject, by writers of unquestionable character and abilities.

The first is, the Representation of Mess. Carstares, Blackwell, and Bailie, by appointment of the commission of the general assembly, to the house of peers, against the bill for restoring patronages, in 1712. This address sets forth the principles and rights of the church of Scotland upon the present article.

An Account of Lay-Patronages in Scotland follows next, published at the above conjuncture, in order to support the address; more copiously shewing, in point of law, the rights of the church, by the Revolution and Union settlements. This piece is supposed to have been written by Sir David Dalrymple.

The third article is entitled, Considerations on Patronages, addressed to the Gentlemen of Scotland, by Dr. Francis Hutcheson, 1735. This is followed by the Resolution of the assembly in 1736, upon the return of their commissioners from parliament, with the report of their want of success, well known to be the draught of the late lord P——t D——s.

We come now to the only original composition in this volume, entitled *A Candid Inquiry into the constitution of the Church of Scotland, in relation to the Settlement of Ministers*. The author has taken a wider range than any former adventurer in the same field. He enquires into the origin of patronage, its gradual prevalence in various periods and in different countries, and its effects on religion and the clergy.

At the Revolution, he says, it was found, that patronage was inconvenient, and subject to great abuse; it was therefore laid aside, and in its room a new constitution, for the settlement of ministers, was thus formed. ‘Upon a vacancy, the heritors, being Protestants, and the elders, are to name and propose the person to the whole congregation, to be either approved or disapproved by them; and if they disapprove, the disapprovers to give in their reasons, to the effect the affair may be cognosed by the presbytery of the bounds, at whose judgment, and by whose determination, the calling and entry of a particular minister is to be ordered and concluded.’

‘Such, he adds, was the equitable and liberal plan settled by our wise forefathers, as the foundation and rule of government in this most essential point, affecting in turn every individual

vidual within the kingdom. By it many evils and inconveniences, which, in former times, had been matter of complaint, were avoided. Patrons themselves, by other parts of the statute, had an equivalent for their titles. All who formerly had, or were now found proper to have, interest in calling of ministers, are brought in, suitable consideration given to each, and the whole adjusted with consummate prudence.'

To support and recommend this system is the intention of the essay we are now considering. And though we are not convinced, that patronages are so detrimental to religion and the happiness of the clergy, on one hand, or that popular elections, on the other, are attended with all the advantages which this writer supposes, yet we must confess, he has displayed a considerable share of learning and good sense in the course of his enquiry.

It is said, but we do not know upon what foundation, that this tract is the production of the ingenious Mr. Randall of Sterling; and the performance which he endeavours to answer, the work of the celebrated author of the History of the Reign of Charles V.

The last article in this collection is a piece which was published by the late Dr. Doddridge in 1730, entitled, 'Free Thoughts on the most probable Means of reviving the Dissenting Interest.' Though this tract was not occasioned by any thing relating to patronage in particular, yet, in another view, it has no small connection with some considerable grounds of the differences in Scotland, upon which the author of *Observations*, &c. lays a particular stress; being a reply to a pamphlet making the like complaints against the body of Dissenters in England, as having the same bad taste in preaching, and therefore apt to choose the least or worst qualified ministers, which is imputed to the congregations in Scotland. The doctor has made a reply very much upon the principles which the opposers of patronage adopt, and this essay is therefore added as an answer to some of the arguments which have been advanced by the *observer*.

IX. *Fables of Flora*. By Dr. Langhorne. 4to. 3s. Murray.

IN the following poems (says the author of these Fables, in the advertisement prefixed to them) the plan of Fable is enlarged, and the province extended. To the original NARRATIVE and MORAL are added imagery, description, and sentiment. The scenery is formed in a department of nature more adapted to the genius and disposition of POETRY; where

she finds new objects, interests, and connexions, to exercise her fancy and her powers.'

Dr. Langhorne certainly over-rates the merit of his Fables. His advertisement implies, that this species of writing has hitherto been destitute of imagery, description and sentiments. But we will venture to assert that no man who has a taste for poetry will deny that Gay's Fables have those embellishment. Gay was a poet much superior to Dr. Langhorne; and a poet always animates his thoughts, on whatever object he is employed, with imagery, description, and sentiment. Invention, it must be owned, in the fine arts, is a proof of a vigorous and fertile mind; provided it is conducted with judgment, and presents attractive ideas. Much, however, cannot be said in favour of the new objects, interests, and connexions, which Dr. Langhorne has here found for poetry; as they are remote from common life, and will, we shall venture to prophesy, be chiefly regarded by the author. As those of our English readers, whom a writer should wish to please, are not of an extravagant, oriental turn, they are not obliged to Æsop, or Gay, for giving reason and speech to the animal creation; and much less to our fabulist for making the Sun-flower complain, and the Ivy vent its invidious reproaches. The more probable a fiction is, the more pleasing it will be, and the stronger influence will its moral have upon the mind. Therefore, if the compiler of fables would lay before us important objects, interests, and connexions, let him make his own species the ground-work of his poetry; and however severe our restriction may seem to the luxuriant imagination of Dr. Langhorne, man is so complicated, and diversified a being, that he will always afford ample matter for inventive genius.

The plan of these Fables is trifling; and it is ill conducted. Flowers are here introduced which are but little known, and are therefore proper subjects for a minute virtuoso, not for a sentimental poet, who will always take his imagery from those objects with which the generality of mankind are conversant, because it is more his province to affect than to inform.

*Picioribus atque poetis
Quidlibet audendi semper fuit æqua potestas.*

It is by this observation of Horace that Dr. Langhorne vindicates his attempt: an observation, which, when misapplied, will never authenticate poetical error: and he has no right to avail himself of it, who mistakes a preposterous choice of such materials, as none but himself would select, for original composition.

If smooth and lulling versification can atone for the want of manly sense, these Fables will bring their author a temporary reputation. We shall now appeal to the judgment of our readers, by extracting the shortest of them.

The **L A U R E L** and the **R E E D**.

- ‘ The reed that once the shepherd blew
 On old Cephifus’ hallowed side,
 To Sylla’s cruel bow applied,
 Its inoffensive master flew.
 ‘ Stay, bloody foldier, stay thy hand,
 Nor take the shepherd’s gentle breath :
 Thy rage let innocence withstand ;
 Let music soothe the thirst of death.
 * He frowned---He bade the arrow fly---
 The arrow smote the tuneful swain ;
 No more its tone his lip shall try,
 Nor wake its vocal soul again.
 ‘ Cephifus, from his sedgy urn,
 With woe beheld the sanguine deed :
 He mourned, and, as they heard him mourn,
 Assenting sighed each trembling reed.
 “ Fair offspring of my waves, he cried ;
 That bind my brows, my banks adorn,
 Pride of the plains, the rivers’ pride,
 For music, peace, and beauty born !
 “ Ah ! what, unheedful, have we done ?
 What dæmons here in death delight ?
 What fiends that curse the social sun ?
 What furies of infernal night ?
 “ See, see my peaceful shepherds bleed !
 Each heart in harmony that vyed,
 Smote by its own melodious reed,
 Lies cold, along my blushing side.
 “ Back to your urn, my waters, fly ;
 Or find in earth some secret way ;
 For horror dims yon conscious sky,
 And hell has issued into day.”
 ‘ Thro’ Delphi’s holy depth of shade
 The sympathetic sorrows ran ;
 While in his dim and mournful glade
 The genius of her groves began.
 “ In vain Cephifus sighs to save
 The swain that loves his watry mead,
 And weeps to see his reddening wave,
 And mourns for his perverted reed :
 “ In vain my violated groves
 Must I with equal grief bewail,
 While desolation sternly roves,
 And bids the sanguine hand assail.
 “ God of the genial stream, behold
 My laurel shades of leaves so bare !
 Those leaves no poet’s brows enfold,
 Nor bind Apollo’s golden hair.
 “ Like thy fair offspring, misapplied,
 Far other purpose they supply ;

The murderer's burning cheek to hide,
 And on his frownful temples die.
 "Yet deem not these of Pluto's race,
 Whom wounded Nature sues in vain;
 Pluto disclaims the dire disgrace,
 And cries, indignant, "They are men."

Some people are prepossessed in favour of a book from the speciousness of its first page. For those easy judges, Dr. Langhorne seems to have framed the Arcadian titles of his productions. What tender heart does not melt at 'The Effusions of Friendship and Fancy'?—What fine lady and delicate gentleman, will not long to read, 'The Fables of Flora'?

X. *The Satyrift: a Poem.* 4to. 2s. Robson.

THIS poem we have perused with no small degree of pleasure, and think it our duty to recommend it earnestly to all our readers. The purport of it is to shew what a satyrift ought to be: and, indeed, since Mr. Pope's *Essay on Criticism* made its appearance, we do not remember to have met with any didactic performance that contains more harmonious versification, or a richer vein of poetry. The limits of our Review forbid us to quote very largely from it, and the general excellence of the work itself, renders the task of selection unnecessary. The following lines, which begin the poem, though very beautiful, will, by no means give the reader a perfect idea of its various merit.

'From Afric's wilds to sad Siberia's plains,
 Wide o'er the world, the thirst of honour reigns,
 Calm or arous'd, as varying passion blows,
 Like frenzy rages, or like duty glows,
 In every bosom wakes aspiring heat,
 Beams in the low, and blazes in the great,
 Spreads fancy's plumes, with reason's ray explores
 Thought's mystick cave, and teems unbodied stores:
 Hope points the dazzling prize, in manly strife
 We croud for fame the peopled maze of life.

'Tutor'd by praise, can jarring schemes engage,
 Or dark suggestion pose, the letter'd age?
 Can lab'ring science, as just tenets, bind
 Uncheck'd, her complex fancies on mankind,
 When, led to Nature, pious sages trace
 Those latent worlds that flame through boundless space,
 Watch the slow fires, their varying orbs decry,
 That wane unnotic'd in the distant sky,
 While bursting through the cloudlets realm of night
 Some casual comet streams diffusive light,
 Sweeps through the still expanse, impetuous driven
 Where glows the rich magnificence of heaven?

'Let wild hypothesis conceits explore
 To gloss one errour, and engender more,
 Or, rebel still to sense, the few deceive,
 Who most in thought bewilder'd, most believe,
 Whose fruitless toils delusive clouds attend,
 Till the dark search in sceptic madness end.

‘ And whilst thus warm a native thirst of praise
Man’s conscious race, like busy instinct, sways,
This to the camp with hot ambition speeds,
And plum’d with conquest for his country bleeds,
This, guiding justice, shields the peaceful land
From rapine’s spoil, and murder’s palsied hand,
Exulting bards to sylvan scenes repair,
Tread the lone walk, and catch the fragrant air,
As kindles thought, their fond distinctions scan,
With fiction sport, or men and manners scan,
Great in opinion murmur, what regard,
What generous plaudits wait the rising bard?
And shall our moments glide with silent haste?
No, let us write, appeal to publick taste,
Burst from oblivion, with unerring skill
Paint nature’s works, or bend her to our will,
The crouded levee censure, lone retreat,
The wise with folly brand, with guilt the great,
With modern frenzy make our genius known
By a bold satire levell’d at the throne.

‘ All pant for fame, as partial dreams delight,
The Mantuan’s judgment boast, or Theban’s flight.

‘ This, fir’d with story, feels his bosom swell
In tragick lays some tragick tale to tell,
This, as the bee in quest of liquid sweets
Strains every flowret, every bud she meets,
Lur’d by applause, with comick genius blest,
From each dull fancy draws the duller jest,
A third, his passions hush’d supinely laid
Elysium round him, in the peaceful shade,
Charm’d with description, bids the landscape rise,
The sylvan graces dance before our eyes,
Bids from the barn the pendent ice delight,
Or the gay garden blossom to the sight.

‘ Whilst the grave bard, by melancholy led,
Chants his slow dirges o’er the hallow’d dead,
This breathing passion through the winding vale
Pours the soft sadness of a plaintive tale,
That rapt, and burning with a poet’s pride,
Intent on sounds throws modest sense aside;
Or, warm with genius, fancy’s glowing mines
With judgment searches, and with taste refines,
Big thunder rolls through wrath’s reviving reign,
Arms crimson slaughter on the tented plain,
Sounds the shrill charge, or rallied squadrons leads
Where the war rages and the battle bleeds.
Then lordly shades in burnish’d armour wake;
Towers tremble, temples blaze, and kingdom’s shake,
From story’d conquest conquering chiefs arise,
E’en death draws envy when a hero dies.’

To these we must add, the following passage from another part of the poem, because it conveys our sentiments on the present occasion; for censure only would wish to find fault with a performance, which, like this, has beauties sufficient to atone for a crowd of imperfections.

‘ When

* When day's blest lamp ascending glads the sight,
 From distant worlds recalls its golden light,
 As forth we walk, while cloudless glories rise,
 Soft o'er the turf the mimick shadow flies,
 The gliding shade partakes reflected day,
 And the dark image half dissolves away,
 So melt to reason's view the frail offence,
 When beaming graces charm the captive sense,
 Alone to censure's keen inspection found,
 While virtue flames and lustre plays around.'

XI. Elements of Agriculture and Vegetation. By George Fordyce, M. D. 8vo. 2s. 6d. Johnson.

THIS treatise is divided into five parts, of which the first is employed on the elements of chemistry, necessary to be understood for the explanation of the principles of agriculture; the second considers the properties of bodies; the third, the structure and œconomy of vegetables; the fourth, the nourishment of plants; and the fifth gives an account of the substances which are necessary for the examination and analysis of soils.

What is chiefly observable in this performance is the perspicuous method in which the author has arranged the several divisions of his subject. The whole elements of the science are here developed with minuteness and precision; their various relations, combinations, and different qualities, are concisely explained, and the reader is conducted through a regular exhibition of the chemical principles of vegetation. After the nature of these has been delineated in such a manner as to give an idea of the good or bad effects of the various substances which are found in different soils, we are at last presented with several processes for discovering their existence. This being a short and practical part of the treatise, we shall extract it entire.

* Substances necessary for the Examination and Analysis of Soils, are,

* First, vitriolic acid.—Secondly, muriatic acid.—Thirdly, solution of fixt vegetable alkali in water.—Fourthly, common caustic, or caustic fixt vegetable alkali.—Fifthly, caustic volatile alkali, or spirit of sal ammoniac with quick lime; it is known to be caustic by not effervescing with an acid.—Sixthly, sal ammoniac.—Seventhly, galls.—Eightly, pure water; if the water contain any metallic or earthly salt it is improper; to try this, pour into a glass of it a few drops of solution of fixt vegetable alkali in water; if it be impure, the alkali will precipitate the metal or earth; such water is to be purified by distillation or boiling.

‘ Processes for ascertaining the substances contained.

‘ Process First, To ascertain the quantity of water.—Take one hundred grains of the earth, spread it on a stone plate very thin before the fire, or in the sun-shine in a warm day; let it lie till it be thoroughly dry, the water will evaporate, and therefore its proportion will be known by the weight lost.

‘ Secondly, To know if there be any metallic or earthy salt.—Take about a pound of soil, pour upon it about a pint of boiling distilled water, stir them thoroughly together, and let them stand for ten minutes, filter off the water through filtrating paper, pour into what comes through a little of the solution of the fixt vegetable alkali in water; if there be any earthy or metallic salt, a precipitation will take place.

‘ Thirdly, To know if the salt contained has calcareous earth for one of its elements.—Take the filtrated solution, pour into it half an ounce of caustic volatile alkali, or continue to drop in this alkali till no further precipitation takes place, afterwards filtrate it, and pour to what filtrates through, a little solution of fixt vegetable alkali; if there be any further precipitation, it shows that there is an earthy salt consisting of calcareous earth for one of its elements; if a precipitation took place upon the application of the caustic volatile alkali, it shows that there are either other earthy or metallic salts.

‘ Fourthly, To know if the salt contained be metallic or aluminous.—Add to the filtrated solution an infusion of galls; if there be any metallic or aluminous salt, a precipitation will take place, if iron a purplish black, if copper, or allum, a grey.

‘ Copper may also be distinguished from iron by falling in a blue precipitate upon the application of an alkali, while iron forms a greenish, and allum a white one.

‘ Fifthly, To know if magnesia be an element of the salt found.—Take the filtrated solution, apply to it a solution of galls; if no precipitation take place, apply caustic volatile alkali, which will precipitate the magnesia if it be an element of the salt contained.

‘ Sixthly, To know if a neutral salt be contained.—Evaporate the filtrated solution with a boiling heat, till the whole water is nearly gone off, and let it stand to cool. If there be any neutral salt, it will crystallize.

‘ Seventhly, To know if there be any mucilage and what quantity.—Take thirty or forty pounds of the soil, boil it in ten gallons of water for an hour, let the earth subside, pour off the clear solution, afterwards add four or five gallons of water to the earth, stir them thoroughly, let them stand to subside, pour off the water clear, mix it with the former, and
evapo-

evaporate the whole to dryness, putting it into a water-bath towards the end of the evaporation, what remains is the mucilage, making allowance for that part of the decoction which was not washed out from the earth, and deducting the saline substances which will crystallize if there be a considerable quantity, but will be destroyed in the operation if in small proportion, as they generally are.

‘ Eighthly, To know if there be any calcareous earth in the soil, and what quantity.—Take one thousand grains of the dry soil, apply to it half an ounce of muriatic acid and four ounces of water in a glass, stone ware, or porcelain vessel, sufficiently large; let them stand together till no more effervescence takes place; and if it was very considerable, pour in half an ounce more of the acid, let this stand also till the effervescence ceases, if any arose upon pouring it in, continue to add more acid in the same manner, until what was poured in last, produces little effervescence, which is often at the first, and generally at the second or third half ounce.

‘ After the effervescence has ceased, put the whole in a filter, let the solution filtrate thro’; pour half a pint of water upon what remains in the filter, let that filtrate also into the same vessel; add to the solution thus filtrated an ounce and a half of caustic volatile alkali for every ounce of acid used; if any precipitation take place, there is magnesia, earth of alum, or the calx of a metal (generally iron or copper) contained in the soil; after adding the volatile alkali the whole is to be thrown into a filter again, after the filtration has taken place, pour into the liquor a solution of mild fixt vegetable alkali in water; if there be any calcareous earth in the soil, a precipitation will take place; continue to add the solution of the alkali till no fresh precipitation ensues, throw the whole into a filter, let the liquor filtrate off, pour on by degrees a pint of water, let that filtrate off also, dry what remains in the filter, it is the calcareous earth.

‘ Ninthly, To know the proportions of sand and clay.—Take what remains in the filter after the first solution in the foregoing operation, and by elutriation separate the sand from the clay, dry and weigh them: if there be any pyrites it will appear in the sand.

‘ In the above processes the principal things to be attended to, are,—Whether there be any metallic, or aluminous salts, as these are absolute poisons, and therefore are to be decomposed by quick lime.

‘ Whether there be such a proportion of neutral or earthy salts as to be hurtful, in which case, the solution in process (second) will taste salt, a soil containing them in so large a proportion, will hardly ever admit of culture for grain.

‘ Whether there be calcareous earth, and in what proportion, as that ascertains the propriety of applying any manure containing it, and the quantity of that manure.

‘ What the proportion of sand and clay is, which ascertains the propriety of adding sand or clay.

‘ Whether there be pyrites, as that shows why, and when a soil will be long of being brought into cultivation.

‘ Pyrites are best destroyed by fallowing, and afterwards applying lime.’

This performance is written upon such a concise and systematical plan, as is best calculated for explaining the elements of a science. It is at once both plain and scientific; and though contained within narrow limits, it comprehends much knowledge and instruction.

XII. *The Philosopher : in Three Conversations.* 8vo. 1s. 6d. Becket.

ONLY one of these Conversations is as yet published; the speakers in it are a Whig, a Courtier, and a Philosopher. To invite the attention of the public to a book by giving it a specious title, is a common, because an easy art; and the frequent use of it hath weakened its effect. The author of this Conversation, however, though he treats a complicated subject, a subject upon which few of our present politicians speculate with calmness and moderation, deserves the honourable appellation of philosopher, as well for his candid and equitable, as for his agreeable, and sensible manner of writing. Indeed, it is evident, that he inclines to the popular party, which, we shall suppose, his reason and judgment have induced him to prefer.

In this Conversation, the political characters of the whig, and the courtier, are well kept up. The whig speaks in the stile of the London-Tavern, the courtier in that of St. James’s; while the philosopher tempers their mutual warmth and prejudices; and though, in many instances, he accuses the popular leaders of violence and licentiousness, he freely censures some of the late proceedings of administration. His reflections on the present state of England are interspersed with some general political theory, which is worthy of a philosopher. The following specimen of it, we imagine, will be agreeable to our readers.

‘ *Philosopher.* I am far from wishing, that men may be left without principles to refer themselves to, in their political measures. But I blame them for adhering to those principles, indiscriminately, which were laid down, in the rude state of society; when the faculties of men were but little improved, and their rights but little understood.

‘ I have

‘ I have found it a fruitless, and not very significant employment, to enquire into the methods, by which men came to form themselves into societies. Their, general, reason is implanted in nature; and their views, whether tacit or declared, are those of security and happiness. Every state, however, may have had particular reasons and views arising from its own circumstances. When the community is formed, the best regulations, in the opinion of the legislators, are determined upon, for its welfare; and, something like a system of government is sketched out. This system will be adapted to the circumstances in which the people were brought together. We will suppose it, to be the best in that case: yet, when those circumstances are no more, the system will cease to be proper, or, perhaps, useful.

‘ If we might imagine a multitude of reasonable, and independent people, met with a view of entering into society, their system would approach as near to perfection as any which man can invent; and be productive of the highest liberty, which he is formed to enjoy. But if we should suppose many of the people unreasonable; and any influence exerted by men of selfish, and ambitious designs; their plan would be defective, and their liberty abridged, in proportion to the degrees of that folly, and that influence.

‘ If we should suppose an army, or banditti, settled in a conquered country,—the general origin of communities, and governments; their civil constitution would resemble their military discipline; and be better formed for security and conquest, than for civil liberty and happiness.—But, as the rights of an individual, are not affected by, accidental circumstances, attending his coming into the world; no more are, those of a community, by any circumstances attending its formation, and first existence. Both may labour under disadvantages, from the peculiar circumstances attending those events; but their natural, unalienable rights cannot be set aside; and, it is the duty of the one and the other, to remove those disadvantages, and to improve their condition, as much as possible.

‘ The state of society, should be considered as a state of progression, from smaller degrees of civil liberty and happiness to greater; and approaching to that perfection, of which we have an idea; but which we may never be capable of enjoying.

‘ The contentions, and wars of parties on the question of prerogative and liberty, have not, therefore, been properly conducted; and the reasons assigned for them, have not, always, been sufficient; I think, never the best. I would not lose a hair of my own head, or pluck off one of another’s to restore a Saxon or Norman constitution; and to perpetuate it

as the model of our civil government. I would lose my life to obtain that improvement, and perfection of civil liberty, which every society has a right to, and which is capable of producing the highest degree of human happiness. And if, in this cause, I trample on the interests of ambition, and the imagined rights of its votaries, it would be my duty; as those ought, always, to be sacrificed to the interests, and rights of the community.

Consonantly with this theory, our philosopher ridicules the application of the word *Constitution*, to government, and the many absurd comparisons it has occasioned between a political frame, and the system of the human body. Nor is his ridicule without foundation. The general duration of a human body is well known; and it consists of the same stamina from its birth to its dissolution. But we have no settled criterion by which we can limit the permanence of a state; it may last a thousand, or it may not last two hundred years. The union of the component members of a political community is not established by nature, but by human art; and they are often at variance with each other. A form of government is subject to a sudden, and total change; it may be despotical to-day, and it may be republican to-morrow.

Our author, yielding to the impulse of philosophical enthusiasm, would not have the legislators of a country pay any regard to stale precedents in their decrees, but determine from what reason suggests as most conducive to the good of mankind. He forgets the confusion and danger which might attend sudden and great innovations: indeed, if these consequences were not to be apprehended, nothing would be more absurd than to be guided by old, Gothic examples. We must be content with the condition of human nature as it is; moral, or political, perfection, will never exist but in imagination.

XIII. *The Duty, Circumstances, and Benefits of Baptism, determined by Evidence.* By Thomas Barker. 8vo. 3s. 6d. sewed. White.

THE late Dr. Clarke, in his enquiry into the scripture doctrine of the Trinity, collected and examined every text in the New Testament relating to that subject. This excellent method, which was begun by that learned and judicious writer, was pursued by Dr. Sykes in his Treatise on Redemption, and Mr. Edwards in his essay on Irresistible Grace; and is certainly the only way to discover the genuine sense of the sacred writers. Mr. Barker, in the first part of this work, has pursued the same plan; has brought together all the texts of

the New Testament concerning baptism, ranged them under distinct heads, made some observations on the doctrines they contain, and given an abstract of the whole, at the end of the first part. This abstract is as follows :

‘ John the Baptist, as foretold by the prophets, came to prepare Israel, by repentance and confession of sins, for receiving their expected Messiah ; and baptized in token of forgiveness, on a promise of future obedience : and referred his followers to Jesus (after he was made known to him) as the Saviour from whom they must expect extraordinary gifts : for the Holy Ghost was not given in John’s baptism (who came only as a servant to prepare the way) nor indeed till after Christ’s ascension ; therefore though Christian baptism might not be repeated, it was given to those who had been already baptized by John. He dipped those he baptized, for he always did it where there was plenty of water. He was the *first preacher of baptism*, and forgiveness by it, sacrifices being the only way to that under the law of Moses ; the Pharisees therefore asked, what right he who was not the Messiah had to set up such an innovation, to which he replied, the command of God, as his forerunner. Jesus’s baptism also in John iii. and iv. seems to have been of the same preparative kind as John’s ; for he would not appoint the ceremonies of his religion till its full settlement, nor was the gift of the Spirit, which belongs to Christian baptism, till after his ascension.

‘ All Christians whether converts or natives must be baptized, none are entitled to the peculiar Christian rewards without it ; but those, who without their own fault miss of it, must be left to the mercy of God, who loves his creatures better than we do, and best knows what they deserve. All God’s promises are to obedience, and all his threatenings against disobedience ; but as he *has not told us* what he will do with those who were never capable of either, we *cannot possibly know it* : God has prepared various degrees of rewards and punishments according to men’s deserts, and will allot them such a state as best suits their condition. As for those who after they may know their duty, neglect being baptized, they are despisers of God’s command, let them look to it. *μαθητευω* means to convert by instruction, and is used of no discipling but what comes by that.

‘ The texts brought to prove *original sin*, are I think when compared with the context, either nothing at all, or too indeterminate to support it ; on the contrary the scripture doctrine is, that nothing is sin but what is *wilful*, which in a new born infant it *cannot be* : the apostles, as foreseeing an opposite notion would afterward arise, affect to speak of infants as innocent

ocent and examples of it, but neither say nor allow that they were sinful before they knew any thing.

‘ The qualifications *always required* before baptism are repentance and faith, and that both at the first preaching the gospel, and after the establishment of the churches; nor is there any mention of persons baptized without them, or that for haste they baptized any not properly qualified, or in an imperfect manner. When households are said to be baptized, it does not follow that infant children were so, for the same words are used in cases plainly inconsistent with infancy; and the apostle says, *who only are said to be all baptized at once*, did also *all hear and believe*: children however seem probably to have been baptized before manhood, though not before understanding. The text *else were your children unclean but now are they holy*, is neither sufficient to prove that they need no baptism against universal practice from the first, nor that they are fit for it from birth, for the same argument will prove that the unbelieving party is also fit; beside being bred by Christians will fit them for it more than birth: Paul’s meaning seems to be, that though he would not have Christians marry heathens, yet they should not forsake those married before conversion. There is no hint in the Gospel that the children brought to Christ were baptized, therefore no proof can thence arise that they should: their innocence which he commends rather makes their baptism needless, which supposes sins to be repented of and forgiven, nor may the confession of faith be done by deputy, nor was Christian baptism then appointed; so that on the whole there seems neither need, nor indeed room for baptizing of infants.

‘ The priest was probably the person who baptized; if a superior was there he did not always perform the office, yet he completed it by laying on his hands; but it is doubtful whether a deacon could regularly perform it. The person was baptized into the name, that is into the belief of God the creator, Jesus Christ the redeemer, and the Holy Ghost the comforter. Jews and Gentiles were all baptized in the same manner, being baptized *in the name of the Lord*, meaning nothing different from the command in Mat. xxviii. 19. They entirely dipped the person baptized, and probably three times at the three distinct names.

‘ Their being dipped in water, and rising out of it again, figured to them that as Christ died, was buried and rose again, so they also must die to, that is forsake, their former sins, and rise again to a new and holy life; this was further represented by their putting off their cloaths, and being cloth’d with a white garment. They profess’d their belief in Jesus Christ as

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the Son of God and Saviour of men, who died and rose again for us. They were also anointed with oil, a custom long used among the Jews to those set apart to any great office, to represent the giving of the Holy Ghost to assist them in executing it. Baptism was compleated by laying on of hands, and praying for the gift of the Spirit: this was perform'd by the chief officer of the church, immediately if present, but if no proper person was there it was delay'd till one could be had. The baptized now become a son of God, immediately call'd upon him as his father by repeating the Lord's Prayer; and was cloath'd with a white garment, with a charge to keep it clean, to figure his present purity, and the necessity of continuing so for the future.

' As washing cleans, so by baptism *forgiveness* of past sins was obtain'd; and they were required, forsaking all their former lusts, to continue to profess the truth and to *persevere in holiness* from that time, without which their baptism would be of no benefit to them: from the great change of manners expected of Christians, baptism is call'd *a new birth*, and as new born babes, they were now to conform themselves to that new state they were just enter'd into. To enable men to perform their baptismal engagement the *assistance of the Holy Ghost* is promised, and certainly given to all true Christians, nor ever forsakes them unless they *drive him away* by sin. The distinguishing mark of Christians is, that in obedience to Christ's new command they *love one another*, and sincerely endeavour to promote each other's temporal and eternal welfare, as being fellow members of the same body.

' Baptism thus perform'd *may by no means be repeated*; as there is but one Lord, one faith, and one sacrifice for sin, so there is but one baptism, and one general forgiveness, from which therefore it is necessary not to fall. *Dipping* is the outward form of baptism, but the chief part is a sincere *confession of faith*, baptism therefore of which that is not a part seems contrary to all ancient testimony. The Epistle to the Hebrews, as well as several of the Fathers, call the new baptized (*φωτισθεντες*) *illuminated*, from the light they received to guide them into all truth, by the gift of the Spirit therein. Persecutions are in a figurative manner term'd a baptism; this, though most like what was afterward call'd *baptism of blood*, was not quite a parallel case. Circumcision which separated Jews from Gentiles ceased in Christ with that distinction: baptism with obedience now divides Christians from Heathens, and is compared with circumcision as a token of the covenant.'

The second part of this work contains extracts from the first Christian writers, ranged under different heads, with remarks

on their testimonies and opinions, and the inferences drawn from these passages by Dr. Wall and Dr. Gale. In this part, the author points out the time and place in which those writers lived, and the customs, the ceremonies, and the errors which were introduced into the practice of baptism, in different ages and countries. This enquiry he brings down as far as it appears to be of any importance, to the end of the fourth century.

In the third part, says the author, 'the doctrine of the whole is summed up in order, and the opinions where different compared together, to find what was the original practice, and where and how alterations arose, which seem to be these. That original sin is not a scripture doctrine, but came in gradually afterwards, and gathered strength by time. That all Christians must be baptized in due time, but that those only were baptized at first who were old enough to understand and believe the doctrine; till by baptizing children, younger and younger, baptism of infants came in, first in the western church, and afterwards in the eastern, the doctrine of original sin and infant baptism keeping equal pace. The several ceremonies used in baptism are also reckoned up. Forgiveness, and divine assistance, are the benefits of baptism; and an open profession and persevering in virtue the duties of it.'

Our readers will perceive, what sentiments this writer entertains concerning baptism, by the abstract of the first part cited above. Though he tells us, that he constantly attends the service of the Church of England, he is no advocate for infant-baptism. However, he appears to be a sensible, candid, and impartial enquirer after truth. His performance is extremely clear and methodical; and will afford as much entertainment as any treatise can be supposed to afford upon the subject of baptism,

At the end is an Appendix, in which the author has endeavoured to ascertain the meaning of several Greek words in the New Testament, relative to the points in question.

XIV. *Histoire de Nader Chah, connu sous le Nom de Thahmas Kuli Khan, Empereur de Perse. Traduit d'un Manuscrit Persan, par Ordre de sa Majesté le Roi de Dannemark. Avec des Notes Chronologiques, Historiques, Géographiques. Et un Traité sur la Poésie Orientale. Par Mr. Jones, Membre du College de l'Université, a Oxford. Two Vols. 4to. 11. 1s. in boards. Elmsley.*

MR. Jones, in his Introduction to this publication, informs us, that it was undertaken at the command of his present majesty the king of Denmark; and we think ourselves justified

justified in asserting, that our translator has by no means disgraced so illustrious a patron. Mr. Jones's skill in the Oriental languages has indisputably entitled him to the reputation by which he is distinguished; and, if we are not misinformed, the world will soon be laid under yet greater obligations to him for having furnished an easy key to the same stores as those from which he derived the present History of Nader Chah, better known to European ears, under the name of Thahmas Kuli Khan.

It is not very common to find an Englishman writing with elegance and perspicuity in the French language. Mr. Jones, however, seems to have been born with all the powers requisite to conquer literary difficulties; and, as we are assured, would find his tongue at liberty in a greater variety of foreign countries than almost any other person, whether educated here or abroad. Though we are not much disposed to be lavish in our commendations of the History before us, yet we must do our very spirited, though faithful, translator the justice to confess, that we believe him, when he assures us that all its faults are the faults of the original; we mean such as arise from inequalities of style, and the alternate pomp and meanness of expression.

Of the author of this History, little appears to be known. Mr. Jones conceives him to have been a scholar and a recluse; Mr. Hanway is of opinion, that he was a warrior, and engaged in the public service. These suppositions, however, are founded on mere conjecture.

An affected tumour of style, which, in our opinion, but ill suits with the sedate majesty of historic annals, is the characteristic of this author. Even his sentiments in general are very disproportionate in dignity to the cumbrous train of words by which they are attended. We do not at all discover in him the skilful politician or the acute reasoner. Though his battles are sometimes picturesque, yet he seems himself to have been aware that a perpetual succession of scenes of blood and horror must fatigue the reader, and has therefore often strove to render them less burthensome by the introduction of some pieces of poetry, which are not destitute of merit.

To this work are added explanatory notes by the translator, which at once do honour to his sagacity and extensive skill in Oriental literature; while his Essay on the Poetry of the Eastern Nations is no mean proof of his taste in the more elegant and ornamental studies.

MONTHLY CATALOGUE.

P O E T R Y.

15. *Almida, a Tragedy, as it is now Acted at the Theatre Royal in Drury Lane.* 8vo. 1s. 6. Becket.

THIS piece is no unanimated translation of the *Tancrede* of monsieur de Voltaire, who is said to have finished the original in the space of a fortnight. We are not always apt to give credit to the degree of haste with which many works of the same kind are said to be produced. On this occasion, however, we find ourselves well enough inclined to believe our celebrated Frenchman; especially as his plot gave him no great trouble in its formation, the circumstance on which all the tragic distress is built, being borrowed from a former play of his own. The undirected letter, which decides the fate of Zayre, is as destructive to the peace of Amenoide, who is called Almida in the present performance. As for Tancred, the hero of it, he is so easily jealous, and takes so little pains to get rid of his suspicions, that we do not greatly feel for him when he is perplexed in the extreme through three acts, and forfeits his life in the last.

Before the representation of this piece, Billy Whitehead, (who seems to have been a kind of dry nurse to it) sent Mr. Reddish to the audience, with a mess of watergruel, which, out of compliment to the bearer, and the innocence of the ingredients, they consented to swallow. Mrs. Barry appeared after the play with a salver of Mr. Garrick's champagne in her hand, which needed not her graceful ministry to procure it a triumphant acceptance.

16. *The Father, a Comedy, translated from the French of Mons. Diderot, by the Translator of Dorval, &c.* 4to. 2s. 6d. Baldwin.

A very good translation of this celebrated piece, which abounds with delicacy and sentiment, though it is not sufficiently pantomimical for the taste of our English audiences; who generally prefer an escape through a window, or an intrigue carried on by the assistance of a moveable pannel, to the most elegant and natural dialogue that ever was uttered on the stage.

17. *A Poetical Essay on the Existence of God. Part I. By the Rev. W. H. Roberts of Eton.* 1s. T. Payne.

We have not received greater entertainment from any poetical piece that has made its appearance for some time past, than from Mr. Roberts's *Essay on the Existence of God*. Though we are no friends to blank verse, and believe rhyme to be essential to poetry in our language, yet we cannot refuse our warmest approbation to this performance, which is written in Miltonics, and is, we hope, the forerunner of many other parts on the same sub-

jest, and from the same hand. The reader would be better pleased by copious extracts from the piece itself, than by any such remarks on trivial imperfections as we can make, or such compliments on particular passages as we feel ourselves impatient to bestow.

Our author, stating the Aristotelian system of the world's eternity, and refuting it from the lateness of history, arts, sciences, &c. has a series of beautiful lines, which the limits of our Review will not permit us to insert; we will therefore only borrow the following passage, which will sufficiently awaken the curiosity of our readers to peruse the whole poem with a degree of pleasure equal to that which we received on the same occasion.

‘ Thee, universal king, thy peopled earth,
Thro’ every nation, every tribe, adores,
And thro’ rude ignorance, with savage rites,
And uncouth gestures, howls her hymn of praise;
Tho’ senseless idols, or created lights
Of heaven usurp thine homage; yet to thee
Their voice is rais’d: to thee their incense smokes;
To thee in grove and vale their temples rise.

‘ With feathery crown, and flaming gems adorn’d,
The gaudy Mexican from cups of gold
Pours out the captive warrior’s reeking blood
At Vitziputzli’s shrine; while with loud shouts,
In mystic maze the virgins of the Sun
Dance round the bleeding victim. Near the banks
Of Zaara, whence the merchant, dreadful trade!
Comes fraught with slavery to Caribbean isles,
The tawny African o’er ocean’s stream
Spreads forth his arms; on bended knee implores
The howling *Winds*; and begs the *Storm* to drive
The cruel Christian far from Congo’s coast.

Where *Esperanza* to the Indian main
Extends its rocks, the filthy native bows
With humble reverence to the *Moon*: From her
He asks ripe fruits, and fertil seasons mild;
And ever as she swells the imperious tide,
With antic dances, and rude carol, greets
Her rising beams. On rich *Gloconda*’s walls
Ten tedious nights, and ten long sleepless days,
The self-tormented *Bramin* sits: if *Fo*
Well-pleas’d behold his pain, it recks not him
That torn with hooks of steel his mangled flesh
Pours streams of blood, or from his burning head
With livid light the spiral flames ascend.

See where the turban’d caliph o’er the fields
Of fertile *Syria* spreads wide-wasting war,
And famine: nor can groves of ravag’d palm,
Olives and figs, nor desolated vines
That crown’d the bank of *Pharphar*, lucid stream!
Nor widow’s piercing shriek, nor orphan’s tear,
Melt his obdurate soul: for not the lust
Of frantic power, or empire unconfin’d,
But raging zeal, and hope of future bliss,
Arm him with tenfold fury. On he goes

Till vanquish'd millions glut his righteous rage;
 Then pours to Mahomet a fervent prayer,
 While victory washes from her savage hands
 The blood of slaughter'd hosts.

18. *The Village Oppressed, a Poem. Dedicated to Dr. Goldsmith,*
 1s. Robson,

We hope Dr. Goldsmith will not be offended at this acknowledgement of his merit from a rustic muse, which we have sometimes praised, and never yet had occasion to condemn. We suppose, nay believe, that the complaints of the authors of the *Deserted Village* and this poem are alike ideal; and yet we cannot be sorry for the mistaken opinions cherished by either, as it is to these that they are mutually indebted for the opportunity of exerting their abilities to entertain the public.

19. *An Epistle to Mr. Hickington, to which is added a Session of Poets. Sold by the Author, in Beverley.* 1s.

Goodness of heart, rather than splendor of poetry, distinguish these small but not insignificant pieces. We are told that the author has raised himself in the world by dint of mere industry, without the advantage of any early initiation into books, or the assistance of friends or fortune. We heartily wish him success proportionable to his modesty and merit.

20. *An elegiac Epistle from John Halfer, who was impressed on his Return from the East-Indies, to Susanna his wife.* 4to. 6d. Wilkie.

This piece is dedicated to lieutenant Ayscough, who very probably shewed himself to be no inadequate judge of its merits and use, by dropping the presentation copy, piece by piece, through the aperture at the bottom of the quarter-gallery of his new vessel. Be it known to thee, courteous reader, that we have perused the whole poem, and therefore it is but just that thou, in thy turn, should digest a stanza.

‘Adieu, remember me. If e’er we meet,
 We’ll meet, Susanna, ne’er to part again;
 In distant climes we’ll seek a safe retreat,
 Or flie for peace, and liberty,—to SPAIN.’

The confidence peculiar to a jolly tar, is certainly visible in the assertion contained in the first lines. Mr. Halfer seems to have no doubt, but that if he and his wife ever meet in this world, they shall as surely put into the same port in the next. We are sorry that he does not think Spain to be a clime distant enough for his meditated exile. The prospect of peace, may, however, have reconciled him a little to his own country; out of which we heartily wish the press-gangs would transport the whole herd of such miserable rhimers.

21. *The Fairy’s Revel: a Satire,* 4to. 1s. 6d. Bladon.

Though dullness is reprehensible in our court of criticism, indecency is sure always to meet with yet greater severity of treatment.

ment. This is a miserable motley performance, which never rises above mediocrity, but more often sinks beneath contempt. The most wanton elf in the train of queen Mab, even her mid-wife, would blush at this writer's obscenity; nor could the most wakeful of her sprites keep its eyes long open over the rest of his performance.

22. *Appendix ad Opuscula. Lusus Medici. Ode Latinæ, & Anglicæ: Musarum Numerum æquantes, Gratiam studiose colentes, &c. &c. &c. Lucente D. Gulielmo Browne. Doddsley, 4to.*

Sir William Browne has prudently forebore to affix any price to this collection, because he must have been well convinced that no one would give a single farthing for it. The College of Physicians agreed to return him *no thanks* for the copy of the former part of it, which he presented to them; and we will take no other revenge on him, for the abuse he has bestowed on us, than by republishing it as follows.

‘ Epigramma de Revisoribus.

‘ *Laus censura Revisorum est, censuraque laus est:*

‘ *Hos legito inverte, ut saga locuta preces.*

‘ A word, and a blow, and a salve,

‘ To monthly Reviewers.

‘ Such are the sad Reviewers of our days;

Their praise is censure, and their censure praise.

The true sense of each criticism of theirs

Is backwards read: as witches say their pray'rs.

‘ Nota bene. These *pseudo-critics*, were whipt, pillored, and branded, both by SHANDY, and by CHURCHILL; yet have the northern hardness, to expose their *scarified backs*, their *cropt ears*, and the capital letter B, burnt in their foreheads.

‘ *Isti piscatores: sapiunt sed non Revisores*

Fishermen struck become the wiser,

But stripes mend no Monthly Revisor.

‘ — But let this starving crew my pity meet!

Poor hungry souls! they only print to eat!

And yet alas! go to their sev'ral beds

With bellies just as empty as their heads.

‘ *Vivite, valete, seroque saltem, cum Phrygibus sapite.*

‘ Live, and let physic health advise,

And late at least, with Troy be wise.”

‘ Datur, Saturnalibus, dated Christmas holidays. MDCCCLXX.”

23. *Elegy to the Memory of the right honourable the Marquis of Granby, 4to. Price 6d. Doddsley.*

And when all good commodities are so dear, what can one expect for fix pence?

24. *A Monody on the Death of the Rev. Mr. George Whitfield. 6d. Miller.*

This Monody is a performance as far removed from real poetry, as methodism from true devotion. Some grunting brother or snuffling sister has taken up the pen to celebrate the deceased leader of that enthusiastic band; and seems to be

of opinion that the world, like the audiences of Tottenham-Court and Moorfields, will be content to pay their money for unconnected nonsense. We will, however, for the entertainment of our readers, point out to them a few instances of fanatic elegance and sublimity.

The author, very early in the construction of his poem, takes the pains to inform us, that he does not love a cheek with colour in it, but

‘ The leaden lid, the sober brow
The tresses darkly brown;
That in *dishevel* squallid flow
The ivory neck adown.’

Though he is no admirer of the roses of the cheek, yet he seems to have some little taste for the lillies of the neck:—but mark his reasons;

‘ Her cheek’s soft red is but a stain
Shed from the harlot wool of Spain;
And woven is her amber hair,
Warm youth and folly to ensnare.’

Ladies who walk the streets! None of you that paint or wear false curls, have any chance of picking up a Methodist. However, don’t despair; if your necks are tolerably white, a straggling faint now and then may kneel at your shrines.

But let us intreat thee, courteous and intelligent reader, to declare whether thou didst ever hear before that the late George Whitfield destroyed himself, was buried where cross ways meet, and had a stake drove through his body? Thou answerest No; and yet this poet tells us

‘ Thee in the silent tomb *impal’d*
With smiling sorrow I have wail’d.’

The effects which follow the sound of the archangel’s trumpet, cannot fail to strike our readers, as a wonderful instance of the true sublime.

‘ ——— the clangors loud and long
Mock the *soft* thunder’s *puny* tongue.’

Reader, thou art unreasonable if thou art not satisfied with these quotations!

25. *An Elegy on the late reverend George Whitefield, M. A. who died September 30, 1770, in the 56th year of his Age.* By Charles Wesley, M. A. *Presbyter of the Church of England.* 8vo. Price 6d. Cabe.

Mr. Charles Wesley might have spared himself the trouble to inform us what he is, (a particular, into which no one would have enquired) because his elegy is too contemptible for criticism, though it deserves the lash for its prophaneness. Speaking of one of the late Mr. Whitefield’s transits from our colonies, the author says

‘ By

‘By God’s supreme decree and high command,
He now returns to bless his native land;
Nor dreads the threat’nings of the wat’ry deep,
Or all its storms, with Jesus in the ship.’

We almost think ourselves criminal, for having transcribed a passage, which represents our blessed Redeemer embarked on the same bottom with the head of a mercenary sect.

- 26 *A Funeral Ode on the Rev. Mr. Adams, who departed this Life, at Rodberow, Gloucestershire, August 10, 1770; and on the much lamented Death of the Rev. Mr. George Whitefield. — Together with verses composed in America, by a Negro Girl seventeen years of Age, on Mr. Whitefield.*

Price one penny, but not worth a single farthing.

27. *An Elegiac Poem, on the Death of the Reverend Mr. George Whitefield.* 4^{to}. Price 6d. Wills.

George Whitefield again!—Indeed we are almost ready to wish (notwithstanding the present want of seamen and soldiers) that all his poets had accompanied him to the other world.—We will for once, indulge the wish without restraint; for, on recollection, methodists are rarely ever serviceable to any but their pastors.

This Poem is wretched stuff. Good devil, carry it back to our publisher; we will say not a word more about it.

N O V E L.

28. *The Modern Couple; or the History of Mr. and Mrs. Davers.* 2 vols. 5s. sewed. Noddy.

By husbands who take too great liberties after their marriage, and by wives who are apt to carry their resentment too far, this novel should be read with attention; because it may be read with advantage, if properly regarded.

P O L I T I C S.

29. *Considerations on the present State of the Peerage of Scotland,* 8^{va}. 6d. Cadell.

This little pamphlet, wrote on account of a late election of one of the sixteen peers of Scotland, is the acknowledged production of lord Ellibank, a nobleman greatly celebrated for genius, knowledge, and uncommon facility, as well as elegance of expression: what may perhaps appear more extraordinary, is that, in a very advanced age, he retains more fire and strength of imagination, than generally falls to the share of youth. The pamphlet before us is written in a style suited to the dignity of the subject. It recommends to the peers of Scotland, the preservation of their own independence and importance. The motives by which they are incited to this duty by lord Ellibank, are such as freedom, not faction, would inspire; and there has not escaped a single stroke of fancy from his lordship’s pen, to lessen the subject he writes on; though all who know him, know how difficult he sometimes finds it, to check the sallies of a rich and luxuriant imagination.

30. *A Letter to the Jurors of Great Britain, &c.* 8vo. 1s. 6d. Pearch.

It is with pleasure we see an opinion of so much consequence to the liberty of every British subject, discussed with that candour and moderation which men of liberal sentiments ought always to exercise towards each other. The judges of the King's Bench are treated with the respect due to their high station, and their opinion examined with the manly freedom becoming an Englishman and a gentleman. The jurors of Great Britain are shewn, upon the principles of law and the constitution, what are their rights. They are enjoined, with the warmest expressions of genuine patriotism, to hold fast those rights upon which depends the very existence of their liberty: yet the author seems, with a particular satisfaction, to confess the great abilities, as a lawyer, and the strict integrity, as a judge, of that noble lord who so ably presides in the court of King's Bench, and whose name stands first in the opinion which he condemns.

31. *A Free Address to Free Men.* By William Sharp, Jun. [Dated from Newport, in the Isle of Wight, November 15, 1770.] 8vo. 6d. Flexney.

Well said my little insular patriot! A more bustling, noisy, snip-snap performance has not been laid before us for some time past! Thy kilderkin of liberty, however small in respect of capacity, is yet highly consequential, when we consider the quality of the liquor it contains! Thou hast expressed thy aversion to the Stuarts; and to be sure all mankind will begin afresh to persecute their memory. Thou hast sneered at David Hume, our best historian, and, would you believe it, your little smart six-penny touch has already stop't the progress of his bulky six volumes in quarto. Thou hast contributed towards the elevation of the house of Macaulay; and behold all our unmarried ministers are quarrelling who shall have her. What more could be expected from so small a pamphlet? Yes, one thing more: — To light our fire to-morrow morning.

32. *A Letter to the Right Hon. Lord North.* 8vo. 1s. Henderson.

We are glad to find our old friend has stepped forth once more, to give salutary advice to the minister, on so trying an occasion. — Certain we are, that no author in London, or Westminster, is better qualified for the task, either in verse or prose. The virtue of perseverance he is certainly blest with in a supreme degree; and as he still proceeds to warn his country of approaching danger, notwithstanding the rancour of certain envious critics, he will undoubtedly be rewarded with a pension, proportioned to his zeal and merit. — if (as Falstaff says) *there be any virtue extant.*

33. *Schemes submitted to the Consideration of the Public, more especially to Members of Parliament, and the Inhabitants of the Metropolis.* 8vo. 1s. Browne.

From the preface to this collection of letters, it appears, that they were designed for the daily papers. The author hopes that the public will excuse the style in which they are written,

as he assures them, he never had the advantage of a liberal education.

The subjects of these letters are as follow. The removal of the present executions from Tyburn, to some fitter place. Proposals for a general act of parliament, for improving the roads of this metropolis, and its environs. A reformation of the abuses among stage coach-men, waggon-masters, porters, &c. On the necessity of opening several new roads. On the supposed preparations of the French, for acts of hostility. For teaching the military exercise to 200,000 men. On removing Billingsgate. On reforming abuses in Smithfield market, the Haymarket, and St. James's Park. Methods to prevent such frequent attacks from house-breakers, &c. Means by which transportation may be avoided, &c.

Of these Schemes, some are very reasonable, some plausible, and some visionary. They, however, deserve the attention of our legislators.

C H I R U R G I C A L.

34. *An Essay on the Cure of ulcerated Legs, without rest, &c. by William Rowley, Surgeon.* 8vo. 1s. 6d. F. Newbery.

The tendency of ulcerated legs to relapse on the patient's return to the use of exercise, has rendered the common method of curing those disorders one of the most unsuccessful in the practice of surgery. Mr. Rowley here informs us of a new method, which he has practised for some years with great advantage; whereby the patients are laid under no restriction in point of rest, or dietetical regimen, and the ulcers are not disposed to regenerate. The medicine he recommends is nitre, taken in the quantity of a scruple, three or four times a day, and corrected with twenty or thirty drops of sp. sal. ammoniac. or some of the julep. c camphora. For diminishing the inflammation in patients who live freely, he orders a gentle laxative to be taken after every meal, composed of a fourth part of jalap, and three fourths of powdered nitre, of which the dose is from a scruple to half a drachm. The effect of these medicines is commonly to occasion very great pain all round the ulcers, when they are first taken; but that symptom gradually decreases, as the ulcers advance in their cure; and they promote, in general, a most copious discharge of urine. The external applications, he advises, are those only of the most simple kind, in which the precipitate digestive, so commonly used, has no share. In support of this method of cure, Mr. Rowley presents us with twenty-four cases of various kinds of ulcers, which were successfully treated. One instance only occurred, where the liberal use of nitre seemed to hazard a mortification, till such a consequence was prevented by the bark.

Upon the whole, the practice in this pamphlet is delivered with judgment, and highly merits the attention of the faculty.

D I V I N I T Y.

35. *Sermons principally addressed to Youth. To which is added, A Translation of Isocrates's Oration to Demonicus. By J. Toulmin, A. M.* 8vo. 3s. Baldwin.

These discourses are of a practical nature, and extremely well calculated for those to whom they are more particularly addressed. They are full of useful instructions, delivered in an animated, and (excepting some expressions, which seem to have a twang of the Meeting, and others which are a little too elaborate and flowery) an agreeable style.

The subjects treated of are these, viz. Youth exhorted to seek the Favour of God and Man, from Luke ii. 52. The Prodigal, a Warning to Youth. Youth reminded of the Connexion between the Conduct of Man in this Life, and his Condition in a future State. Reflexions on the Death of Youth. The Happiness that flows from religious Trust. The Grounds and Reasons of a Life of Faith. The Influence of Habitual Piety. And the Pleas for neglecting Public Worship considered.

Our author tells us, that the Translation of Isocrates's Oration to Demonicus is subjoined to these Discourses, because it falls in with the design of their publication, that of instilling into the minds of youth the sentiments of wisdom and virtue.

36. *A short Account of Theological Lectures, now reading at Cambridge. To which is added, a new Harmony of the Gospels. By the Rev. John Jebb, M. A. Late Fellow of St. Peter's College.* 4to. 1s. 6d. White.

This appears to be a full and ingenuous account of Mr. Jebb's critical and explanatory lectures on the Four Gospels. He has been censured, it seems, for holding opinions of a dangerous tendency, and for professedly endeavouring to overturn the doctrines of the established church. He has therefore been obliged to make an apology for himself in this public manner. If we may judge of his lectures by this little sketch, he has been injuriously treated. He seems to proceed upon a liberal plan, and the scheme of his Harmony is ingenious.

37. *A Continuation of the Critical Remarks upon an excellent Treatise, intituled, "A System of Ecclesiastical History and Morality." * 8vo. 3d. Bladon.*

The production of a writer, who seems to have impaired his intellects, by poring over the Mishna, and the Gemara.

* See Vol. xxix. p. 318.

M I S C E L L A N E O U S.

38. *The Tutor's Guide: being a Complete System of Arithmetic, with various Branches in the Mathematics. In Six Parts. By Charles Vyse. 12mo. 3s. Robinson and Roberts.*

Arithmetic, considered in its full extent, is, doubtless, a very copious subject; but as the practical part is generally understood to consist chiefly in the four great rules, or operations of addition, subtraction, multiplication, and division, the learner, when master of these, will not find much difficulty in obtaining a thorough knowledge of such other useful rules, namely, fellowship, alligation, simple and compound interest, discount, barter, rebate, &c. as have been contrived for facilitating mercantile computations; and which, indeed, are no more than an application of the first four general rules above mentioned. It has, however, been found necessary by the modern writers upon arithmetic, to enlarge the former plan, by the introduction of Practical Geometry, the Rudiments of Algebra, and likewise the Extraction of Square and Cube Roots, by which means their publications are rendered of general use to every art or profession, wherein the knowledge of numbers becomes necessary; and notwithstanding there are many books already extant upon the same subject, yet we apprehend, that the work before us will not be deemed either unnecessary or impertinent, after having assured our readers, it is recommended to the favour of the public, by one of the most considerable mathematical writers of the present age.

39. *Proceedings of a general Court-Martial, held at Pensacola, in West Florida, on Wednesday, March 16, 1768, and continued till Wednesday, April 20, 1768. 8vo. 3s. 6d. Johnston.*

This work is of such a nature, that no account can be given of it; or, in other words, it cannot be reviewed in such a manner as to convey any adequate notion of it to our readers. And where a private character is concerned, we do not think it proper to give our own unsupported opinion. In a word, those who want to know whether major Farmer, to whom these proceedings relate, was unjustly accused, or fairly acquitted, must consult the work itself.

40. *Thoughts on Capital Punishments, in a series of Letters, 8vo. 1s. Baldwin.*

This pamphlet contains a collection of Letters formerly published, at different times, in the London Magazine; and suggests many ingenious arguments for a mitigation of the penal laws.

41. *Some Proposals for strengthening our Naval Institutions: in a Letter to Lord Anson, &c.* 8vo. 1s. 6d. Becket.

These proposals relate to supplying the defect of literary accomplishments, which gentlemen who go early to sea labour under, by establishing regulations for educating them afterwards on board; and the author thinks that, without extravagance, they ought to be particularly instructed in all the following parts of knowledge, as necessary or subservient to their profession: viz. the Latin, French, and Spanish languages, moral philosophy, geography, geometry, astronomy, algebra, mechanics in every branch, drawing, statics, optics, experimental philosophy, engineering, the use of arms, and military exercises, in the most extensive conception.

42. *A Letter to the Hon. Sir Richard Perrot, Bart.* 8vo. 1s. Swan.

From the perusal of this pamphlet, it appears, that the hero of the piece has met with very rough treatment, in consequence of the part he took in the late affair of the Flint Address; but, when it is considered, that the author owns himself to be the friend of Sir Richard Perrot, and an admirer of his virtues, &c. &c. some persons may be inclined to believe, that the character of this distinguished baronet has not suffered merely from the factious spirit of the times.

43. *An Address to the People of Cumberland street Chapel.* 8vo. 6d. Jones.

All we can learn from this pamphlet is, that the people belonging to Cumberland-street chapel have been throwing hats at one another's heads; and that they have a military man among them, who, while he was in a country where the Gospel was not preached, was as bold as a lion, and feared nothing. We should be sorry to draw the natural inference from this assertion of his, and suppose that religion and bravery are incompatible; or, in other words, that he himself is less a soldier in England, where he may hear a sermon every hour, than he was in a place where no religious worship was established.

44. *A brief Account of the Commencement, Differences, and Separation between the Proprietors of Cumberland-street Chapel, and J—n B—e, Preacher at the said Chapel.* 8vo. 6d. Rofon.

We cannot help saying, with king Stephen, that we hold this account to be *sixpence all too dear*; and feel as little reluctance as that monarch to *call the taylor*, whom we suppose to be the author of it, by hard names. This, and the foregoing, can hardly be called literary articles, and therefore we are in haste to dismiss them.

45. *The Travels of Father Orleans, a Jesuit.* 8vo. 1s. Mackenzie.

We learn from this pamphlet, that father William Orleans, was originally a Jesuit; that, after his banishment from France, he travelled through Europe, Asia, Africa, and America; that he suffered a great variety of hardships; was exposed to many

imminent dangers from storms, shipwrecks, thunder, lightning, robbers, and wild beasts; and that at last he arrived safe in London, and became a follower of Mr. Whitefield.

This narrative is said to have been written by himself. But who the author of it was, is of no consequence. It is a miserable composition, calculated only for readers of the lowest class.

46. *Answer to a Letter in the Gazetteer, &c. relative to the new Edition of Shakespeare's King Lear.*

To the Printer of the Gazetteer, Jan. 8 1771.

* The Critical Reviewer remarks, that patience, rather than sagacity, was required to the publication of *King Lear*; but he has taken no notice that *fidelity* is required in all editions, and has been performed in this, and in no other. The worthy pioneer, he allows, has a degree of merit; but who ever heard, says he, of a victory obtained by the efforts of pioneers only? They who have heard of a battle fought by pioneers only; which is the case in point!

* He has not been so lucky as to have discovered, that one valuable reading has been retrieved through the whole tragedy! Then he has been very unlucky indeed! He may set his own value on his own readings, but the public will value the readings of Shakespeare for *itself*; and some will think this reading, p. 13, *friendship* lives hence of some value, and justified as such by the note f. which all his empty witticisms will never be able to answer. And when the Reviewer has tired himself with laughing at his own jests, he will find himself laughed at in his turn, for venting them with no better foundation.

* Mr. Jemmens, with his leave, when in the country, is both *at* and *of* Gopsal; and by access to his library, more or less *valuable*, the edition was undertaken; *valuable* and *extensive* are of the Reviewer's invention, malevolent enough, and truly despicable; the doubt, sorely troublesome to his mind, let him get rid of as he can; no man sees that creeping *servility of style* which the Reviewer sees; nor has the chaplain any concern in it, as he falsely supposes: but I will lose no more time in remarking on a critic, who says any thing at random, never considering whether with or without reason, but following the dictates of his own troubled mind, which, like the troubled sea, cannot rest, but whose waters are perpetually casting up mire and dirt.

* There is no peace, saith my God, to the wicked.'

To the Author of the preceding elegant and correct Letter.

IT is difficult for any man to conceal his profession. In the Gazetteer's reprehension of our Review of the newly published *Lear*, we should have been glad not to have seen the Parson peeping through the Critic; since he betrays himself by indecencies very unclerical, and utters his scriptural fulminations with a seriousness and solemnity, which, on so slight an occasion, we deride, and with a licentiousness and prophaneness which on all occasions we detest.

We still entertain our former opinion in respect of this brat of impotence, which was father'd by one of the parties concerned, and midwifed by the other two into the world;

*And that (as K. Richard says) so lamely and imperfectly,
The dogs bark at it as it halts by them.*

In short, this leaſt of vain-glorious editors have only done that which all their predeceſſors had diſdained to attempt. It would as ill have become a Homer or a Plato, to have gathered pebbles and cockle-ſhells, as a Pope or a Warburton to *chronicle ſuch ſmall beer* as falſe orthography, or yet more erroneous punctuation. The ſingle reading, which one of theſe zealous clerks (hapleſs man ! couldſt thou find no more ?) points out in his letter, as ſupremely important, exhibits only a freſh proof of his want of diſcernment. *Baniſhment*, which may be conſidered as an act of deſpotiſm, is ſignificantly oppoſed to *freedom* ; but *friendſhip*, (the word which theſe luckleſs critics would introduce) has no propriety at all. A man may be *baniſhed* into *freedom*, but he cannot be *baniſhed* to his *friends*. To abandon ſenſe, in favour of nonſenſe, and introduce blunders into the text of Lear, merely for the ſake of appearing to do ſomething, where nothing was requiſite to be done, is to treat the play with greater ſeverity, than even the hero of it ſuffered from his ungrateful daughters.

We are, however, at no time aſhamed to retract our judgments when they have been too haſtily delivered. We think ourſelves authorized, by the letter already laid before the reader, to declare, that the library of the ſaid Mr. Jennens is neither *valuable* nor *extenſive*. At the ſolicitation of our correſpondent, we retract the epithets we had inadvertently beſtowed on ſo inſignificant a collection.

We likewiſe humble ourſelves before the magnificent Jennens, the induſtrious Lemuel, and Saygrace the Fat. We do allow, that when the firſt of theſe is *at* his country ſeat, he is certainly *at* Gopſal. Leaſingly doth he write, who ſhall aſſert the contrary. We only plead the privilege to ſay, in our turn, that as he was in town for ſome months paſt, and deſcended to the laborious taſk of correcting the preſs from which King Lear iſſued, he could not be in London and *at* Gopſal too. We would, in the mean time, have acknowledged him to have been *of* Gopſal, even while he was wiping his critical ſpectacles in Great Ormond-Street :—nay, more, we would have loudly announced to the world, that he was Charley Jennens, *with his familiars* ; Charles, *with his brothers and ſiſters* ; and Charles Jennens, Eſq. *with all Europe*.

We are likewiſe ſorry that our former account of this publication has obliged the editors to insert the following expensive puff in the Public Advertiser of the 14th Inſtant.

Extrait of a Letter from a Gentleman in the Country to his Friend in London, Jan. 5.

‘ I return you thanks for the copy of Lear which you were ſo kind to ſend, and which I received the latter end of laſt week : the edition is beautifully printed ; and I am particularly obliged to you for adorning it with ſo fine a mezzotinto of Shakeſpeare, from your favourite picture of him : It has more vivacity in it, and is more like Shakeſpeare’s ſoul, than any picture I have ſeen before.’

The

The reader will hereby perceive, that these editors have had some comfort. They have been told by this friend in the country, that their play is *beautifully printed*, and that the mezzotinto before the title, is *more like Shakespeare's soul than any picture he has seen before*.

Concerning the print we will have no controversy; but we still adhere to our former opinion, that the soul of the mezzotinto is not the soul of Shakespeare. It has been the fate of Shakespeare to have had many mistakes committed, both about his soul and body. Pope, who may have been supposed to have had some acquaintance with his soul, knew so little of his body as to exhibit him under the form of James the First. We should be glad to flatter Mr. Jennens upon some knowledge of his body, in hopes that we may hereafter praise him for gaining more acquaintance with his soul. But while he keeps company with men who look for the soul of Shakespeare no further than a mezzotinto, there is great reason to suspect that the Poet and the Critic will continue strangers.

We that are daily witnesses to the revolutions of the learned world; and have known many authors, and many editors, who, while they *thought their greatness was a-ripening*, have been suddenly *nip't by a killing frost*; we, who have ourselves sometimes suffered from the unexpected blasts of nipping criticism, must be supposed to have a just sense of literary misfortunes, and to regard a dejected brother with mild sympathy and soft commiseration. We have imaged Mr. Jennens and his coadjutors hastening to town with their new Lear; counting the miles, fretting at the roads, and cursing the post-horses. At last they entered this great metropolis. *Veni, vidi, vici*, said Mr. Jennens. 'I have hitherto concealed my powers; but I will now shew these Londoners the prowess of seventy-six. *Calvitium laurea celabo*.' Thus he spoke, and grew larger in his own eyes. But NEMESIS heard the unseasonable boast; and the ghost of CAPEL stood quivering behind him. That night he dreamed a fatal dream. A garland of bays was advanced towards him. He stretched out his hand, seized it with eagerness, and found it was *birch*.

We do not doubt, but that when this sad recital shall arrive in Leicestershire, the manor-house of Gopsal will be completely insulated by the tears of all the neighbouring parishes. *Vale, Jeanine noster! litteratorum omnium minimè Princeps!*—Arrogance ill becomes the man who commences critic at a time of life, when the little judgment and fancy he ever possessed, are both in their decline!—Adieu, plump Saygrace! go comfort thy *trifling* patron,

For tears do stop the floodgates of his eyes;
and may the smiles of the fair, at the ball in Bloomsbury, overpay thee for all thy sufferings in our Review!—Farewell, most microscopic Lemuel, who, like thy namesake, the immortal Gulliver among the Brobdingnagians, hadst almost escaped our notice! We acknowledge the certainty of thy descent from that great traveller; for through him only, the art of Lilliputian criticism could have devolved to thee!

THE CRITICAL REVIEW.

For the Month of *February*, 1771.

ARTICLE I.

A General History of Scotland, from the earliest Accounts to the present Time. In Ten Vols. By William Guthrie, Esq. 8vo. 2l. 1 os. sewed. Robinson and Roberts.

WE concluded our last Review on this History, with mentioning a transaction so infamous in itself, and so subversive of the public faith of nations, that no partiality would allow us to extenuate; which was the infraction of the charter of Renunciation, granted by Edward III. to Robert I. respecting the ridiculous claim of the superiority of the English crown over that of Scotland. We shall now present our readers with this author's short, but decisive remarks on the mistakes of some historians, in regard to the authenticity of a charter of homage, said to have been passed by David Bruce, in the fifth year of his reign, with the advice and consent of the three estates of the kingdom in parliament at Edinburgh.

That such a charter should be forged and deemed genuine, in the days of ignorance and imposture, is not surprising; but that it should meet with advocates in this enlightened age, would surpass belief, was it not mentioned by Carte, who is among the latest of the English historians, as an authentic deed, and as still remaining intire, under the great seal of Scotland, in the old Chapter-house of Westminster-Abbey. It is very possible that the great seal of Scotland might be appended to such an instrument, because it was in possession of David's enemies; but that this charter is a forgery, appears plainly from the testimony of all history and records, which prove, that David, in the

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fifth year of his reign, was in France, and that he did not hold a parliament at Edinburgh till eight years after the date of the supposed instrument. After this flagrant detection, it would mispend the reader's time, should I descend to other proofs of this counterfeit deed.'

It would lead us into too minute a detail, to exemplify the several important observations which are made on preceding writers by this learned author, whose historical information is no less accurate and extensive, than his judgment is clear, and unbiassed even by the greatest authorities. The legitimacy of the elder sons of Robert II. however, is a matter of so great consequence to the honour of the British crown, that we should be guilty of a sort of misprision of treason, if we did not exhibit the arguments which are adduced by our author for the establishment of that fact, in opposition to the injurious representations of the celebrated Buchanan.

' On the fourth of April this year (1373), a parliament met at Scone upon a very momentous occasion. Robert had a numerous issue, but his son and heir by his first marriage had none, and was of a sickly constitution. His daughters had been married into several powerful families, who had remote pretensions to the crown: and, upon his death, his younger sons might aspire to the royal dignity during the life-time of their elder brother. It was therefore by this parliament enacted, " That the sons begotten of his first and second wives, and their heirs, should in order succeed to him, the said king, in the kingdom and right of reigning; that is, that his eldest son, the lord John, earl of Carric, and steward of Scotland, preerected betwixt him and his first wife, Elizabeth More, conformably to the declaration made in the last parliament, should succeed to him; and failing him and the heirs of his body (which God forbid), the lord Robert earl of Fife and Menteith, second son of the said lord the king by his said first wife; and the said lord Robert and his heirs also failing, Alexander lord of Badenoch (afterwards earl of Buchan), the third son of the said lord the king by the same wife; and the said lord Alexander and his heirs failing also, the lord David earl of Strathern, son of the said lord the king, begotten of his second wife, Euphame Ross; and the said lord David and his heirs in like manner perchance failing, Walter, son of the said lord the king, brother-german of the said lord David (afterwards earl of Athol); and that the aforesaid five brothers, and the heirs from them descending, failing perchance in like manner, and wholly (which God forbid), the true and lawful heirs of the blood and stock-royal from thenceforward should succeed in the kingdom and the right of reigning."

' This

‘ This act of parliament, to which the great seal of Scotland, and those of forty-one prelates, earls, and barons, particularly that of William earl of Douglas, are appended, is a fresh and most signal refutation of Buchanan’s calumnious assertion, who says, that king Robert, in the third year of his reign, married Elizabeth More, who had been his concubine, legitimated her children, advanced them to honours and riches, and obtained an act of parliament, by which they were preferred, in the order of succession, to the children of queen Euphame. After an assertion so false in fact, and contradicted by so many authentic records, the candid reader cannot be astonished at the many harsh charges which have been brought against Buchanan’s veracity in so capital a point as that of bastardizing all the royal line of Scotland, from which his present majesty derives his title to the crown of Great Britain. I shall add, now that I am upon this subject, that in the year 1695, the greatest antiquaries of Europe, after inspection and examination, admitted the authenticity of a charter which is deposited in the Scotch college at Paris, and was published by its principal, Lewis Innes. By this charter, which is dated 1364, Robert, who was then steward of Scotland and earl of Strathern, endows a chapel which he had erected in consideration of the dispensation granted him by the pope (dudum) for marrying long ago his deceased wife, Elizabeth More, notwithstanding the consanguinity between them; and the seal of his eldest son, John Stuart, lord of Kyle, is appended to the same. The witnesses are the abbot of Klywynne, and the lord John, brother to the high-steward, with many others. Can it be supposed, that Robert’s own brother would have witnessed this deed, had there been the least question as to the legality of the marriage? But indeed the proofs of John’s legitimacy are so various, that it would be tiresome to the reader, should we multiply them in this place. I shall only add, that the calumny seems to have taken rise, as we shall see hereafter, from the pretensions of the sons of the second marriage, who wanted to bastardize the progeny of the first; and that Robert certainly had natural children by a lady of the name of Moran, who was married to a gentleman named Giffard, and is therefore either inadvertently or designedly confounded with his wife Elizabeth.’

We shall extract the account of a very singular combat betwixt two of the northern clans, which the author has very properly introduced to give his readers an idea of the character of those warlike tribes, and the desperate manner in which they engaged in their feudal contentions.

Such being the state of foreign affairs, the history of domestic feuds becomes now that of Scotland. The earl of Crawford's success against the Catarenese, under the earl of Buchan, encouraged Robert to entrust him (Buchanan says his son) with a commission for subduing other insurgents, who were then disturbing the peace of the country. Particular mention is made of two Highland tribes, the one called the Clan Chattan, and the other the Clan Kay. They were numerous, brave, and barbarous, and the earl of Crawford was not without his apprehensions, that should he attempt to suppress them by force, they might both unite against him, and thereby occasion a great deal of bloodshed, if not defeat him. After some consideration, he and Thomas Dunbar, earl of Murray, who was joined with him in the commission, resolved to have recourse to policy; and, under pretence that they were unable to reconcile their differences, they proposed a method by which they might be terminated. This was by thirty, on each side, entering themselves as champions for their respective clans, and deciding their differences by the sword, without being allowed any other weapon. This proposal, which was entirely according to the spirit of the feudal-law, was agreed to on both sides. The king and his nobility were to be spectators of the combat. The conquered clan were to be pardoned for all their former offences, and the conquerors honoured with the royal favour. The North-inch of Perth, a level spot, so called from being partly surrounded by water, was to be the scene of action; but, upon the mustering the combatants, it was found that one of them, belonging to the Clan Chattan, had absented himself through fear, and could not be found. It was proposed to balance the difference, by withdrawing one of the Clan Kay; but none of them could be prevailed upon to resign the honour and danger of the combat. After various other expedients failing, one Henry Wynd, a sadler, though no way connected with either clan, offered to supply the place of the absentee, upon his receiving a French crown of gold (about the value of seven shillings and six pence) which was accordingly paid him. The encounter was maintained on both sides with inconceivable fury; but, at length, by the superior valour, strength, and skill, of Henry Wynd, victory declared herself for the Clan Chattan. Of them no more than ten, besides Wynd, were left alive, and all dangerously wounded. The combatants of the Clan Kay were all cut off, excepting one, who remained unhurt, threw himself into the Tay, and escaped to the opposite bank.

Among a people so fierce and obstinate in their private disputes, and so little accustomed to the restraints of legal authority,

thority, it may justly appear surprising, and our author observes it is peculiar to this history, that no altercations ever happened between the kings of Scotland and their parliaments, or great councils.

Several plausible arguments, says he, have been advanced to account for this; but I believe it was in some measure owing to the king, assisted by the clergy, being always able to throw the scale wherever they lent their weight, in the parties that generally divided a feudal state, particularly that of Scotland. Another cause might have operated still more powerfully. The kings of Scotland, as I have often observed, most undoubtedly were controulable by their great council or parliament; and in matters of so great importance as might unite all the laity, the kings might not think proper to disagree with their parliaments, even though they had the clergy on their side.'

Mr. Guthrie has occasionally interspersed through this work, many judicious observations on the political constitution of Scotland, which cannot fail to give a reader the highest idea of the ancient freedom of its government. The first innovation we find to be introduced, that tended to increase the prerogative, was in the reign of James I. which that prince had probably borrowed from the practice of the English parliament, and was the appointment of a few members, chosen mostly by the crown, who were to hear and report all causes that should be moved or insisted upon during that session. This institution was the model of that committee termed afterwards the Lords of the Articles, who became the instruments of the most oppressive despotism in that country. It would, however, be doing injustice to the character of that amiable and accomplished prince, not to acknowledge the indefatigable pains he exerted in reducing the turbulent aristocracy under a constitutional obedience to the civil power; and it was probably more owing to a desire of establishing public order and tranquillity in his kingdom, than to the influence of any arbitrary principles, that he stretched the prerogative in several points to a degree that was incompatible with the maxims of a limited monarchy.

'If we are to judge, says our author, from the tenor of his conduct, we must be of opinion, that he had nothing in view but the good of his people. His great abilities for government would have rendered them happy, had he been despotic; but, as was said of Augustus Cæsar, he ought either to have been immortal, or never to have existed, because a worthless successor would have enslaved his people; and even the acquisitions of prerogative he made proved dangerous and fatal in the hands of such of his posterity as were not endued either with his capacity or virtues.'

The feudal confederacies which James I. had laboured so much to exterminate, became again so formidable, during the minority of his son, as to threaten the almost total extinction of the royal authority in Scotland, and was productive of one of the most singular tragedies that occur in history; that of a turbulent and seditious subject sacrificed by the hand of his sovereign. Since this incident has been variously represented, we shall extract the account of it, as faithfully delivered by our author, with his judicious reflexions upon it.

• The confederacy against James's government was now no longer a secret. The lords Balveny and Hamilton, with such a number of other barons and gentlemen, had acceded to it, that it was thought to be more powerful than all the force the king could bring into the field. Even Crichton advised James to dissemble. The confederates entered into a solemn bond, and oath, never to desert one another during life; and, to make use of Drummond's words, "That injuries done to any one of them, should be done to them all, and be a common quarrel; neither should they desist, to their best abilities, to revenge them: that they should concur indifferently against whatsoever persons within or without the realm, and spend their lives, lands, goods, and fortunes, in defence of their debates and differences whatsoever." All who did not enter into this association were treated as enemies to the public; their lands were destroyed, their effects plundered, and they themselves imprisoned or murdered. Drummond says, that Douglas was then able to bring forty thousand men into the field; and that his intention was to have placed the crown of Scotland upon his own head. How far he might have been influenced by a scene of the same nature that was then passing between the houses of York and Lancaster in England, I shall not pretend to determine; though I cannot be of opinion, that his intention was to wear the crown himself, but to render it despicable upon his sovereign's head. It is evident, from his behaviour, that he did not affect royalty; for when James invited him to a conference in the castle of Stirling, he offered to comply, provided he had a safe-conduct. This condition plainly implied, that he had no reliance upon the late act of parliament, which declared the proclamation of the king's peace to be a sufficient security for life and fortune to all his subjects; and there is no denying that the safe-conduct was expedited in the form and manner required.

• This being obtained, the earl began his march towards Stirling, with his usual great following; and arrived there on Shrove-Tuesday. He was received by the king as if he had been the best of his friends, as well as the greatest of his subjects,

jects, and admitted to sup with his majesty in the castle, while his attendants were dispersed in the town, little suspecting the catastrophe that followed. The entertainment being over, the king told the earl, with an air of frankness, "That as he was now of age, he was resolved to be the father of all his people, and to take the government into his own hands; that his lordship, therefore, had no reason to be under any apprehensions from his old enemies, Callendar and Crichton; that there was no occasion to form any confederacies, as the law was ready to protect him; and that he was welcome to the principal direction of affairs under the crown, and to the first place in the royal confidence; nay, that all former offences done by himself and his friends should be pardoned and forgot."

' This speech was the very reverse of what the earl of Douglas aimed at. It rendered him, indeed, the first subject of the kingdom, but still he was controulable by the civil law. In short, upon the king's peremptorily putting the question to him, he not only refused to dissolve the confederacy, but upbraided the king for his government. This produced a passionate rejoinder on the part of James; but the earl represented that he was under a safe conduct, and that the nature of his confederacy was such that it could not be broken, but by the common consent of all parties concerned. The king insisted upon his setting the example, and the earl continuing more and more obstinate, James stabbed him with his dagger; and armed men rushing into the room, finished the slaughter.

' Such is the manner, divested of a number of invented, superfluous, circumstances, in which this tragedy was acted, according to all the Scotch historians. Prerogative-writers incline to justify James, because he had no legal way of bringing the earl to justice; but I cannot help thinking, that they have misrepresented the affair. What passed between James and the earl was, we are told, in a private room, remote from all company; so that we have the conversation between them only upon the word of James; and indeed the whole seems to have been premeditated. Had the earl, finding himself in the power of James, promised to break the confederacy, and afterwards retracted that promise, the most severe casuist could not have condemned his dissimulation; nor could James imagine that, in the circumstances Douglas then was, he would refuse to comply with all that was required, be it ever so unjust or humiliating. The catastrophe, therefore, must have been owing to premeditation, aided perhaps by intemperance. I give no kind of credit to the report of the last conversation that passed between them. In fact, the rushing

in of the armed men gives us no favourable idea of the king's original intention; and we are told, that Sir Patric Gray seconded the king's blow, by cleaving the earl's scull with a battle-ax. It is childish, therefore, for the advocates of James to mention the obstinacy of the earl as the cause of his death. Their best plea is an appeal to the history of government in all ages, whether a subject under a monarchy, guilty of the crimes the earl of Douglas was accused of, might not have been put to death in the manner he was, notwithstanding his safe-conduct; a disquisition into which I shall not now enter, my province being only to represent facts.'

Mr. Guthrie has favoured us with a particular account of a treasonable contract, betwixt Edward IV. of England and the duke of Albany, brother to James III. of Scotland, which has hitherto never once been mentioned by any Scotch historian. It was first exhibited to the public view by Mr. Rymer, in his collections, and shews that, whatever was the insatiation of the king of Scotland at that time, the opposition of his brother was influenced by motives no less irreconcilable with honour and the interest of his country, than with the dictates of fraternal affection. We shall make no apology for laying before our readers this valuable piece of historical information in the author's own words.

'He (the king of France) had for some time kept up a correspondence with the duke of Albany, who, notwithstanding all the obligations he lay under to Lewis, was dissatisfied with his coldness in soliciting his being reinstated in his Scotch honours and estate. That duke's first wife, the earl of Orkney's daughter, was still alive, as was his second wife, the daughter of the earl of Murray; but several objections were made to the last marriage. Edward, who was no stranger to the duke's difficulties and discontents, secretly offered him all he could demand as the price of his services; and he agreed that it should be no less than the crown of Scotland, which the duke was to hold of Edward.

'Lewis having some suspicion of this infamous compact, the duke was so narrowly watched, that a ship, commanded by one James Douglas, was sent to carry him off by stealth from France; and the ship-master having perfectly succeeded in his undertaking, Edward gave him a noble reward upon the duke's arrival in England. It appears that they met together at the castle of Fotheringay, in the beginning of June, and that they entered into articles of agreement the tenth of the same month, which were repeated and ratified the next day. In this negotiation the duke of Albany is stiled Alexander king of Scotland, by the gift of the king of England, a meanness which
never

never had disgraced even the Baliol titles. The rest of this agreement is infamous, almost beyond belief or precedent. Alexander obliged himself and his heirs to assist, with all his power, king Edward and his heirs, in all his quarrels, and against all earthly princes or persons; to swear fealty and do homage to the said king Edward for the crown of Scotland, within six months after his being put in possession of the most part of the kingdom; to give up the town and castle of Berwic to the crown of England, as also the castle of Lochmaben, and counties of Lidsdale, Eskdale, and Anandale, fourteen days after his being conducted by the English army to Edinburgh; to break, renounce, and disclaim the old league between Scotland and France, and never to renew the same. Lastly, if he could make himself clear of all other women (a testimony that his lady was not yet dead) according to the laws of the Christian church, within a year, or sooner, to marry the lady Cecil, king Edward's daughter, to his nephew the duke of Rothsay; and if he could not by the laws of the church get free of other women, not to suffer his eldest son and heir to be married, but by the order of the king of England, and to some lady of his blood. On the other hand, king Edward obliged himself to assist the said Alexander towards reducing the kingdom of Scotland to his obedience, and to support him in it against James, now holding the crown of that realm.'

In spite of all the weakness and imprudence so glaring in the character of James III. every reader must sympathize with distressed royalty at the recital of his assassination, which was attended with a circumstance of barbarity that strongly marks the ferocious temper of the insurgents of those times.

'The first line of the royalists obliged that of the rebels to give way: but the latter being supported by the Anandale men and borderers, the first and second lines of the king's army were beat back to the third. The little courage James possessed had forsaken him at the first onset; and he had put spurs to his horse, intending to gain the banks of the Forth, and to go on board one of Wood's ships. In passing through the village of Bannockburn, a woman who was filling her pitcher at the brook, frightened at the sight of a man in armour galloping full speed, left it behind her; and the horse taking fright, the king was thrown to the ground, and carried, bruised and maimed, by a miller and his wife into their hovel. He immediately called for a priest to make his confession; and the rustics demanding his name and rank, "I was (said he incautiously) your king this morning." The woman, overcome with astonishment, clapped her hands, and running to the door, called for a priest to confess the king.

“ I am a priest (said one passing by) lead me to his majesty.” Being introduced into the hovel, he saw the king covered with a coarse cloth ; and kneeling by him, he asked James whether he thought he could recover, if properly attended by physicians ? James answering in the affirmative, the villain pulled out a dagger and stabbed him to the heart.’

We have scarcely historical faith sufficient to admit the credibility of the expedition attributed to James IV. on a visit to the shrine of St. Duthac in Ross-shire ; when the royal pilgrim is said to have set out from Stirling on the 30th of August, without any attendant, and travelling by Perth and Aberdeen, he reached Elgin the same night ; by which account, he must have rode 130 Scotch miles in one day. The learned historian has anticipated our scepticism in regard to a still more incredible anecdote, related in the life of the same monarch, and which we think is accounted for by Mr. Guthrie in a rational manner.

‘ James was more exasperated than ever by this defeat, and continued his preparations for invading England with additional vigour. His queen did all that became a wise and prudent wife to divert him from his fatal purpose. She endeavoured to work upon his superstition, by recounting to him her ominous dreams, and her boding apprehensions. James treating these as mere illusions and fictions of the brain, “ Sir (said she) it is no fiction that you are entering upon a dangerous, and I am afraid an unjust, war ; that your son is an infant, and myself a stranger, among a people who hate my nation, and will despise my authority, should you be unsuccessful.” Finding all her remonstrances of that kind vain, she had recourse to other arts. While James was waiting at Linlithgow for the arrival of his army from the North and the Highlands, he assisted one afternoon at the vespers in the church of St. Michael. Being placed in one of the canons seats, a venerable, comely, man, of about fifty-two years of age, dressed in a long garment of an azure colour, and girded round with a towel or roll of linen, his forehead bald, and his yellow locks hanging down his shoulders ; in short, he was dressed and formed to appear like St. Andrew, the apostle of Scotland, as he is represented in painting and sculpture. The church being crowded, this personage, with some difficulty, made his way to the king’s seat, and leaning over it, he spoke to the following purpose : “ Sir (said he) I am sent hither to intreat you for this time to delay your expedition, and to proceed no farther in your intended journey : for if you do, ye shall not prosper in your enterprize, nor any of your followers. I am farther charged to warn you, if ye be so refractory as to

go forward, not to use the acquaintance, company, or counsel of women, as ye tender your honour, life, and estate." After delivering those words, he retired through the crowd, and was no more seen, though, when the service was ended, James earnestly enquired after him.

That this scene was acted seems to be past dispute ; for Sir David Lindsay, who was then a young man, and present in the church, reported it both to Buchanan and Lindsay the historian. It is, however, equally certain, that the whole was a contrivance of the queen, to whose other afflictions the stings of jealousy were now added. In one of the Scotch inroads into England, one Heron, the proprietor of the castle of Ford, had been taken prisoner, and sent to Scotland, where he was detained on a charge of murder, of which he seems to have been innocent. The English historians mention this as having passed after James entered England ; but, from the latter part of the supposed phantom's speech, I am inclined to believe that it happened before ; and that Heron's wife and beautiful daughter had been, for some time, soliciting James for his deliverance.

The suspicion of our author concerning the fabrication of this pretended miracle, is farther confirmed by a transaction of a similar nature, which, though gravely related by the Scotch writers, he thinks is of too ludicrous a cast to be admitted into the body of history, and has therefore thrown it into a note. The following is the account of it, as extracted from Lindsay.

" In this mean time, when they were taking forth their artillery, and the king being in the abbey for the time, there was a cry heard at the market-cross of Edinburgh, at the hour of midnight, proclaiming as it had been a summons, which was named and called by the proclaimer thereof, The Summons of Plotcock : which desired all men " to compare, both earl and lord, and baron and gentleman, and all honest gentlemen within the town (every man specified by his own name) within the space of forty days, before his master, where it should happen him to appoint, and be for the time, under the pain of disobedience." But whether this summons was proclaimed by vain persons, night-walkers, or drunk men, for their pastime, or if it was but a spirit, I cannot tell truly : but it was shewn to me, that an inn-dweller of the town, Mr. Richard Lawson, being evil disposed, ganging in his gallery stair forenent the cross, hearing this voice proclaiming this summons, thought marvel what it should be, cried on his servant to bring him his purse ; and when he had brought him it, he took out a crown, and cast over the stair, saying, " I ap-

peal from that summons, judgment and sentence thereof, and takes me all whole in the mercy of God, and Christ Jesus his son." Verily the author of this, that caused me to write the manner of this summons, was a landed gentleman, who was, at that time, twenty years of age, and was in the town the time of the said summons; and thereafter, when the field was stricken, he swore to me, there was no man that escaped that was called in this summons, but that one man alone, which made his protestation, and appealed from the said summons; but all the lave were perished in the field with the king."

Such anecdotes would scarcely merit the smallest notice either of history or criticism, did they not serve to shew the credulity of otherwise respectable writers; and that the superstition which infatuated the mind of James III. was not so much the particular foible of that monarch, as the general weakness of the age in which he lived.

It may not be improper to extract the author's account of the death of James IV. as it refutes a prejudice pretty generally entertained on that subject.

'The relation I have given of this fatal battle is drawn from the most probable accounts I meet with in the best authors, every one of whom differ among themselves. It is plain that the fatal defeat of the Scots was owing to the king's romantic disposition, which he had always too much indulged, and to the want of discipline among his Highlanders, who were the flower of his army. Scotch writers have, indeed, attributed the defeat of their countrymen to the treachery of lord Hume. What they call treachery, was possibly no more than a cautious conduct, which was incompatible with the fury and madness of his countrymen; nor can I see, if he was a traitor, why he did not retire when the earl of Angus left the army, or openly declare for the English. That nobleman was unquestionably unpopular; and the malice of his countrymen went so far, that it was openly reported the king fled from the battle to the castle of Hume, where he was murdered, though nothing can be more certain, than that his body was found on the field of battle. It appeared that he had been shot through the body with an arrow, and that he had received a mortal wound in the head with a bill. Many of James's domestics who survived him, knew and mourned over his corpse; nor could the earl of Surry, who had often seen him, be mistaken as to the identity of his person.'—

'The body of James was accordingly carried from Newcastle, and royally interred at Shene in Surry. If it should appear strange to the reader, that the Scots did not reclaim the body (a favour that would have been easily granted them) I

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can account for it no other way, than that the kingdom of Scotland, being, as well as its king, under an interdict, the funeral service could not have been regularly performed over him in that country. Besides the report of James being killed in Hume-castle, another prevailed, as if he had been carried out of the battle by four strange men; and another, that he went to Palestine, where he ended his days before the holy sepulchre in acts of devotion and penitence. To mention all the idle notions retailed by the vulgar on that head would be endless. The strongest objection to the body being buried at Shene is, that it was not begirt with the iron girdle. This, however, we have only upon very vulgar authority; and as the chain, by the additions it had received, must have been, at the time of James's death, pretty ponderous, he might have thought proper to lay it aside for that day; but I am inclined to think he never did wear it but upon certain stated occasions. In a manuscript of the earl of Nithsdale, in the Scotch college at Paris, mention is made of a chained skeleton being found in Oliver Cromwell's time, wrapped up in a bull's hide, buried in Roxburgh-castle; but chains were often a part of ancient armour, and the story carries with it no sufficient authority to counterbalance the evidences I have brought on that head.

In treating of the reign of James V. our author presents us with an account, taken from the Harleian collection of MSS. in the British Museum, of the first institution of the court of session in Scotland, with the names of the original members; and the observations he makes on the inlet which was opened both to civil and religious tyranny, by that institution, are entirely conformable to sound policy. How far the erection of this court of judicature was attended with a regular dispensation of the laws, and the impartial distribution of justice in Scotland, we may determine from the condemnation and barbarous execution of the master of Forbes and lady Glamis, which soon succeeded that event. The last of these transactions in particular was conducted with such a total disregard of all legal evidence, and every sentiment of humanity, that it fills us with indignation at that enormous abuse of civil power, which dared to sanctify with the specious name of justice, a crime that would have startled the most barbarous ages of feudal anarchy.

The facility of James in abandoning the celebrated Buchanan to the fury of the clergy, is an incident which those who are acquainted with the writings of that elegant author, will think of sufficient importance to be mentioned in a General History of Scotland; since it is not improbable that it proved in a great measure the cause of the animosity which that historian

afterwards discovered against the whole house of Stuart. The story is thus related by our author.

‘ James had a strong turn for poetry, and had appointed the famous George Buchanan to be preceptor to his natural son, the prior of St. Andrew’s, afterwards the regent-earl of Murray. Buchanan was then in great esteem, all over Europe, for the harmony of his Latin versification, and a vein of poetry fitted equally to satire and panegyric. It is an undoubted truth that, during the late and present reigns, for reasons that have been explained in the course of this history, church-preferments had been generally obtained by court-interest; and the clergy, at least the cloistered part of them, were incredibly wicked and ignorant. Buchanan, while he was abroad, had been tinctured with the protestant doctrines; and, while he was tutor to the prior of St. Andrew’s, had wrote a satire upon the Franciscans, which subjected him to a prosecution; but it was dropt, upon his disowning himself to be the author. James, who knew the falsity of that defence, soon after the death of his queen Magdalen, was so much disgusted with the same order, that he employed Buchanan to write another satire against them, which he did; but James thinking it too tame, and not sufficiently poignant, ordered him to write a third upon the same subject, and he performed it with sufficient acrimony; which, to say the truth, is the chief merit of the poem. Though James, in honour, was obliged to have protected the poet he had employed, yet he meanly gave him up to the fury of that very clergy whom he so much despised; for he suffered Buchanan to be imprisoned; and he must have been burnt alive, had he not (the Muses holding the cable, says Drummond) escaped from his jail, and fled into England.’

We thought it the more proper to give this anecdote at full length, as it must certainly weaken the authority of that classical and admired writer, in regard to facts that are either contradicted or not authenticated by other historians. We may here likewise add, that the patronage under which Buchanan flourished in the subsequent reign, which was that of the regent earl of Murray, might naturally dispose him to too partial a representation of the transactions succeeding this period. But though presumptive arguments of this sort must greatly affect the credibility of every writer, we must acknowledge, in justice to Mr. Guthrie, that he never rejects the evidence of that respectable author, nor indeed of any other historian, without such cogent and invincible reasons, as sufficiently vindicate his dissent. We must also here subjoin, in farther confirmation of the impartiality with which this history is conducted, that the author appears to be wholly divested of that
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attachment to particular systems, which has so much biassed the generality of historians. His representation of facts is faithful, candid, and consistent; and he paints the virtues and the vices, the foibles and the crimes, of his princes with a freedom and ingenuity that merit our highest approbation.

[To be concluded in our next.]

II. *Illustrations of Natural History. Wherein are exhibited upwards of two hundred and forty Figures of Exotic Insects, according to their different Genera; very few of which have been hitherto figured by any Author, being engraved and coloured from Nature, with the greatest Accuracy, under the Author's own Inspection, on fifty Copper plates. With a particular Description of each Insect; interspersed with Remarks and Reflections on the Nature and Properties of many of them. By D. Drury. To which is added a Translation into French. 4to. 2l. 12s. 6d. in boards. White.*

THE study of natural history is attended with many difficulties, arising from various causes; among which, that of forming adequate ideas of the various objects of which it consists, is far from being the least. It cannot be expected that every person who is desirous of contemplating the different species of beings disseminated by Providence in different parts of this terraqueous globe, can acquire specimens of a variety almost boundless. If he has recourse to authors who have contented themselves with verbal descriptions only, however excellent, he will find the task too difficult to be accomplished. Even when the descriptions are illustrated with drawings of the object on copper-plates, unless these figures are exhibited in their natural colours, the delineations will often prove very defective; especially when the elegance of their colours form the greatest part of their beauty.

This is the method our author has pursued to remove the difficulty; he has exhibited the several insects in their proper colours, and described them in a very accurate manner.

‘ But this work (as the author observes in his preface) can by no means be considered as a complete one. The most transitory view will confirm this. Nor can I take any merit to myself by its publication, unless the great care that has been taken to give just and accurate figures of the subjects, in which the different generical characters, according to the several authors I am acquainted with, are truly represented, will entitle me to any.

‘ Indeed the many opportunities I have had of observing the great tendency all kinds of insects have to perish and decay, particularly moths and butterflies, first gave me the hint of preserving them from oblivion, by thus delineating them upon paper. For these last are of such tender and delicate natures, that, however

pleasing

pleasing and agreeable they may be to our sight; they are not easy to be preserved with all their gay and striking plumage. Our utmost care can only secure them to us for a few years; and if they are exposed to either air or sunshine, we are quickly robbed of them; the latter being capable, in a few months, of entirely destroying their colours, and the former, in as short a space, will totally consume every part of them, leaving nothing behind but a little dust.

Hence it is, I have been induced to give figures of foreign insects. In prosecuting which, the reader will find many that has never before been described by any author; and if the preserving them, by this method, from the ravages of time, if the delight and amusement arising from contemplating objects of this kind, or if an attempt to promote and encourage this branch of natural history, meets with the encouragement I hope for, I must assure the public no labour on my side shall be wanting to render it complete, by adding future volumes, as the subjects I shall receive from abroad, and my own leisure, will enable me to do; and this, I flatter myself I shall be able to accomplish by the means of a few ingenious gentlemen situated in different parts of the world, whose correspondence I am honoured with, and by whose assistance I shall be able sometimes to give a tolerable history of an insect, or as much of it as has fallen within their observation; by which means new subjects of speculation, some unnoticed circumstances in insect life, may arise that cannot fail of being a valuable embellishment.

We hope encouragement will not be wanting; as a work of this kind, executed by so accurate an artist, must prove a very acceptable present to every lover of natural history, and reflect honour both on the author and our country. Some years since, M. Roefel, published, in the German language, a History of Insects, illustrated with copper-plates, elegantly coloured from nature. This work, Mr. Miller, a very ingenious engraver, undertook to publish, with large additions; and a few numbers of it accordingly appeared; but at last was dropped for want of encouragement. However, as the ingenious Mr. George Edwards, who favoured the world with a History of Birds, &c. was not disappointed, we hope this author will meet with the same indulgence, as he appears so well qualified to succeed that able artist.

We shall conclude this article with the following curious observations on a species of insects, known in England under the name of dragon fly; as we do not remember to have seen any remark so complete on the changes, &c. of that wonderful insect.

‘It is not easy (says our author) to determine whether they should be ranked among the water-insects or those of the land, nor shall I attempt here to ascertain it, my present business being only to relate the several circumstances attending them during their respective states, in which they are passing from the egg to the complete animal: and although these observations have been confined to our English ones, yet they so exactly agree and coincide with those of foreign countries, as my correspondents have assured me,

that

that their nature and behaviour appear to be just the same; so that what is observable in ours, is at the same time applicable to the whole genus, wherever found.

‘ If we take a cursory view of the different ranks of animals that inhabit our globe, we shall hardly find one that can excite our wonder and astonishment more than this genus; nor is it from that general ignorance of the insect world, that reigns so strongly in these kingdoms, that I am emboldened to say this; but if we reflect that the beasts, birds, and reptiles, are furnished with powers for living only in the air, and that even the amphibious tribes can perform the office of respiration only in that element; if we also consider that fishes, on the contrary, are unable to respire but in water, and when deprived of that must certainly perish; we cannot but conclude, that all these animals are most wisely fitted with means and faculties for filling up the respective orders and ranks wherein they are placed: but let us cast our eyes on the subjects I am about to describe, and there behold a tribe of beings, who, as soon as they leave their eggs, subsist for a certain number of months, I had almost said years, creeping and swimming in the liquid element, are there invested with organs and powers for existing, and weathering out the utmost severity and intemperance of the winter; that, afterwards, as the spring and summer advances, and the period arrives when they are to appear in other forms, in the space of half an hour, those very organs and powers, that before enabled them to live under water, should be so entirely altered, the very nature and abilities of the creatures so changed, as to permit them to quit their former element and place of residence, insomuch that the remaining parts of their lives is spent in the open air, furnished with wings, and flying about in the full glee of wanton liberty; that, in a very few weeks after, having performed the business of generation, the same animals should die of mere old age, with their wings quite ragged and worn out, their strength exhausted, and all the powers of their bodies lost by a total imbecility and weakness, which, but a little before, enabled them to transport themselves through the air with the swiftness of a bird. If, I say, we reflect on all these circumstances, we cannot but allow them to be objects of a very extraordinary nature, and well adapted for leading the mind to the contemplation of their Supreme Author, who has thought proper to exhibit to us these kinds of insects, thus differing from almost all the animals in the creation.

‘ They have been variously named by different authors, owing perhaps to the time when they wrote, or the progress natural history had made in the world. Some have called them by the name of dragon-fly, others, adder-bolt, balance-fly, perla, libellula or libella. I shall prefer the last, as conveying an idea well known to English adepts.

‘ The caterpillars of them all live in ponds and stagnant waters, that are undisturbed by cattle, during the greatest part of their lives, and make their appearance under three general forms, there being but little difference in the colours or marks of their respective tribes; the various sizes and shapes being the chief observable circumstance attending them. They are all furnished with six legs, and have each of them four little membranous substances issuing from the back, or upper part of the thorax; that are the follicles, or cases, wherein the wings are inclosed. When the young caterpillars issue from their confinement in the eggs, there is no appearance of these cases, nor till a considerable time after; but as they

arrive to a maturer state, they become more conspicuous, and, like the young leaves of trees, that open and expand themselves on the arrival of spring, their appearance increases, till, having approached the period when they are to forsake their former habitations, and become inhabitants of the air, these wing cases have then arrived to their due size. They are all of them, from the largest to the smallest, armed with a strong offensive weapon, which serves them, and is, indeed, the means they are endued with, for obtaining their food. The strength and power that these animals discover in the use of this instrument, is very singular and extraordinary. There are two joints to it, one about the middle, the other underneath the mouth, close to the throat; and in some, when it is closed or contracted, it appears fastened to the face of the creature, by fitting it so exactly as to form a perfect mask; covering the mouth, and reaching almost as high as the eyes. In others it is made to fit only the under part of the mouth, and, when at rest, is drawn up close underneath it. At the extremity of those that are extended, may be observed two very strong and remarkable fangs; that, shutting over each other, form a pair of forceps, of such strength, that few, if any of their captives, can escape, if once inclosed therein.

‘ The motions of these creatures in the water, particularly those of the largest size, is very slow, seldom exercising any swiftness or activity, unless they are disturbed or threatened with danger; in which case they can transport themselves to places of more security, with the quickness or agility of a fish; but in general they appear to have so little inclination to move, that I have often seen them, I mean those which I have kept in glass bowls, remaining in their respective places above a week together, and could not discover the least motion in them, unless under the circumstance above mentioned, or when they had seen their prey, and were advancing to seize it. Some of these caterpillars fix themselves to some little stick, or straw, &c. that they find in the water, and there remain, as I said before, without stirring; while others are more frequently seen in motion among the thickest part of the roots and plants that grow there, routing and searching for those small animals inhabiting that part, which are their proper food. This aversion to motion, so apparent in some of these insects, appears to me to be the effect of an extraordinary cunning and sagacity; and may be considered as the principal means by which they obtain their prey; for while they continue thus motionless in the water, the small animals, who constitute their proper food, approach them with less fear than they would otherwise do, not suspecting their grand enemy lies upon the watch to seize them, the moment they come within his reach; but no sooner has their insensibility of danger brought them within a small distance of these destructive weapons, mentioned before, being placed under their mouths, but that very instant they dart upon them with the utmost rapidity, suddenly throwing their forceps, and seizing them with as much eagerness as a pike does the unwary gudgeon: they then bring their forceps up to their mouths with their prey in it, and feast on their trembling captive. Nor is their voracious nature less astonishing; and the greediness with which the large ones seize other small animals, would hardly gain belief among persons entirely ignorant of this study. I have seen one of them, in less than an hour's space, devour three insects, each of which was full two-thirds as big as itself; but, in general, the small ones are the sacrifices made by the greater,

greater, for as their food consists altogether of animals less than themselves, they neither spare the caterpillars of the lesser libellæ, nor confine themselves to those belonging to other tribes. They will eagerly prey upon the different kinds of cads, or caterpillars of the phryganæ; great numbers of whom, at certain seasons, quit those husks or cases they make and swim about, with less fear and dread than in the early part of the spring. I have also seen the caterpillars of the nota-spectas or boat-flies, devoured by them; and, not seldom, the small blood-worms, as they are called. In short there are but few of the lesser animals that live in the water, but, when once they get within reach of their instruments, will certainly fall victims to these fresh-water leviathans.

I could never observe that these caterpillars ever threw off any exuvia, or skin, in their progress from the egg to the complete animal, as most other insects do that live in the open air; neither could I ever perceive any difference between the caterpillars and chrysalises of this genus in their outward forms; the same voracious behaviour, in seizing and devouring their prey, reigning both in one and the other: but that they internally undergo some material alteration, when passing their respective states, is what I do not entertain the least doubt of; as the organs of respiration during the creature's life in the water, appear to me to be under a necessity of receiving a great alteration, when they are to perform the same office in so different a medium as the air. Nor can I suppose this business to be done in so quick and sudden a manner, as the short space of time in which the creature would then be passing from the caterpillar-state to the perfect one would permit, without having the intestines prepared, as it were, and fitted by some previous change. However as this is conjecture only, I shall dwell no longer on this head; my present purpose being to point out, and describe their general circumstances and behaviour.

When the caterpillars of the respective species have arrived to their full growth, and nature informs them that they are to quit their former element of water, for one, wherein they are to appear invested with very different powers, they prepare for this extraordinary change; and creeping up the sticks, straws, or plants they find for their purpose, whose tops grow out of the water, they entirely quit that element, and, stopping at about six or eight inches above its surface, there fix themselves, and continue some time, till their internal form, growing too big to be confined within the skin, that a few minutes afterwards will be entirely thrown off, on a sudden that part of it which covers the thorax, splits or bursts on the upper-side, and the creature, pushing out its head, next disengages its fore-legs, which fastening to any substance within its reach, draws gently the remainder of its body and legs entirely out, just as a man draws his leg out of a boot, leaving its slough or skin sticking in its place, and in the exact form wherein it appeared itself but a few moments before. Having thus quitted its former covering, it waits for the wings to expand themselves, and grow to their proper size; being before confined within those small cases I mentioned were placed on the back. In about half an hour, if the weather is favourable, this extraordinary operation is completed; and the wings having arrived to their proper size, the creature generally makes an effort, to try its strength; well knowing, that if it fails in attempting to fly, without being endued with a sufficient degree of it, it must certainly fall into that water it lately quitted, and there perish; but having made several

motions with its wings, and finding its power equal to its desire, it suddenly flies into the air, and there fills up a character as different from the former as one element is from the other. At the time this change is accomplishing, the instrument or weapon for catching their prey, before mentioned, by an effect of nature, totally disappears, and not the least vestige of it then remains; the mouth, indeed, is furnished with jaws, and those of a very extraordinary form, dividing themselves both horizontally and perpendicularly, but no part of them appears extended beyond the rest, or have the least appearance of being furnished with an instrument like what they had in their former state.

Hitherto I have considered these creatures only in their infant or incomplete states; wherein the faculties and powers they are endowed with, are entirely different from those of their perfect and complete ones. In the former I have described them swimming and groveling about in the water, preying upon the lesser kinds of insects, being incapable of subsisting for any length of time out of that element; in the latter we must view them capable of flying in the open air, and conveying themselves from place to place. If they are then confined to the limits of a small pond, they are now capable of roving from tree to tree, and from field to field, darting and skimming along with all the rapidity and seeming joy, that a being sensible of, and exulting in its own powers, can be supposed to do; in short we must now view them in shapes so distinct and different from their former ones, that they hardly seem to bear any relation to each other, except in their nature and appetites; for although they appear in a far more elegant dress than when they were in their caterpillar-states, yet these are just the same, the same voracious inclinations subsisting now as formerly; hunting after, and preying upon, the lesser genera, with the same eagerness and desire as they did when inhabitants of the water. Incredible numbers of small moths, bees, flies with four and two wings, are the daily sacrifices offered to the insatiable appetites of these hungry gluttons; and where they devoured one insect in the water, they now destroy an hundred, if the mildness of the season will permit them to range about in quest of them. In rainy weather they seldom or ever move; nor when the wind is very strong and boisterous. Indeed it is not to be wondered at. The small insects, who are their proper food, being prevented by the same reasons from being abroad, consequently are an impediment to those motives, that so strongly induce the libellas to fly about. During such inclement times they generally shelter themselves from the wind, &c. being suspended by their feet in a perpendicular position on some twig, that is remote and separate from any boughs, waiting in that manner, without any motion, for better weather and sunshine.

If we attentively consider these creatures, either in their caterpillar or complete states, we cannot help concluding them to be a rank of beings, of greater benefit and advantage to mankind than they appear to be at first view; for, not to mention their being annual "ministers of nature," they are appointed, by the great Governor of the universe, as grand instruments for assisting to preserve that equilibrium so apparently reigning through the insect world; and which all, who have made any progress in the study of natural history, unanimously confess. Hence the voracious disposition of the libellas, is wisely made to answer a most necessary and beneficial purpose; and the great numbers of small insects, who are daily sacrificed to their insatiable appetites, both in their caterpillar as well

as complete states, is as strong an instance as any I know, of the necessity and propriety of the existence of these animals. The general principle reigning through the whole animal kingdom, of the stronger preying on the weak and defenceless, can hardly be explained to the purpose of being useful to mankind, and agreeable to the laws of nature, in any one instance more, than is evidently to be observed in the subjects I have been describing. The least reflection will confirm this, for if the food of the libellas, when in their complete forms, had consisted of the leaves of plants, like the locust genus, and not of those small insects they now prey on; or had it, like the beetle tribe, consisted of the superfluous parts of nature, as the putrid carcases of dead animals, rotten wood, &c. how great a chasm would there have been in the universal chain? How evident and conspicuous would it have appeared? And how could the vast number of small insects, increasing every day during the summer, be restrained and lessened? What genus of the transparent-winged class could possibly have performed this business simply? Or could all the genera of flies, and even birds that we know of, have accomplished this end? Could all the dipteræ, or any other kinds that prey on the lesser genera, have prevented such an increase of them, as to become in a little time a plague too great to be borne? No. The Almighty Creator has most wisely constituted this genus for executing his commands, in the manner I have described; and, for this reason, they must be considered as beings of greater consequence than the inconsiderate part of mankind allow them to be.

Nor is this the only advantage arising from their existence. The ill waters, where these creatures are inhabitants during their immature state, are, in some degree, by their assistance, preserved sweet and good, that otherwise might corrupt and putrify; for the motion the waters receive by these insects is not trifling; the respiration they perform in that element, being observable by a close attention, which, together with that, and the motion of thousands of other insects, does in some measure contribute to keep it sweet and wholesome.

I. Memoirs of Agriculture, and other Oeconomical Arts. By Robert Dossie, Esq. Vol. II. 8vo. 5s. Nourse.

It appears from the Preface to this volume, that some unforeseen accidents had prevented its being published so early as was originally intended; and that the same causes still operate so much, that the editor has been obliged to delay the continuation of the Proceedings of the *Society for the Encouragement of Arts, Manufactures, and Commerce*, till another opportunity. We are sorry for any retardment in the prosecution of a work which promises to be attended with such advantage to the public as these Memoirs; but we have had so frequent occasion of remarking the precipitancy of a certain other society in the publication of their Transactions, that we cannot help looking upon any circumstance which favours a proper deliberation in that point, as a matter conducive to the reputation of

those who are concerned in the work. We are also informed in the Preface, that some of the papers inserted in this volume, have formerly appeared in print, alone, or in some miscellaneous compilations; but that all of them, one or two only excepted, had been surreptitiously obtained by the editors, and were published in a very incorrect manner. For these reasons, as well as that all the pieces which the society thought proper to lay before the public, should be preserved in one repository, where they might always be found, they are now republished in this collection.

The first article in this volume is an account of an improved method of cultivating lucern. In drilling, or transplanting this grass, three feet four inches is the common distance advised to be made betwixt the rows; but from these experiments it is found, that exactly half that distance, or one foot eight inches, is sufficient; and that in a field so laid out, the crop is actually greater than where the usual method had been followed. It appears, at the same time, to be ascertained from these experiments, that in the cultivation of lucern, as well as the other products of agriculture, the broad-cast method of husbandry is greatly superior to the drill; a point which seems now to be fully agreed upon by the most approved writers on the subject.

The second article contains directions for making a cheap, strong, durable, and handsome coping for walls.

The next is an account of a method of making mortar, which will be impenetrable to moisture, acquire great hardness, and be exceeding durable; presumed to be that used by the ancients. This is so valuable an improvement, that it would be unpardonable not to give a particular account of the preparation.

“Take of unslacked lime, and of fine sand, in the proportion of one part of the lime to three parts of the sand, as much as a labourer can well manage at once: and then, adding water gradually, mix the whole well together by means of a trowel, till it be reduced to the consistence of mortar. Apply it immediately, while it is yet hot, to the purpose, either of mortar, as a cement to brick or stone; or of plaster for the surface of any building. It will then ferment for some days, in drier places; and afterwards gradually concrete or set; and become hard. But in a moist place it will continue soft for three weeks or more; though it will, at length, attain a firm consistence, even if water have such access to it so as to keep the surface wet the whole time. After this, it will acquire a stone-like hardness; and resist all moisture.

“The perfection of this mortar depends on the ingredients being thoroughly blended together; and the mixture's being applied immediately after to the place where it is wanted. In order to this, about five labourers should be employed for mixing the mortar, to attend one person, who applies it.”

We are told that chalk-lime, which is the kind most commonly used at London, is unfit for the purpose, on account of the flints it contains, which render it necessary to be skreened before it can be tempered with the water and sand. Previous to skreening, however, the lime must be slacked; and the slacking it before it be mixed with the sand, prevents its acting on that ingredient, so as to produce their incorporation; which power it loses, in a great degree, after its combination with the quantity of water that saturates it. The lime for this purpose, therefore, must be that made of lime-stone, shells, or marble; and the stronger it is, the mortar will be proportionably the better.

Besides an attention to the kind of lime to be used in making this mortar, what is intended for it should be carefully kept from the access of air, as it will readily attract moisture, and lose proportionably that power of acting on the sand to produce an incorporation. It is also advised to exclude the sun and wind from the mortar for some days after it is applied, that its drying too quickly may not prevent the due continuance of the fermentation, which is necessary to favour the action of the lime on the sand.

This mortar is attended with very particular advantages; for it may be used, and will even attain a perfect induration, though moisture have access to it when it is applied; and while it is fermenting and setting, it is extremely beneficial for preventing the ousting of water through the floors, or walls of houses, where the common method would have no effect. When a very great hardness and firmness are required in this mortar, the using of skimmed milk, instead of water, either wholly, or in part, will produce the desired effect; and in this circumstance likewise, the preparation is imagined to resemble that of the ancients.

The fourth article presents us with observations on the comparative utility of the drill and broad-cast methods of husbandry; and on the turnep cabbage. The comparative merit of the drill and broad-cast methods, has already been placed in so clear a light, by the accurate and industrious Mr. Young, that the matter seems now to be fully determined: we shall, therefore, only observe, that the result of these experiments is similar to those of that author.

The succeeding Memoir contains further observations on the qualities, culture, and use, as well as an esculent plant, as in agriculture, of the turnep-rooted cabbage; and an account of a method of raising melons in bark, without any earth or dung. The last of these being uncommon, we shall extract it.

‘ Prepare a bed of cast tanners bark, about four feet deep, six feet wide, and twelve feet in length within-side the frame; to be covered with four fast-lights when finished. No rain, or water, is to be admitted, by any means: for that will hinder the sweating and heat of the bark.—This bed is to be prepared about a month beforehand for receiving the seed: and March will do well for this purpose for private use.—When the bed becomes warm (which generally happens in about twenty days, or little more) a few seeds are to be steeped in a little warm milk, in a tea-cup, or small earthen vessel; and plunged into the bark-bed for about thirty-six hours, to promote its vegetation. Then open four holes in the bed, at equal distances, of nine inches diameter, and about five inches deep: having in readiness about a peck of pounded bark (saw dust like) to place at the bottom of the holes, three inches thick. On this place the seeds: pressing them with the finger a little. This done, cover the seeds two inches thick with the same powder of bark, as was put at the bottom: pressing it down close with the hand. This is all that is needful to be done in planting; and is all easy enough.

‘ When the plants are advanced to a proper size, make choice of the best; and take the others away, at pleasure, as the case requires: giving them proper pruning, and as much warm air, as possibly can be, through the summer: as is done in the common methods.

‘ By this practice, I have for several years past, raised as good melons of divers kinds, as were ever brought to table: and that without earth, dung, or water.

‘ I really think the fruit of the melon plants, so managed, is better-tasted than that of those raised on stinking dunghills; and, perhaps, more wholesome too.’

Articles sixth, seventh, and eighth, contain further experiments to determine the comparative advantages of the drill and broad-cast husbandry, three accounts of the cultivation of burnet, and observations on cole-seed.

The next subject is a method of brining corn, to prevent smut; with general observations on the nature and causes of smut. The method of brining which is here recommended, and has been successfully practised by the inventor for thirty years, is thus related in the Memoirs.

‘ A tub is to be procured, that has a hole at the bottom; in which a staff, and a tap-hose, are to be fixed over a wisp of straw, to prevent any small pieces of lime passing, (as in the brewing-way). This done, put in seventy gallons of water; and then a corn-bushel heaped full of stone-lime unslacked; stirring it well till the whole be dissolved, or mixed; and letting it stand about thirty hours. Afterwards run it off into another tub, as clear as may be, in the manner practised for beer. This generally produces about a hogshhead of good strong lime-water. To this add three pecks of salt: which will weigh forty-two pounds; and, with a little stirring, will soon dissolve. Thus there is obtained a proper pickle for the purpose of brining, and liming the seed-wheat, without any manner of obstacle. This is preferable to the common way; and greatly facilitates the drilling, where that method of culture is used.

§ In this liquor steep the wheat in a broad-bottomed basket of about twenty-four inches diameter, and twenty inches depth, made on purpose for large sowings: running in the grain gradually in small quantities, from ten or twelve gallons up to sixteen gallons; and stirring it. What floats must be skimmed off with a strainer; and must not be sown. Then draw up the basket, to drain over the pickle for a few minutes.—The whole of this operation may be performed within half an hour; and the seed will be duly pickled. After which proceed as before.—This done, the wheat will be fit for sowing in twenty-four hours, if required. But if designed for drilling, it will be found best two days after the pickling. And if it be prepared four or five days before-hand, in either case it makes no difference at all, that I know of. But, in the case of drilling, should the seed be clammy, and stick to the notches in the drill-box, more lime must be added to the lime-water. Here the master must use his *direction*, as the case requires. For some lime has much more drying and astringent qualities in it than other.—If sea-water can be obtained conveniently, less salt will suffice. But some will be found necessary even then; otherwise light grains will not float: a thing which is of more consequence than is generally imagined. These light grains ought, therefore, to be carefully skimmed off; and thrown aside for poultry, &c.

The tenth article affords observations on pine-trees, and larches, respecting the advantages of planting them, and some useful particulars in the method of it.

The eleventh, is an abridgment of, and observations on, the contents of a Treatise on the Diseases of Corn, while growing; written in Italian, by count Ginanni, and lately presented by him to the society. From the account here given of this work, it appears, that the author has treated the subject in a very learned and elaborate manner; that he has read, and collected the opinions of all preceding writers, who could afford any information for his purpose; and that he has added such observations of his own, as occurred to him, either from reasoning on principles, or examining facts. It would seem, however, as if the count was much more diffusive than necessary, though it is acknowledged to contain almost every thing that has hitherto been advanced on the subject. The principal diseases to which count Ginanni imagines corn to be liable while growing, are four in number, viz. *La Ruggine del Grano*, *la Filigine del Grano*, *Il Grano Carbone*, and *Il Grano Gbiottone*. These answer to blasting, smutting, the bag-smut, and mildew.

The second capital disease of growing corn, treated of by count Ginanni in this work, and which he calls *la Filigine del Grano*, clearly corresponds with one of those morbid affections, generally termed among us, the *smutting of corn*. For we give the same appellation of smut also to another disease, which the count very justly considers as of a different species, and
treats

treats of by the name of *il Grano Carbone*. To express these two diseases by the correspondent names used among us, the *Carbone* may be interpreted *bag-smut*; and the *Filigine*, *loose-smut*. It is acknowledged that count Ginanni describes the loose-smut with great accuracy; but the editor remarks that, though he has mentioned the opinions of various authors, he is entirely silent with regard to *animalculæ*, which are supposed to be the cause of the disease. The precautions recommended by the count for the prevention of loose-smut, are, to sow the grains of corn at a distance from each other; to keep the ground clear of weeds; and to avoid the ploughing some lands in time of bad winds.

The remaining capital diseases of corn are treated of by the count with the same care and attention as the two former. This Memoir, however, is chiefly valuable for the learned and ingenious commentaries with which we are favoured by the editor, who, on account of the labour he has bestowed on this curious and important subject, is highly intitled to approbation.

Besides the capital diseases abovementioned, the count has enumerated six more of inferior note; but for a particular account of these we refer our readers to the Memoir.

The twelfth article contains a relation of various methods of rearing and fattening hogs, verified by experiments.

In the succeeding number, we are presented with observations on making bread; exhibiting the means of distinguishing good corn; the weight of wheat, and the proportion afforded by it of fine flour, bran, and bread; the composition and subsequent management of bread.—Methods of preserving yeast, and making leaven to answer the ends of it; and the means of procuring bread from other cheap ingredients, where corn is wanting.

The editor very justly observes, that there are several of the domestic arts, which, though constantly practised, are, in general, far from being perfectly understood; and that this is chiefly the case with respect to bread. We agree with the editor in opinion, that there are several kinds of esculent roots, which, if mixed with a small proportion of a farinaceous substance, would afford a wholesome and palatable bread; and it were to be wished that, during a scarcity of corn, the prejudices of the poorer sort of people could be reconciled to the use of such a substitute. The roots which the editor mentions, as best adapted for answering the purposes of bread, are those of the potatoe, turnep, carrot, and Jerusalem artichoke.

The next article is an account of the late introduction of the true or palmated rhubarb, into Great Britain; with observations

servations on the proper method of cultivating, and curing it, in order to obtain the roots in a state officinally fit for the purpose of medicine.

The succeeding number contains an account of the qualities, culture, and use, of a very valuable species of potatoe, lately brought into cultivation in England. This root, which the editor distinguishes by the name of the Bedfordshire potatoe, from the place where it first began to be largely cultivated, is of the conglomerated kind, and appears to be extremely prolific.

The sixteenth article presents us with a catalogue of machines and models in the repositories of the Society for the Encouragement of Arts, Manufactures, and Commerce.

The next relates observations on the culture and use of timothy-grass, bird-grass, burnet, and turnep-cabbage. The succeeding number is on the culture, product, and use of the turnep-rooted cabbage, in feeding sheep. And the nineteenth article is an account of a profitable method of sowing turneps in the intervals of a crop of beans.

The last article in this volume contains observations on the murrain or pestilential disease of neat cattle, the methods of preventing the infection, and the medicinal treatment of the beasts when seized with it.

This article, which appears to be the production of the editor of these Memoirs, is drawn up with great accuracy, judgment, and learning. After giving a general account of the murrain, the author enters upon a discussion of some of the most material points of its history; such as the susceptibility of cattle as to its infection, the conveyance of the contagion, and the means hitherto proposed either for the prevention or cure of the distemper. On the first of these heads he observes, that an original murrain never makes its appearance but after some prevalent cause has weakened the habit of the beasts in general; such as very severe cold, or repeated alterations of heat and cold in the weather, a moist and putrid air, and a scarcity of wholesome food. He observes also, that the same principle of a debilitated state of body holds good with respect to the particular beasts which are seized with the distemper.

Concerning the propagation of the murrain, Mr. Dossie we think very justly refutes the common opinion of its being communicated by the air, like other contagious diseases. 'There is no clear fact, says he, which in the least proves this notion; and the universal failure of the preventive means founded on that idea, furnishes the strongest arguments against it.' It would appear from a number of observations, that cattle are

never infected, but by an actual conveyance of the contagious matter, by means of contact of a sound beast with one that is diseased; or with some other body, which receives first the virulent matter from such beast.

In regard to the means hitherto proposed either for the prevention or cure of this distemper, we entirely agree with the author in opinion, that they are actually calculated to prove rather injurious than salutary, upon the principle of the distemper being originally the consequence of weakness.

The author remarks, that the time betwixt the beasts receiving the infection, and the perceptible effects of it, is not yet precisely ascertained by accurate observations; that, in general, appearances will be found in three or four days; though, in some instances, they may not come on till six or seven; or, if the disease be slight, till ten days after the infection. He entirely disapproves of the method of inoculating for the murrain; as it is evident from facts that it neither renders the cattle less liable to future infection, nor lessens the virulence of the distemper.

It would lead us too far beyond our bounds to enter into such a minute detail of this Memoir as the importance of the subject requires; we shall therefore only observe in general, that it deserves to be perused by every agricultural reader: and it gives us pleasure to find that the author intends prosecuting the subject still more at large in another treatise.

IV. *The West Indian: a Comedy. As it is performed at the Theatre Royal in Drury Lane. By the Author of The Brothers. 8vo. 1s. 6d. Griffin.*

THE reception which this Comedy has met with from the public, may be fairly said to place it above most dramatic performances which have appeared since we first undertook the task of monthly criticism. We saw it performed with pleasure; but having been long accustomed to the splendid impositions of a theatre, forebore to give our judgment till we had dispassionately perused it in the closet. Even there it has stood the test; and though we might point out a few slight imperfections, we should, on this occasion, be ashamed of our own sagacity. In short we have been in such a manner forced along by the magic of the scene, that we have had neither leisure nor inclination to look on any objects which arose within its circle, but such as afforded pleasure; and it would be unpardonable in us now to retrace the path, in hopes to discover thorns where before we had only trod on flowers.

If we offer one observation which may seem at first sight to the disadvantage of this piece, the reader will easily perceive that it can by no means tend to depreciate its general powers of entertainment. Take away from Belcour the account of his first arrival at the Custom-house, where he thought himself at liberty to treat those who crowded about him, like slaves, together with two or three other local allusions, and his character might serve for that of any young man educated in a foreign country who has great propensities to do right, accompanied at the same time with some over-ruling passions which every moment threaten to render his best qualities useless. We are willing nevertheless to pay all possible respect to our author's merit in respect of the hero of his piece; but had we undertaken to draw the portrait, we should not have paid so great a compliment to the West Indies, a place by no means famous for giving birth to men of extraordinary abilities or uncommon virtue. He who would look for the true designations of a Creole, will rather find them in the hasty outlines of Lovel, in *High Life below Stairs*, than in the most laboured scenes of this finished comedy. Lovel is represented as the slave of idle prodigality, rather than the dispenser of useful munificence; nor has reflection any great share in his conduct. In short, a true West Indian is the light foam which this dramatic chemist of ours has by mere art exalted into spirit.

In consequence of the great and deserved success of this piece, every News-paper and Magazine has laid the story of it before the reader; so that were we, in our turn, to attempt its analysis, we should communicate nothing new. What remains, therefore, is to insert two scenes, the first of which will open the character of the West Indian, while the other affords a specimen of the author's abilities in depicting the comic manners of Major Dennis O'Flaherty, who for this month past has filled the theatre with repeated convulsions of laughter.

‘ Belcour enters.

‘ *Stockwell.* Mr. Belcour, I am rejoiced to see you; you're welcome to England.

‘ *Belcour.* I thank you heartily, good Mr. Stockwell; you and I have long conversed at a distance; now we are met, and the pleasure this meeting gives me, amply compensates for the perils I have run through in accomplishing it.

‘ *Stock.* What perils, Mr. Belcour? I could not have thought you would have met a bad passage at this time o' year.

‘ *Bel.* Nor did we; courier like, we came posting to your shores, upon the pinions of the swiftest gales that ever blew; 'tis upon English ground all my difficulties have arisen; 'tis the passage from the river-side I complain of.

‘ *Stock.* Ay, indeed! What obstructions can you have met between this and the river-side?

‘ *Bel.*

' *Bel.* Innumerable ! Your town's as full of defiles as the Island of Corsica ; and, I believe, they are as obstinately defended : so much hurry, bustle, and confusion, on your quays ; so many sugar-casks, porter-butts, and common council-men in your streets ; that, unless a man marched with artillery in his front, 'tis more than the labour of a Hercules can effect to make any tolerable way through your town.

' *Stock.* I am sorry you have been so incommoded.

' *Bel.* Why, faith 'twas all my own fault ; accustomed to a land of slaves, and, out of patience with the whole tribe of custom-house extortioners, boat-men, tide-waiters, and water-bailiffs, that beset me on all sides, worse than a swarm of musketoes, I proceeded a little too roughly to brush them away with my rattan ; the sturdy rogues took this in dudgeon, and beginning to rebel, the mob chose different sides, and a furious scuffle ensued ; in the course of which, my person and apparel suffered so much, that I was obliged to step into the first tavern to rest, before I could make my approaches in any decent trim.

' *Stock.* All without is as I wish ; dear nature add the rest, and I am happy (*aside*.) Well, Mr. Belcour, 'tis a rough sample you have had of my countrymen's spirit ; but, I trust, you'll not think the worse of them for it.

' *Bel.* Not at all, not at all ; I like 'em the better ; was I only a visitor, I might, perhaps, wish them a little more tractable ; but, as a fellow subject, and a sharer in their freedom, I applaud their spirit, though I feel the effects of it in every bone in my skin.

' *Stock.* That's well ; I like that well. How gladly I could fall upon his neck, and own myself his father (*aside*).

' *Bel.* Well, Mr. Stockwell, for the first time in my life, here am I in England ; at the fountain head of pleasure, in the land of beauty, of arts, and elegancies. My happy stars have given me a good estate, and the conspiring winds have blown me hither to spend it.

' *Stock.* To use it, not to waste it, I should hope ; to treat it, Mr. Belcour, not as a vassal, over whom you have a wanton and despotic power, but as a subject, which you are bound to govern with a temperate and restrained authority.

' *Bel.* True, Sir ; most truly sad ; mine's a commission, not a right : I am the offspring of distress, and every child of sorrow is my brother ; while I have hands to hold, therefore, I will hold them open to mankind : but, Sir, my passions are my masters ; they take me where they will ; and oftentimes they leave to reason and to virtue nothing but my wishes and my sighs.

' *Stock.* Come, come, the man who can accuse, corrects himself.

' *Bel.* Ah ! that's an office I am weary of : I wish a friend would take it up : I would to Heaven you had leisure for the employ ; but, did you drive a trade to the four corners of the world, you would not find the task so toilsome as to keep me free from faults.

' *Stock.* Well, I am not discouraged ; this candour tells me I should not have the fault of self-conceit to combat ; that, at least, is not amongst the number.

' *Bel.* No ; if I knew that man on earth who thought more humbly of me than I do of myself, I would take up his opinion and forego my own.

' *Stock.* And, was I to chuse a pupil, it should be one of your com-

complexion ; so if you'll come along with me, we'll agree upon your admission, and enter on a course of lectures directly.

Bel. With all my heart.

[*Exeunt.*]

And now for the major, whose name we cannot transcribe without the smile that every where attends the repetition of it.

Lady Rusport enters, leaning on Major O'Flaherty's arm.

O'Flaherty. Rest yourself upon my arm ; never spare it : 'tis strong enough : it has stood harder service than you can put it to.

Lucy. Mercy upon me, what is the matter ; I am frighten'd out of my wits : has your ladyship had an accident ?

Lady Rusport. O Lucy ! the most untoward one in nature ; I know not how I shall repair it.

O'Fla. Never go about to repair it, my lady ; ev'n build a new one ; 'twas but a crazy piece of business at best.

Lucy. Bless me, is the old chariot broke down with you again ?

Lady Ruf. Broke, child ? I don't know what might have been broke, if, by great good fortune, this obliging gentleman had not been at hand to assist me.

Lucy. Dear Madam, let me run and fetch you a cup of the cordial drops.

Lady Ruf. Do, Lucy. Alas ! Sir, ever since I lost my husband, my poor nerves have been shook to pieces : there hangs his beloved picture ; that precious relick, and a plentiful jointure, is all that remains to console me for the best of men.

O'Fla. Let me see ; i'faith a comely personage : by his fur cloak I suppose he was in the Russian service, and by the gold chain round his neck I should guess he had been honoured with the order of St. Catharine.

Lady Ruf. No, no ; he meddled with no St. Catharines : that's the habit he wore in his mayoralty : Sir Stephen was Lord Mayor of London ; but he is gone, and has left me a poor, weak, solitary widow behind him.

O'Fla. By all means, then, take a strong, able, hearty man to repair his loss : if such a plain fellow as one Dennis O'Flaherty can please you, I think I may venture to say, without any disparagement to the gentleman in the fur gown there.—

Lady Ruf. What are you going to say ? Don't shock my ears with any comparisons, I desire.

O'Fla. Not I, by my soul ; I don't believe there's any comparison in the case.

Lady Ruf. Oh, are you come ? Give me the drops ; I'm all in a flutter.

O'Fla. Hark'e, sweetheart, what are those same drops ? Have you any more left in the bottle ? I didn't care if I took a little sip of them myself.

Lucy. Oh ! Sir, they are call'd the cordial restorative elixir, or the nervous golden drops ; they are only for ladies cases.

O'Fla. Yes, yes, my dear, there are gentlemen as well as ladies that stand in need of those same golden drops ; they'd suit my case to a tittle.

Lady Ruf. Well, Major, did you give old Dudley my letter, and will the silly man do as I bid him, and be gone ?

O'Fla. You are obey'd ; he's on his march.

Lady Ruf. That's well ; you have manag'd this matter to perfection ; I didn't think he wou'd have been so easily prevail'd upon.

O'Fla.

* *O'Fla.* At the first word ; no difficulty in life ; 'twas the very thing he was determin'd to do, before I came ; I never met a more obliging gentleman.

* *Lady Ruf.* Well, 'tis no matter ; so I am but rid of him and his distresses : wou'd you believe it, Major O'Flaherty, it was but this morning he sent a begging to me for money, to fit him out upon some wild-goose expedition to the coast of Africa, I know not where.

* *O'Fla.* Well, you sent him what he wanted ?

* *Lady Ruf.* I sent him, what he deserved, a flat refusal.

* *O'Fla.* You refused him !

* *Lady Ruf.* Most undoubtedly.

* *O'Fla.* You sent him nothing !

* *Lady Ruf.* Not a shilling.

* *O'Fla.* Good morning to you—Your servant—(*going*).

* *Lady Ruf.* Heyday ! What ails the man ? Where are you going.

* *O'Fla.* Out of your house, before the roof falls on my head—to poor Dudley, to share the little modicum that thirty years hard service has left me ; I wish it was more for his sake.

* *Lady Ruf.* Very well, Sir ; take your course ; I shan't attempt to stop you ; I shall survive it ; it will not break my heart if I never see you more.

* *O'Fla.* Break your heart ! No, o' my conscience will it not—You preach, and you pray, and you turn up your eyes, and all the while you're as hard-hearted as a hyena—A hyena truly ! By my soul there isn't in the whole creation so savage an animal as a human creature without pity. [*Exit.*]

We have not selected the most interesting scenes from this piece, but have rather chosen to exhibit those which were chiefly descriptive of the two principal characters. He who would form a complete idea of the West Indian, must attend him through a long train of carelessness and reflection, of vices arising from exuberance of passion, and actions which could result only from the noblest disposition. In this pursuit, the reader will be surprised with new prospects at every turn ; and will be ready to join with us in pronouncing, that he never received greater pleasure from any comic performance of modern date, either in the closet or on the stage.

V. *The Mathematical Principles of Geography. Containing, 1. An Account of the various Properties and Affections of the Earth and Sea ; with a Description of the several Parts thereof. And a Table of the Latitude and Longitude of Places. 2. The Use of the Artificial or Terrestrial Globe, in solving Problems. 3. The Principles of Spherical and Spheroidal Sailing ; with the Solution of the several Cases in Numbers, by the common Tables, according to the Spheroidal Figure of the Earth. 8vo. 7s. Nourse.*

THE utility of geography and navigation to mankind in general is too evident to need illustration ; like sister arts, they go hand in hand, and each is ever assisting to the other ;

the former of these arts enable us to ascertain the situation of places, by fixing their latitude and longitude; and by help of the latter, we conduct our ships from one port to another with safety and expedition; to these noble sciences we are indebted not only for our increase of knowledge by travelling to foreign parts, but also for those immense riches which are frequently acquired by the industrious merchant, and other traders among commercial people; 'and therefore, as our author observes, are necessary to be known for the sake of trade. But necessity may be understood two ways, either for *absolute need*, without which a thing cannot be; or merely for a *convenience*, without which a thing cannot well be. Now it is certain, that many places are so poor, as not to be able to maintain a populous nation, without the help of foreign trade, at this time when the world is grown so full of people. In this case, there is an absolute necessity for navigation to carry on the business of merchandizing, without which the inhabitants could not live.'

The work before us is divided into three parts, consisting of geography, navigation, and dialling; in the former of these, we have an investigation of the figure of the earth, both as a sphere and spheroid, several properties of the sea, the origin of springs and rivers; also a method of finding the distances of places, and making maps; to these articles are added, the use of the terrestrial globe, exemplified by the solution of several important problems of the sphere, and a copious table, exhibiting the latitude and longitude of near two thousand of the most remarkable places in the four quarters of the earth.

In the second part, which treats of navigation, Mr. Emerson has resolved the several cases thereof in the common way, and also according to the spheroidal figure of the earth, to the former he gives the preference, and very justly observes, the latter is rather a matter of mere speculation, than any real use at sea; 'for in a day's run, the necessary calculations being made by either method, will have no sensible difference. And a ship must reckon her way every day, and so day after day, through the whole voyage. And when an observation is had, this sweeps away all irregularities from every cause, and sets all right, as far as there is a possibility to do it; and surely, an observation is the only thing to be depended on in a reckoning, and ought never to be neglected; and therefore, as no apparent advantage is got by this way of sailing, it may be set aside, and the more simple and easy method by the sphere continued in use. For who will think it worth their while to spend a deal of superfluous time and labour, to obtain a degree of accuracy, which can never be wanted? No-

body will, but such are fond of novelties, and therefore, they prefer such things because they are new, though they have no advantage above other methods, but a manifest disadvantage of embarrassing the calculation, and making more work for the sailor; for which, I believe, he will never thank them.'

Our author concludes this second part with the following remark: 'To complete the art of navigation, these three things are absolutely necessary; the variation of the compass, the latitude of the ship, and the longitude of it. The first may be found by an amplitude, or azimuth; the second is known from the sun's meridian altitude; the third is still a secret, and likely to continue so. For, though many thousand pounds have been paid for the pretended discovery thereof, I doubt, we shall still remain just as wise as we were before the discovery; except the ill success of it happens to teach us so much wit, as to take better care of our money for the future. And, indeed, all unlikely ways and means for this purpose, have been proposed and prosecuted; whilst the only probable method is never thought of, or quite neglected.'

The third and last part of this work contains a complete treatise of dialling, wherein the foundation of that art, and the general properties of dials, and dial-planes, are explained upon the clearest principles; the rules for calculating all the requisites in drawing horizontal, vertical, declining, or reclining dials, rendered easy to be understood, and the method of describing the common furniture of those dials, is the most concise and elegant of any we remember to have yet seen.

Before we conclude this article, we shall, in justice to the author's reputation, endeavour to obviate a seeming difficulty which occurs at p. 34. of the geographical part, where, in Cor. 1. it is said, that 'the length of a pendulum vibrating seconds, increases from the equator to the pole, as the force of gravity increases, that is, as the square of the cosine of the latitude.' But it is evident, the cosine of the latitude, and, consequently, its square, decreases from the equator towards the pole; therefore, we apprehend, it is by an error of the press, rendered square of the cosine, instead of square of the right sine; and, indeed, the demonstration at p. 26, and the table of the lengths of a pendulum to vibrate seconds, at p. 35, seem to indicate the same thing: these corrections being made, it will appear, that the increase of gravity, in going from the equator to the pole, is directly as the square of the right sine of the latitude, and the length of a pendulum vibrating seconds, increases from the equator to the pole in the same proportion, which agrees exactly with Newton, Sterling, M'Laurin, Simpson, and other eminent mathematicians.

VI. *A Voyage to China and the East Indies, by Peter Osbeck. Together with a Voyage to Suratte, by Olof Toreen; and an Account of the Chinese Husbandry, by Captain Charles Gustavus Ekeberg. Translated from the German, by John Reinhold Forster, F. A. S. To which are added, A Faunula and Flora Sinenfis. 2 Vols. 8vo. 10s. 6d. sewed. White.*

NO literary productions are more entitled to a favourable reception from the public than books of voyages and travels, which contain honest and accurate inquiries into the works of nature. They at once gratify curiosity, a strong and prevalent principle in the human mind, and augment our veneration of the Creator, by a further display of his wisdom and goodness. While they entertain the reader, they inspire him with a rational religion.

Books of this kind, too, when they are written by authors whose researches have been judicious and indefatigable, have always novelty to recommend them; a recommendation much wished for, but seldom found in these times, when arts and sciences seem so near perfection, when publications are daily multiplying, and people grow tired of reading repetitions. The mind of man is active, and progressive; it is ever making new advances in knowledge; but the physical world is inexhaustible.

We must rank Mr. Osbeck, the author of the work before us, with these respectable writers. A diligent and elegant observer of nature, he carefully studied her objects in the different countries to which he travelled, without bestowing his attention upon trifles. No marks of credulity, ostentation, or dissingenuity are to be met with in this book; no minuteness which will be disagreeable to a philosopher.

Mr. Osbeck, chaplain of an East-India ship of Sweden, his native country, was a pupil of the great Linnæus; and though natural history seems his favourite subject, it appears that nothing, when he was abroad, which was worthy of being known, escaped his attention. The history, the antiquities, the religion, the manners, the dress, the characters, and the policy of the different countries in which he resided, were likewise objects of his inquiry. The merchant will here find an accurate account of many commodities brought from the East; and of the commerce of China. In short, there are many remarks in the course of this work that will assist the reader in the study of agriculture, medicine, history, geography, and almost every other branch of learning.

But the following quotation from the author's preface will give our readers as favourable and just an opinion of his in-

dustry, judgment, and taste as any thing we can say to his advantage.

‘ During the course of our voyage, I observed the latitude at all opportunities, and have so described several fish and birds, that if they should occur to others they may be known by them though they had never seen them before. Some which I have only seen at a distance, I have (till further examination) only mentioned under the name which the sailors generally give them in the latitude where they either stay for a season or throughout the whole year. I have remarked swallows and other birds when they approached our ship, that by a variety of observations on that kind, we may become better acquainted with the history of their migrations.

‘ During my stay in China and other foreign places, I have been exceedingly attentive to the exterior aspect of the inhabitants, their dress, customs, religion, manner of subsistence, trade, &c. but especially to the condition of the country, the soil, the quadrupeds, amphibia, fish, birds, insects; likewise the trees, herbs, plants, seeds, &c. of which I have brought a good many with me. Most new plants and other natural bodies I have described in Latin, that foreigners might likewise avail themselves of these descriptions: but some few run in my mother tongue, on account of those who understand no other. I have minutely the particular spot in which I found every plant, such as plain, mountain, valley, whether in shade, &c. because an ignorance of such circumstances frequently frustrates the labour and expence used in the cultivation of foreign plants.

‘ I have shewn, that most foreign nations, and especially the Chinese, live for the greatest part on fruits, roots, and plants, and that they cultivate such plants in their marshes, as will not succeed in other places: we might also find sufficient provision among our own spontaneous plants. The Chinese instruct their children in a religion both irrational and pagan, yet the principal objects of their education are morality and oeconomy.

‘ In some places I have taken notice of things not uncommon in Sweden; which are however worthy of remark, because they are found in such distant climates, where every thing else is different: from hence we might at least draw some useful conclusions.

‘ We are used to ask what a thing is good for! And often rashly think that alone useful, which serves for medicine, cloaths, and food: as if the eye had no claim to its gratifications, and as if what is agreeable was not connected with what is useful. The dresses and utensils of distant countries are admired and carefully collected; why should not then the works of the Creator deserve at least an equal degree of attention?

‘ The observations which I have made in several places, especially such as were much frequented, are short and inartificial: and it will appear from my style, in how languid a manner the pen performs its office amidst the scorching heat of the Chinese shores where, to avoid the suspicion of the people, I frequently wrote with my hand in my pocket, on a pocket book. Let every reader consider my situation, and apply the case to himself. The hurry of the press has excluded some additions which I intended to have made.

‘ I only wish that my observations may procure half as much approbation from the world, as they have cost me trouble and attention. I ventured on shore at the island of Java, where the woods

are

are filled with tigers and crocodiles; and hazarded my life in China; where the heat of the sun on barren hills, robbers on the roads, and petulant children in back streets, are continually annoying a foreigner; and landed on the island of Ascension, where the sun hatches the eggs of the tortoises, and in a short time ruins the constitution of the most healthy. On the whole, however, I have no reason to be sorry for my voyage, from the kind reception with which the directors of the East India company have honoured me on my return: the same year they gave me leave to go on a second voyage, which some intervening obstacles obliged me to lay aside.

These two volumes contain, with the travels of Mr. Osbeck; a voyage to Surat, China, and Java, by Mr. Toreen, chaplain to a ship in the Swedish East-India company's service; and a short account of the Chinese husbandry, by Charles Gustavus Ekeberg, captain of a ship in the same service. These gentlemen, likewise, are curious observers of nature and art; their works deserve to be classed with those of our author. Toreen was a man of distinguished capacity and learning. He left Gottenburg in the quality of a chaplain to an East-Indiaman, to enlarge his knowledge. That he might make philosophical observations with more accuracy, he went first to Upsal, that he might improve himself by the instructions of the celebrated Linnæus. While he was abroad, he collected many scarce plants, which he presented to his master in natural history, who named the *Torenia Asiatica*, after its discoverer. The series of letters from November the 20th, 1752, to May 3, 1753, which he published on his return, are translated in the second volume of this work. He died near Nasinge, in Sweden, on the 17th of August, 1753.

The *Faunula*, and *Flora Sinensis*, which are added to this collection, are, Essays towards a Catalogue of Chinese Animals and Plants.

The principal articles of the first volume are, Mr. Osbeck's account of Spain, the Canary-Islands, Java, and a great part of his account of China. His observations in both the volumes may be termed a philosophical journal. Like a faithful narrator, he trusted not to his memory; but committed his remarks to paper as soon as he had examined their objects. His book is an agreeable, and well arranged miscellany; and though it principally treats of natural curiosities, and particularly of plants, it likewise comprehends the arts, manners, government, and religion of the countries which he visited.

We beg leave to recommend in general his philosophical disquisitions to those who take pleasure in studying the operations of nature; we shall extract his account of the three principal sects of religion in China, as a specimen which will afford amusement to most of our readers.

' The first principal sect is called Tao-tsa, and their founder Daokiu. Its followers endeavour to disengage themselves from every thing which tends to disquiet the rest of the soul, to live free and void of cares, to forget the past, and not to be in apprehensions for the future. They have fictitious spirits, which are independent of the Supreme Being, and among these they comprehend some of their ancient kings. They look upon it as a folly to procure another person's happiness and lose their own rest by it. They brag of a preservative against death, lest the remembrance of it should cause them trouble. They think to get their wishes fulfilled by the assistance of the evil spirit. The emperor Fou-ti drank several times of their pretended draught of immortality; but he at last found he was as mortal as others, and pitied his own credulity. The heads of this sect are very learned, and live in towns in fine houses. Numbers of people come to them out of the adjacent provinces, and fetch remedies for their diseases; and by the way get them to tell them the fate of the remainder of their lives; and the principal man gives them a paper full of particular letters, which they pay for very thankfully. This sect has decreased or increased according as the court has favoured or neglected it.

The second and most common sect, are the Fo, or Fo-é. The emperor Ming introduced it in the year 65 after Christ's birth, having dreamed of, and recollected an opinion of the great Confucius, that the Most Holy was to be found in the western countries. He, therefore, sent to enquire for him in India; and his people meeting with the idol Fo, or Fo-é, they believed they had found the true worship, and brought this idol to China, and together with it those tales which fill the Indian books. This infection began at court, and soon took root in the provinces, and afterwards spread through the whole empire. Their religion consists in not killing any living creature, for they believe that the souls of their ancestors transmigrate into irrational creatures, either into such as they liked best, or into such as they resembled most in their behaviour: for which reason they never kill any such animals; but while they live feed them well, and when they die bury them with splendour*.

' Le Comte gives the following account of that which happened to himself: " I once was called to baptize a sick man 70 years old, who lived upon a little pension, which the emperor bestowed on him. When I came to him, he said, I am much obliged to you, for you will deliver me from a great punishment. I replied, This is not all: baptism not only delivers a man from hell, but it also leads to a happy life. I do not understand you, said the sick man, and perhaps I have not expressed myself plain enough: you know, that I have for some time lived upon the emperor's bounty; and our bonzes, who are well instructed concerning what happens in the other world, have assured me, that I shall be obliged out of gratitude to serve the emperor after my decease; and that my soul will undoubtedly animate a post-horse, to bring the posts to court out of the provinces. They exhort me, therefore, when I shall have assumed my new form, to do my duty well, and take care not to snort,

* Mr. Des Guignes, in his *Histoire des Huns, des Turcs, & des Mogols*, is of opinion, that the religion or sect of Fo is originally the Christian religion, perhaps corrupted by length of time so far as to admit these absurd tenets. Perhaps the decay of his own religion was the only foundation he had for this opinion. F.

nor to kick, nor hurt any one. They further exhort me to trot well, to eat sparingly, and to be patient, in order to move the compassion of the gods, who often change a good animal into an human being, and make a great lord of him. I own this thought makes me shudder; and I cannot think of it without trembling: every night I dream of it, and sometimes when I am asleep, I think I am saddled, and already start at the first lash of the rider's whip; after this, I awake in great trouble and anxiety, uncertain whether I am a man or a horse. But alas! what will become of me, when I am to be a horse in reality! I have therefore taken this resolution: it is said, that those of your religion are not exposed to this misfortune; but that with you men remain men, and will be such in the world to come. I beseech you, receive me among you. I know it is difficult to live conformable to your religion; but if it was even more difficult, I am however ready to embrace your faith, and at any rate to be a Christian rather than a creature void of reason." This sect particularly prohibits pride, uncleanness, and drinking of wine. They acknowledge a God, who dwells in Heaven, sees every thing, rewards virtue and punishes vice; for which reason, if I made a doubt of what they said, they answered with great emotion, that I being a priest should ask Yofs * in Heaven if it were true or not. Yet they have a very limited knowledge of the Supreme Being; for being asked who was the Creator of Heaven and earth and of every visible thing, they said it was a great Lord. If they were further asked, whether he was yet alive, they answered no, he died some years ago. However, their priests, in their morning, evening, and other prayers, and when they sacrifice, bowed three times to the ground, as if the Trinity was not unknown to them †. They are greatly afraid of the evil spirit, and believe, that if he was not withheld by a superior Power, he would be able to do as much mischief as he pleased; for which reason they pray to him to spare them. They have a number of tales ready to support the truth of this opinion. They sometimes pretend to see in their rooms small lights which on a sudden grow very large, together with many other things which they attribute to the devil. They believe that the dead come back, and that the deceased husband visits his surviving wife, and the dead wife her husband. This is the reason why at every little alarm in the night-time they are afraid of spectres; and I myself have often seen how fearful they were. But they likewise believe every human being has his angel, who attends him during his life and after his decease. They reckon the sun, moon, and deceased great men, such as kings and the like, among their gods.

* The third sect consists of those philosophers who ground themselves upon the writings of Confucius, and the disciples of Mem-

* This is a name they have learned from the Europeans, by which they mean God; but in the Chinese language he is called To-en, Heaven, &c.

† It is from these and the like feeble hints that the party of unbelievers have got so frequent opportunities to ridicule the sacred doctrines of the Christians. Such is the argument of the Trinity doctrine discovered even among the Tibetans, by a late learned writer, and which he deciphered from an idol with three heads, on a paste coin, with some Tibetan characters: which his friend so well acquainted in the Hibernian antiquities gave out to be an old Irish Inscription. F.

cius. Confucius* was born in the year 551 before Christ's birth, in the province of Canton in the city of Kiofian †; his works are highly esteemed, and on account of his excellent morality deserve to be read by those who would embrace the good and reject the bad. They are printed at Canton, and a part of them at Goa in India, in Chinese and Latin, under the inspection of the Sicilian Intorcetta, subscribed by 16 Roman Catholic fathers, in the year 1676. Kircher promised to publish this philosophy with the commentaries upon it, which he had translated into Latin at Rome; but soon after the writings of these philosophers were published in Latin at Paris, 1687. The editors of this edition were, Intorcetta, Herdtrich, Rougement, and Couplet. However, this edition little differs from that published at Goa. A greater book of the writings of this philosopher was that which Couplet had with him, which has been published by Aymon, after it had been corrected by the most learned members of the society, and some Chinese. Franciscus Noel published, anno 1711, at Prague, the six Libri Classici of the Chinese empire ‡. The philosophers of the sect of Confucius endeavour to persuade the people, that the creation and government of the world are effected by material causes, not to mention other unreasonable maxims with which they dishonour their Creator.

Towards the beginning of the second volume, he finishes his observations on China. The remainder of his voyages comprehends his account of Java, the Cape of Good-Hope, Ascension Island, and the Grass-Sea, which is a part of the Indian-Ocean, and takes its name from the great quantities of sea-weed which float upon it. The last of Mr. Osbeck's pieces in this second volume, is a speech shewing what should be attended to in voyages to China. He delivered this speech on his being chosen a member of the Royal Swedish Academy of Sciences at Stockholm, on the 25th of Feb. 1758.

Mr Osbeck, in these voyages, particularly recommends Java and China to the examination of the naturalist. In Java, according to his account, the most magnificent productions of nature are to be met with; the most remarkable animals, the finest insects, the most beautiful shells and corals, the scarcest plants, especially many sorts of palm-trees, which might afford long, and entertaining investigation to a natural philosopher. The civility of the inhabitants of that island is no small encouragement to physical inquiry. The remarkable trade-wind, which blows south-west one half of the year, and north-east the other half, in the Chinese-Sea, has sometimes detained Swedish ships half a year at Java, or some other island. If one attentive person should be found among so many people, says our author, the disadvantage arising to the

* From Cun a peacock, and Su the sun.

† Boie's Journal, p. 79.

‡ Batani & res. Mal.

company, from this delay, would be balanced by the improvement which natural history, and other sciences would receive.

By his account of China, it exceeds all countries in a careful management of soil. The extreme, but well-rewarded trouble, which the Chinese take in transplanting, and many other curious particulars of their husbandry, are, indeed, proofs of their industry, and their laudable disposition to cultivate their country. He advises travellers, while they are in China, to forget their own expences, but never to forget the least circumstance of the œconomy of the Chinese; for they regulate their art by nature, and modify it according to the situation of the place.

Great foresight, he observes, is necessary against the suspicion of the Chinese. An old interpreter would be of much use to a traveller in that country, if his finances would allow him to keep one. But he must remember, that with a people so totally governed by interest, one seldom comes at the truth by direct questions.

In China, collections may be made by the philosopher from all the regions of nature. The Chinese sell birds, fishes, shells, and insects. They will also supply you with trees; among which, the bamboo-tree, and the China-root, says our author, deserve to be brought to Europe. The country is adorned with the finest trees, and plants; and almost all of them are different from those of our northern latitudes.

Captain Eckeberg, in the second volume, gives a curious account of the cultivation of rice by the Chinese; it authenticates the encomiums bestowed on them by Mr. Osbeck; it is a proof of their ingenuity and skill in agriculture.

‘ The rice-grounds are so soft in some places, that the flood carries away the soil from the shores: to prevent this, they are planted with cypresses, whose roots being twined among one another give a consistence to the earth. And as each great rice-field is separated from the river by broad ditches, these long rows of cypresses make a very fine shew, especially when the field is under water.

‘ They have a different sort of rice-fields in higher places, such as cannot be watered by the flood. About each of these fields they make, for the sake of watering, a dyke two or three feet deep, within which they either collect or let the water run off in the rainy season, as they think proper, but in the dry season they convey it to these spots. The soil of these fields is a mixture of a strong clay and mould: and as the annual produce thereof may be double that of the others, they are supplied with several sorts of manure, and are better taken care of.

‘ Besides this, the Chinese make rice-fields from swamps and brooks; but since these cannot be kept uniformly moist without great expence and trouble, they generally miscarry in dry years. Some persons of credit among the Chinese have told me, that the river in the province of Yockian, which discharges itself at Schangthey, forms great flat shores, and that the inhabitants (displeased that

that such a considerable piece of ground should be useleſs) built rafts, ſpread mats over them, and carried ſoil and laid upon them, and then planted rice, to their great advantage. When the winds ſhifted, they ſuffered ſometimes from ſtorms: but this contrivance was reckoned very advantageous, becauſe they had always a uniform degree of moiſture from below, both in the dry and wet ſeaſon: and in the latter ſeaſon they did not ſuffer by the rain, becauſe it ran off ſoon. This is an invention and a proof of their induſtry, which deſerves admiration.

‘ The preparation of all the afore-mentioned rice-fields, is effected either with the plough, or with a beck-hoe to break up the ground. Both methods have the ſame effect, ſince the whole buſineſs required is to remove the old rice ſtumps, and turn them under ground; for, as the ground is always ſo ſoft that the labourers muſt wade up to the knees in it, the work is very eaſy. Their plough is very ſimple, and is drawn by an ox; but with the beck-hoe they can likewise penetrate as deep into the ſoil as they think proper, without much trouble. By the next tide the ground is made as even as if it had been rolled; and as the continual humidity of the ſoil hinders the ground from binding together, they want no other tools. All other ſorts of arable fields are prepared in the ſame manner, ſince they chooſe that time for cultivation when the ground is moſt ſoftened by the wet, and accordingly can be moſt eaſily managed.

‘ They manure, plough, and prepare a little part of a field, about 60 feet ſquare, either more or leſs, which muſt be as the other ground, wet and ſwampy, but at ſuch a diſtance from the river as not to be expoſed to inundations when the water is high in the river. They ſow it very thick with rice, which is firſt ſoaked in water, in which lime and dung had been previously put. When the rice begins to come up, they keep the field about a hand’s breadth deep under water: and after thirty days the rice plants are ready to be tranſplanted into larger fields.

‘ They are not very curious in tranſplanting, to place the plants in ſtrait lines; but very careful that every rice plant has the neceſſary room, which is generally about eight or nine inches from one another. The tranſplanting itſelf is tranſacted (as all their other buſineſs is) with great eaſe, and in ſuch a manner, that they crop off about two inches from the top of the plants, and plant each by itſelf: but when they are too ſmall, they plant ſeverally together ſo deep into the ſoft ſoil, that the roots immerge full two inches. When the rice is tranſplanted in this manner, they do not meddle with it any more, except that now and then, while it is yet tender, they examine whether the worms and little crabs do it any damage: in which caſe, they ſupply the place of the deſtroyed plants with freſh ones, and afterwards ſpread ſome lime, which annoys theſe animals.’

Some parts of theſe voyages to an Engliſh reader may ſeem trite and inſignificant. But allowance is to be made to a Swede, who, in communicating his labours to the public, had the inſtruction of his countrymen principally in view; and it muſt be remembered, that the knowledge of the Swedes is far more confined than that of the Engliſh. The few paſſages which may ſeem trivial to us, are amply atoned for by many important obſervations.

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This English translation is not from the original Swedish, but from the German ; a circumstance, which is rather an advantage than a prejudice to it, as Mr. Osbeck not only revised the German translation, but also made some additions to it, which are not to be found in the Swedish edition. It was translated into German by Mr. J. Godlieb Georgi, under the direction of Dr. Daniel Schreber, who both understood the Swedish language perfectly, having studied at Upsal for many years. The latter was a pupil and friend of Linnæus, and published many useful treatises on husbandry, and natural history.

Mr. John Reinhold Forster, the translator of this work, is a native of Germany. Though a foreign idiom may sometimes be discovered in his translation, he writes our language, in the main, with propriety ; always with perspicuity, the great requisite in the communication of scientific learning.

VII. *A Letter to Robert Morris, Esq. wherein the Rise and Progress of our political Disputes are considered. Together with some Observations on the Power of Judges and Juries, as relating to the Cases of Woodfall and Almon.* 8vo. 2s. 6d. Baldwin.

THIS letter is written with sense and spirit ; it contains many indisputable facts, and many judicious observations ; a dispassionate perusal of it might temper the licentious outcries which have of late been raised against administration.

But undistinguished commendation is, in general, every way absurd. It deviates from truth ; nor does it serve the cause which it intends to promote. A candid mind will always be impressed with a consciousness of its fallibility ; nor will it be angry with those who remark its errors.

We are sorry to observe, that a warmth, almost inseparable from lively talent, hath sometimes betrayed this gentleman into illiberal sarcasm, a puny auxiliary, to which his abilities and learning needed not to have recourse.

In one instance too, he loses sight of merit, in his attachment to his cause. It is allowed by most good judges, that the author of the Letter to Almon, in Matter of Libel, has shown himself a great master of argument, and well acquainted with the laws of his country ; therefore we shall venture to pronounce his account of that gentlemen and his performance, the result of prejudice.

* To enter into, and confute, every false maxim which this heavy work contains, would require as much room as the work itself ; for it is from beginning to end a tissue of disgusting falsehood and absurdity. This would also be the most useless, and the vainest labour ; for there is not a word in it, from beginning to end, that

has any relation to the matter in dispute. But the great art of the performance lies singly in this, that it does not relate to the matter in dispute. There is unfortunately a petty fogging ingenuity, natural to some men, and which a certain sort of practice in the law never fails to improve, by which those who possess it, can play round the question in agitation, through the course of a long argument, or a longer pamphlet, without ever touching or receding so far from it, that common understandings will perceive they are going upon another question. This pitiful knack has acquired great reputation to more than one I could mention at the bar, and, if we may judge from the Letters upon Libels, and those signed Philentherus Anglicanus, in the Public Advertiser, the author of them seems to have acquired all his reputation by his skill in it.

Nothing so easily deceives people, who are not accustomed to distinguish logical truth from falsehood; but to men of clear and sound understandings, these idols of the gaping mob are infinitely more contemptible than people of the plainest and most common apprehensions. The sophistry of an haranguer's arguments casts no mist before the eye of true reason and judgment; but there is some art required to strip it of its false glare, and make it appear, as it really is, a phantom and an illusion. That art does not consist in following it step by step; for it is an ignis fatuus that will lead you into quagmires and over precipices. The true and only method is, to keep clearly and steadily to the precise terms of the question; and not to recede a line from logical truth and demonstrable deduction; whatever plausible shape the sophism may take, to despise and neglect it; and (to apply to the subject the ancient allegories concerning virtue and pleasure) to keep onward to a direct conclusion, in spite of all the delusions which it may throw in your way, to tempt you from the path of fair and steady argumentation.

This letter takes in a large field of political speculation. To confute Mr. Morris, and to examine the cases of Almon and Woodfall, are not its only objects. It contains an accurate and spirited survey of lord Bute's character and administration, and of the conduct of Mr. Wilkes. We feel an inclination to take particular notice of his analysis of that gentleman's principles and actions; an inclination which is counteracted by the pain it would give us to be severe upon the *dead* †.

It is now so difficult to determine the province of juries, by reason of the many disputes of able lawyers upon that subject, that we must not presume to show, in a summary manner, how our author discusses it, lest in some places we should mistake his meaning, and in others, let material circumstances escape us.

We shall therefore, in justice to him, and to our readers, quote his own words.

† This part of his letter, however, we beg leave to recommend to the serious attention of those who fancy they are patriots, or would impose themselves as such upon the public.

* However excellent and conducive to the preservation of our liberties trials by jury may be, it would hardly be expedient, that every verdict of a jury were final and conclusive. Jealous as our ancestors were of this inestimable privilege, they did not chuse to give juries an uncontrollable power over their lives and properties. They appointed different punishments for different misdemeanours of juries, and for returning a false verdict, which is a misdemeanor in their *judicial* capacity, as distinguished from their *ministerial*, the punishment was by *attaint*; at least in civil cases. That method of punishing a jury for returning a false verdict is now obsolete; and since *Busheill's case* it is settled, that no jury can be fined or imprisoned for returning a verdict against evidence, or against the direction of the judge.

‘ It is a necessary consequence of this legal indemnity of jurors in their judicial capacity, that they may return what verdict they please: because every power is unbounded, the exercise of which is not restrained by some sanction or punishment. But although it be right that juries ought to enjoy this unbounded liberty of determination, without fear of penal consequences, it does not follow, that what they do, should be *conclusive and irremediab*l. On the contrary, expedients to redress the injustice which they may commit, either by a wanton abuse, or an erroneous use of their unlimited power, ought to be encouraged, provided they are such as the constitution authorizes.

‘ Of this kind, founded on the spirit of the constitution, and absolutely necessary for procuring material justice between man and man, are *motions for new trial*; which have been greatly protected and encouraged latterly. By these the errors and mistakes of one jury, are rectified by another, and the courts never fail to grant new trials, when it appears that a jury have misbehaved in their *ministerial* or *judicial* capacity. Of this nature also are *motions in arrest of judgment*, but which must proceed upon some ground of *form* or *substance appearing upon the face of the record*. By this a defendant may elude the effect of a verdict *guilty*, by moving matter sufficient in law, either against the *formality* of the charge, or the *criminality* of the fact charged. But the only evidence he can give to the court, is the record itself; and therefore, where the issue is complicated of law and of fact, and the clear legal question does not remain open on the face of the record, a defendant found *guilty against law*, cannot move an arrest of judgment upon the *substance* or *merits*. The only remedy he has, is the judge's recommendation of him to his majesty, as a proper object of the royal clemency.

‘ An example will serve to illustrate this distinction. *A* is indicted of *murder*, and pleads the general issue. The fact of *killing* is proved, and the defendant brings evidence to prove circumstances of justification, alleviation, or excuse, which reduce the fact, charged as murder, to *justifiable homicide, manslaughter at large, or manslaughter in self-defence*. The judge directs the jury, either to find the precise crime as it turns out upon the evidence, or to return a *special verdict*, stating particularly the facts proved in support of the indictment, and in justification, &c. of the defendant. It is optional in the judge to do either, though in these cases the better course is to direct a special verdict; and an upright jury will generally return a special verdict. But if instead of this the jury should neglect the direction of the judge altogether, and return a *general verdict guilty*, this would be guilty of murder; for the

verdict bears a direct and immediate relation to the indictment, and there exists no intermediate evidence of record to qualify the co-relatives, *guilty and murder*.

• Nor in this case can the defendant move an arrest of judgement; because his justification, &c. depended upon evidence, which the court cannot examine, nothing appearing to them to ground a determination upon but the record, viz. the indictment charging murder, and the verdict finding guilty. But supposing a *fact* is charged in the indictment as murder, which does not amount to the legal definition of that crime: the defendant pleads the general issue; the fact *as charged* is proved, and no evidence is offered for the defendant, and a verdict *guilty* is returned. There, I conceive, the defendant might move an arrest of judgment, to defeat the effect of the verdict; because the question of law, uncomplicated with fact, remains open upon the face of the record, and the judicial power of the court can operate upon the question, to determine whether the fact charged, of which the defendant is found guilty, amounts to the crime of murder, or to a crime of any kind.

• This, in my humble opinion, is the true ground of distinction between general issues, complicated of *law and of fact*, and general issues, which are merely of *fact*; and between cases where the question of law remains *open*, or *not open*, upon the face of the record. The application of this general doctrine to my lord Mansfield's opinion, will show how much he is belied by those who contend, that he means to abridge the power of juries. Indeed the very basis and groundwork of his argument is this power which it is pretended he would impeach. And from a fair construction of every position he has laid down, it appears, I think, demonstrably, that he meant no more than to direct the jury to keep precisely within the bounds of their province, in a case, where, if they had exceeded it, the jurisdiction of the court could not have been excluded by the verdict.

• No man can deny, in Woodfall's case, that the question of law, libel, or no libel? was open upon the face of the record. The general issue was purely an issue of fact; for nothing was alledged in justification, alleviation, or excuse; no evidence whatever was offered for the defendant. The defence made for him by his counsel was merely *argumentative*, on these grounds, that the paper, charged as a libel, was not a libel, but innocent, and consequently did not deserve the epithets of false, scandalous, and malicious, given it by the information. Secondly, That the defender's intent in publishing it, did not deserve these epithets.

• In his charge to the jury, lord Mansfield told them, "that, if they did not believe the evidence, as to the publication, or that the innuendoes, and applications, to matter and persons, made by the information, were not in their judgment the true meaning of the paper, they should acquit the defendant; but if they believed both, they should find him guilty."

• By way of *answer* to the *argumentative* grounds of defence, offered by the defendant's counsel, his lordship said, to the first, "That whether the paper, meaning as alledged by the information, was a libel, *was a question of law upon the face of the record*; for, after conviction, a defendant may move in an arrest of judgment, if the paper is not a libel; and that the epithets in the information were formal inferences of law, from the printing and publishing." To the second ground he answered, "That no proof
of

of an exprefs malicious intent, was ever required in any cafe, and in moft cafes was impoffible to be given. That if the defendant's intent was innocent, or juftifiable, the proof of juftification or excufe lay upon him, and on failure thereof the law implied a criminal intent."

'Whatever blind, inconfiderate prejudice and paffion may do, I know not; but I think it would be hard, in found reason and fair conftitution, to find an objection to this doctrine. Upon the firft branch, a man to impeach the opinion muft deny that the queftion, crime or no crime? is a queftion of law, but that it is a queftion of fact. It has been faid, that every man can tell what is a libel, and what is not a libel, juft as well as a judge. Many cafes have been quoted, to prove that judges have permitted the queftion, libel or no libel? to be agitated by the counfel; and have themfelves, in direfting juries, enlarged upon it; and from thence an inference has been drawn, that thefe judges confidered the queftion as the province of the jury to determine.

'Moft of thofe cafes have been taken from the State Trials, which, when they make for the patriots, are authentic and undoubted authority; but when they make againft them, are ill-collected, loofe, inaccurate, arbitrary and unconfitutional. Scroggs and Jefferys too are quoted in one fentence, and anathematized in another. Refemblances to them (as like as I to Hercules) are difcovered, when they aft partially and unjuftly; but when their opinions fupport thofe of the patriots, they are fet up as patterns above the reach of imitation. Holt, when he favours their purpofe, is a great luminary of the law, and a zealous defender of the conftitution; when he makes againft them, he is the whig chief juftice, trampling on the conftitution, and perverting law and reason to wreak his patron's vengeance on an obfcure libeller. Raymond is a frefh convert, and, like all frefh converts, his zeal hurries him on to injuftice and all its concomitant evils. By this way of reasoning all authority is baffled and confounded. Should I cite my lord Coke, it would be retorted on me, that he too was a court fycophant, becaufe he was at one time devoted to the court; and perhaps I fhould not be able to prove, that the opinion I rely upon was given when he was in oppofition to the court. (For fo, at the time of the queftion of jurifdiction between the King's Bench and Chancery, he certainly was.) I know, therefore, but of one authority direftly applicable to the prefent purpofe, which *fome of the law patriots* will not controvert; or if they controvert the opinion, they will not furely attribute it to partial or finifter motives. The perfon I mean is lord chief juftice Pratt, who not only held, that the queftion, libel or no libel? and the *intent* of publication, were queftions of law, and determinable by the court; but alfo that the meaning of the paper, and the applications to matter and perfons, was alfo a queftion of law, and not the province of the jury. To this purpofe he gave a charge to a jury at Guildhall, in 1722, the King againft Gallard: a note of the cafe, very accurately and judiciously taken, is amongft the papers of Mr. Filmer, then a praftifing counfel. Lord Raymond, it is true, rectified the error, as to the *meaning* of the paper in this charge of lord chief juftice Pratt; but he is a *new convert*, and all who have followed him are tainted with fome one vice or other, which I will not give the fa-tyrifi of our judges an opportunity of expofing.'

The words of the jury's verdict in the case of Woodfall, whom they brought in, 'Guilty of printing, and publishing only;' have occasioned much dispute among the learned in the law.

— *non nostrum est tantas componere lites;*

yet, perhaps, many questions in law, which the oracles of that profession find it difficult to answer, might be solved by an appeal to the principles of common sense, to the moral import of language. Guilt is certainly the offspring of the mind; a man can only be *guilty* of such actions as proceed from baseness of intention, or irregularity of passion. If then the jury were satisfied that Woodfall published Junius's Letters without any bad design, without any consciousness of misdemeanour, as a man, or a subject, as it appears they *were*, by the word *only*, in their verdict, why did they not totally absolve him from a charge which they found not applicable to him; with what propriety of sense or expression could they bring him in, 'Guilty of printing and publishing only? If merely to print and publish be guilt, may we not say, that a man is *guilty* of walking in the Park, or of going to Ranelagh?

VIII. *Plutarch's Lives Translated from the Original Greek; with Notes Critical and Historical, and a new Life of Plutarch.* By John Langhorne, D. D. and William Langhorne, M. A. 6 Vols. 8vo. 1l. 11s. 6d. boards. Dilly.

PERHAPS there is no species of writing more entertaining and instructive than biography. What literary performance can be more worthy our attention than the life of a truly eminent man, written by a masterly author; where we have great, and uncommon achievements to admire, heroic virtues to excite our emulation, and errors and vices to arm us with moral caution, and prudence?

There is not an author of antiquity in higher esteem by the learned and judicious than Plutarch. Theodore Gaza, a man of great learning, and one of the revivers of literature, was a particular admirer of this author. When he was asked what writer he would wish to have saved from ruin, in case of a general destruction of books? he answered, Plutarch: and the most respectable modern opinions have coincided with Theodore's judgment.

The veneration in which Plutarch has been held by so many ages may be easily and sufficiently accounted for.

His parts were vigorous and acute, and his industry was indefatigable. From his early years he dedicated his life to the study

study of philosophy. His great aim, was, to make himself acquainted with human nature, and to adopt, from the different sects of Greece, a system of pure, and exalted morality. He regarded not the tinsel of imagination; but endeavoured to store his mind with useful and important truth. He was well versed in the learning of his own country, of Rome, and of Egypt. He instructed the emperor Trajan, that illustrious ornament of the human species, in philosophy and the arts of government. He resided in Italy forty years, during which time he was intimate with the most eminent Romans. Plutarch, though a Greek, could converse with ease in Rome, and had the best opportunities of gaining whatever information he wanted, by his access to the learned and the great; for the Greek tongue was more familiar to the polite Romans of his age, than French is to the people of fashion in England; and history and philosophy were as favourite topics of conversation in old Rome as operas and masquerades are in London.

Plutarch himself gives us a striking example of this noble taste of the ancients in the following passage in his *Treatise on Curiosity*.

‘It once happened, says he, that when I was speaking in public at Rome, Arulenus Rusticus, the same whom Domitian, through envy of his growing reputation, afterwards put to death, was one of my hearers. When I was in the middle of my discourse, a soldier came in, and brought him a letter from the emperor. Upon this there was a general silence through the audience, and I stopped to give him time to peruse his letter. But he would not suffer it; nor did he open the letter till I had finished my lecture, and the audience was dispersed.’

He had long intended to write the lives of the illustrious men of Greece, and Rome; and he probably lived so many years in Italy in consequence of that intention, that he might collect proper materials for his work. And in the space of forty years he must undoubtedly have been informed of many essential anecdotes, and events; these he always wrote in a common-place book, as they were communicated to him, that he might transmit them faithfully to posterity.

In the decline of life, but while his faculties were yet in their full vigour, he returned to Greece, and exchanged a commerce with the world for the calmer pleasures of retirement and study. In this retirement he wrote his *Lives*, of which he had been so carefully, and deliberately collecting the materials. And we need not wonder that they met with esteem proportioned to the merit of the author, and the dignity of the characters which he drew; that these productions of genius, enriched by knowledge, matured by judgment, and

animated by great objects, were admired by the ancients, and are yet read with pleasure by the friends of learning and virtue, by those who prefer historical and moral improvement to superficial and temporary amusement.

As these Lives in this new translation will probably be more agreeable to English readers than they have hitherto been, we shall here give a more particular account of Plutarch, abstracted from his new life by Dr. Langhorne, which is judiciously written, and in an easy style.

He was born at Chæronea in Bœotia, about fifty years after Christ. The inhabitants of Bœotia were accounted as phlegmatic and heavy a people by the ancients, as the Dutch are by the modern Europeans. That small district of Greece, however, produced an Épaminondas, a Pindar, and a Plutarch; and the genius and virtues of those great men were sufficient to redeem the character of their country.

Plutarch descended from an ancient and creditable family of Chæronea. He tells us, in his *Symposiasts*, that his ancestors had been invested with the most considerable offices in the magistracy. It appears, by the honourable mention he makes of his father, that he was a virtuous man, and a philosopher. Our author, in the earlier part of his life, studied at Delphi, under Ammonius the academician. He always preferred the academic philosophy to the other systems; though he was of too liberal a mind to adhere implicitly to any sect: his philosophy was formed by the free and unbiassed exercise of his reason. From the academicians he took their modesty of opinion, and left them their original scepticism. With the peripatetics he walked in search of natural science, and of logic; to the stoics he was indebted for the belief of a particular providence; and from Epicurus he borrowed the ideas of rational enjoyment, rejecting his irreligious opinions, as he had rejected the vanities and absurdities of the other sects. Nor was the doctrine of Pythagoras despised by the humane Plutarch; he enforced the metempsychosis, to promote humanity towards the animal creation.

Much time is spent in modern education in learning words. Happily for Plutarch, and for useful knowledge, the ancient Greeks prosecuted a different plan. If their young students were masters of their mother tongue, they counted them adepts in philology. Their time was principally employed in the study of history, of ethics, and of nature, and in laying up in their memory the treasures of their poets, and the precepts of their philosophers. Plutarch did not learn the Latin till late in life; as he was not a pedant, he was always more attentive to things than sounds. And great must have been the acquisitions

sitions of his mind, whose talents were vigorous, and whose diligence was intense; whose understanding and memory were improved by the education of his own country; whom Greece, Rome, and Egypt contributed to inform.

When, or upon what occasion he visited Italy, is not known; but he probably went to Rome in a public capacity, on the business of the Chæroneans: for, in the Life of Demosthenes, he tells us, that he had no leisure, in his journey to Italy, to study the Latin language, on account of public business. During his long residence in Rome he was highly esteemed by the principal Romans: Sossius Senecio, who was four times consul, once under Nerva, and thrice under Trajan, was his most intimate friend; by him he was recommended to Trajan, who honoured him with his warmest patronage, chose him for his instructor, and made him consul of Rome, and governor of Illyria.

That Plutarch was preceptor to Trajan, is disputed by Dacier and other critics; though, as Dr. Langhorne observes, we have no reason to doubt of his being raised to that honourable office. A letter to Trajan, which is denied to be Plutarch's, but not on just grounds, may satisfy us, with other concurrent circumstances, that he was tutor to the emperor in philosophy and politics. We shall here transcribe Dr. Langhorne's translation of this letter: it was written on a very important occasion; it strengthens a controverted fact; it is every way worthy of Plutarch; and it is a striking contrast to the servile adulation which, in our times, is paid to princes by those who would be thought philosophers.

‘ Plutarch to Trajan.

“ I am sensible that you sought not the empire. Your natural modesty would not suffer you to apply for a distinction to which you were always entitled by the excellency of your manners. That modesty, however, makes you still more worthy of those honours you had no ambition to solicit. Should your future government prove in any degree answerable to your former merit, I shall have reason to congratulate both your virtue and my own good fortune on this great event. But if otherwise, you have exposed yourself to danger, and me to obloquy; for Rome will never endure an emperor unworthy of her; and the faults of the scholar will be imputed to the master. Seneca is reproached, and his fame still suffers, for the vices of Nero. The reputation of Quintilian is hurt by the ill conduct of his scholars; and even Socrates is accused of negligence in the education of Alcibiades. Of you, however, I have better hopes, and flatter myself that your administration will do honour to your virtues. Only continue to be what you are. Let your government commence in your breast; and lay the foundation of it in the command of your passions. If you make virtue the rule of your conduct, and the end of your actions, every thing

will proceed in harmony and order. I have explained to you the spirit of those laws and constitutions that were established by your predecessors; and you have nothing to do but to carry them into execution. If this should be the case, I shall have the glory of having formed an emperor to virtue; but if otherwise, let this letter remain a testimony with succeeding ages, that you did not ruin the Roman empire under pretence of the counsels or the authority of Plutarch."

Why Dacier should think (as Dr. Langhorne justly remarks) that this letter is neither worthy of the pen, nor written in the manner of Plutarch, it is not easy to conceive; for it has all the spirit, the manly freedom, and the sentimental turn of that philosopher.

It is conjectured that he wrote his *Morals* at Rome; and it is almost certain, that he wrote his *Lives* at Charonea. After his return to the place of his nativity, he was not wholly devoted to his studies, though they employed a great part of his time. He was consecrated priest of Apollo; and after having served inferior civil offices in Charonea, was chosen its archon, or chief magistrate. He was not diverted by his literary pursuits from a proper attention to his public employments, which he discharged with singular reputation.

The name of Plutarch's wife was Timoxena. She was a woman well born, and well educated, of distinguished sense and virtue, worthy, in every respect, to be the wife of a philosopher.

By her he had four sons, and one daughter, named Timoxena, after her mother. Timoxena died in her infancy; two of his sons survived him.

To Lamprias, one of Plutarch's sons, we are indebted for a catalogue of his father's writings; by which catalogue it appears, that many of them are lost. We cannot, says Mr. Dryden, read the titles of his works, of which posterity are deprived, without the same emotion that a merchant must feel in perusing a bill of freight after he has lost his vessel.

One of the rewards of philosophy is long life; a reward, which it is clear that our author enjoyed; but of the time, or the circumstances of his death, we have no satisfactory account.

Few have done greater honour to human nature than Plutarch; and none were ever more amply rewarded for their merit: of whatever part of his character we take a view, he commands our respect. His ideas of his Creator were worthy of that infinite Being; he had a thorough knowledge of mankind; he was jealous of their rights, and strongly actuated with the spirit of universal benevolence. He meant not, in his writings, to amuse and dazzle, but to inform the understanding,

standing, and correct the heart. He is admirable as an author, and he was venerable as a man.

We must do Dr. Langhorne, and his brother, the justice to observe, that they have translated one of the most valuable books of antiquity, of which we never had a good translation.

Amiot, abbé of Bellozane, published a French translation of Plutarch's Lives in the reign of Henry II. and from that work it was translated into English in the time of queen Elizabeth. This was not a translation from Plutarch, nor can it be read with pleasure in the present age. Besides, in Amiot's time, the Greek text of Plutarch was extremely corrupt; a correct edition of his works was not printed in Europe, till that of Paris, in 1624. Another French translation of this author was published by Dacier, far superior to the former in elegance and accuracy. After the old English translation, no other appeared till the time of Dryden. That great man was obliged by his necessities to head a company of translators, and to lend the sanction of his name to a translation of Plutarch, written, as he himself acknowledges, by almost as many hands as there were Lives. There certainly was never a greater literary disparity than the conjunction of Dryden's labours with those of his miserable associates; who, in the Lives which they undertook, committed all the blunders which can be supposed to result from ignorance and dullness. Some of them, who pretended to follow the original, mistook its meaning; some translated from the Latin scholiast; and others unacquainted with Latin, as well as Greek, were obliged to substitute Amiot for Plutarch. Unqualified to write in their own tongue, they perverted the English into the idiom of the language from which they translated. The structure of their periods is uncouth; their expressions are destitute of spirit and elegance. An edition, with emendations of the former, was published in 1727; and another, more improved, was printed in 1758. But to a man of abilities and taste, it is less difficult and tedious to make a new translation, than to correct the errors of a bad one.

From the review of past attempts, it appears, how much we have wanted a good English translation of Plutarch. What the public owe to the new translators, we shall next examine with impartiality and freedom. But we must first let the gentlemen speak for themselves, and exhibit the plan of their translation.

Sensible that the great art of a translator is to prevent the peculiarities of his author's language from stealing into his own, they have been particularly attentive to this point, and have generally endeavoured to keep their English unmixed with Greek. At the same time it must be observed, that there is frequently a great simi-

larity in the structure of the two languages; yet that resemblance, in some instances, makes it the more necessary to guard against it on the whole. This care is of the greater consequence, because Plutarch's Lives generally pass through the hands of young people, who ought to read their own language in its native purity, unmixed and untainted with the idioms of different tongues. For their sakes too, as well as for the sake of readers of a different class, we have omitted some passages in the text, and have only signified the omission by asterisks. Some, perhaps, may censure us for taking too great a liberty with our author in this circumstance: however, we must beg leave in that instance to abide by our own opinion; and sure we are, that we should have censured no translator for the same. Could every thing of that kind have been omitted, we should have been still less dissatisfied; but sometimes the chain of the narrative would not admit of it, and the disagreeable parts were to be got over with as much decency as possible.

In the descriptions of battles, camps, and sieges, it is more than probable that we may sometimes be mistaken in the military terms. We have endeavoured, however, to be as accurate in this respect as possible, and to acquaint ourselves with this kind of knowledge as well as our situations would permit; but we will not promise the reader that we have always succeeded. Where something seemed to have fallen out of the text, or where the ellipsis was too violent for the forms of our language, we have not scrupled to maintain the tenor of the narrative, or the chain of reason, by such little insertions as appeared to be necessary for the purpose. These short insertions we at first put between hooks; but as that deformed the page, without answering any material purpose, we soon rejected it.

Such are the liberties we have taken with Plutarch; and the learned, we flatter ourselves, will not think them too great. Yet there is one more, which, if we could have presumed upon it, would have made his book infinitely more uniform and agreeable. We often wished to throw out of the text into the notes those tedious and digressive comments that spoil the beauty and order of his narrative, mortify the expectation, frequently, when it is most essentially interested, and destroy the natural influence of his story, by turning the attention into a different channel. What, for instance, can be more irksome and impertinent, than a long dissertation on a point of natural philosophy, starting up at the very crisis of some important action? Every reader of Plutarch must have felt the pain of these unseasonable digressions; but we could not, upon our own pleasure or authority, remove them.

In the notes, we have prosecuted these several intentions. We have endeavoured to bring the English reader acquainted with the Greek and Roman antiquities; where Plutarch had omitted any thing remarkable in the Lives, to supply it from other authors, and to make his book in some measure a general history of the periods under his pen. In the Notes too we have assigned reasons for it, where we have differed from the former translators.

This part of our work is neither wholly borrowed, nor altogether original. Where Dacier, or other annotators, offered us any thing to the purpose, we have not scrupled to make use of it; and, to avoid the endless trouble of citations, we make this acknowledgment once for all. The number of original notes the learned reader will find to be very considerable: But there are not so many

notes of any kind in the latter part of the work; because the manners and customs, the religious ceremonies, laws, state-offices, and forms of government, among the antients, being explained in the first Lives, much did not remain for the business of information.

Four of Plutarch's Parallels are supposed to be lost: those of Themistocles and Camillus, Pyrrhus and Marius, Phocion and Cato, Alexander and Cæsar. These Dacier supplies by others of his own composition; but so different from those of Plutarch, that they have little right to be incorporated with his works.

The necessary Chronological Tables, together with Tables of Money, Weights, and Measures, and a copious Index, have been provided for this Translation; of which we may truly say, that it wants no other advantages than such as the translators had not power to give.

This method, to which they tell us they have adhered, is sensible and judicious. But there is one obvious defect in it; the omission of hooks, where they have supplied the chasms in the original by their own insertions. To have marked out to the reader what they substituted for the defects of the Greek, would surely have been of more consequence than the trifling offence to the eye which the hooks would have occasioned.

This translation of Plutarch's Lives is so superior to the former, that it will, probably, preclude such an attempt for the future. Its language, in the main, is easy, and flowing, which will sufficiently atone for its defects with most of those readers who are unacquainted with the original. We mean not to insinuate, that our translators have betrayed an ignorance of the Greek, to which they seem to have adhered with an accurate fidelity; but should we assert, that this translation is altogether worthy of Plutarch, as masterly an image of him as could be executed, we should renounce all pretensions to impartiality or discernment. To know the verbal meaning of an author, and to *do* his periods into English, with the coldness of a Clarke, or a Patrick, is not the province of a translator. He must possess, or be able to adopt, his author's manner; he must imbibe his spirit while he reads him; his translation must be unembarrassed with the idiom of a foreign language, and enlivened with the complexion of the original. To use the strong expressions of lord Bolingbroke, he must rather imitate than translate, and rather emulate than imitate. We are far from accusing Dr. Langhorne of being destitute of this noble art, though he often falls short of it. In many parts of his translation, he has tortured propriety, by a constrained modification of language, in compliance with the Greek, by a violation of English phraseology. His expressions are often trite and vulgar, and often ungrammatical. When the pronoun relative refers to a person, a school-boy of this age

would hardly use *which* for *who*; a solecism, which these translators frequently commit, either through unpardonable ignorance, or absurd affectation.

We shall now quote the comparison of Demosthenes with Cicero, which will be a favourable specimen of this work. It will be evident, that we have not selected this article to depreciate the merit of the translators, but to exhibit the characters of two illustrious orators, and to entertain our readers.

‘ These are the most memorable circumstances in the lives of Demosthenes and Cicero, that could be collected from the historians which have come to our knowledge. Though I shall not pretend to compare their talents for speaking; yet this, I think, I ought to observe, that Demosthenes, by the exertion of all his powers, both natural and acquired, upon that object only, came to exceed in energy and strength, the most celebrated pleaders of his time; in grandeur and magnificence of style, all that were eminent for the sublime of declamation; and in accuracy and art, the most able professors of rhetoric. Cicero’s studies were more general; and, in his treasures of knowledge, he had a great variety. He has left us a number of philosophical tracts, which he composed upon the principles of the academy. And we see something of an ostentation of learning in the very orations which he wrote for the forum and the bar.

‘ Their different tempers are discernible in their way of writing. That of Demosthenes, without any embellishments of wit and humour, is always grave and serious. Nor does it smell of the lamp, as Pythias tauntingly said, but of the water-drinker, of the man of thought, of one who was characterized by the austerities of life. But Cicero, who loved to indulge his vein of pleasantry, so much affected the wit, that he sometimes sunk into the buffoon; and by affecting gaiety in the most serious things to serve his client, he has offended against the rules of propriety and decorum. Thus, in his oration for Calpurnius, he says, “ Where is the absurdity, if a man, with an affluent fortune at command, shall indulge himself in pleasure? It would be madness not to enjoy what is in his power; particularly, when some of the greatest philosophers place man’s chief good in pleasure?”

‘ When Cato impeached Murena, Cicero, who was then consul, undertook his defence; and, in his pleading, took occasion to ridicule several paradoxes of the stoics, because Cato was of that sect. He succeeded so far as to raise a laugh in the assembly, and even among the judges. Upon which, Cato smiled, and said to those who sat by him, “ What a pleasant consul we have!” Cicero, indeed, was naturally facetious; and he not only loved his jest, but his countenance was gay and smiling. Whereas Demosthenes had a care and thoughtfulness in his aspect, which he seldom or never put off. Hence, his enemies, as he confesses, called him a morose ill-natured man.

‘ It appears also from their writings, that Demosthenes, when he touches upon his own praise, does it with an inoffensive delicacy. Indeed, he never gives into it at all, but, when he has some great point in view; and on all other occasions is extremely modest. But Cicero, in his orations, speaks in such high terms of himself, that it is plain he had a most intemperate vanity. Thus he cries out:

Let

* Let arms revere the robe, the warrior's laurel
Yield to the palm of eloquence.

* At length he came to commend not only his own actions and operations in the commonwealth, but his orations too, as well those which he had only pronounced, as those which he had committed to writing; as if, with a juvenile vanity, he were vying with the rhetoricians Isocrates and Anaximenes, instead of being inspired with the great ambition of guiding the Roman people,

* Fierce in the field, and dreadful to the foe.

* It is necessary, indeed, for a statesman to have the advantage of eloquence; but it is mean and illiberal to rest in such a qualification, or to hunt after praise in that quarter. In this respect Demosthenes behaved with more dignity, with a superior elevation of soul. He said, "His ability to explain himself was a mere acquisition; and not so perfect, but that it required great candour and indulgence in the audience." He thought it must be, as indeed it is, only a low and little mind, that can value itself upon such attainments.

* They both, undoubtedly, had political abilities, as well as powers to persuade. They had them in such a degree, that men who had armies at their devotion, stood in need of their support. Thus Chares, Diopithes, and Leosthenes, availed themselves of Demosthenes; Pompey, and young Cæsar, of Cicero; as Cæsar himself acknowledges in his Commentaries, addressed to Agrippa and Mæcenas.

* It is an observation no less just than common, that nothing makes so thorough a trial of a man's disposition, as power and authority. For they awake every passion, and discover every latent vice. Demosthenes never had an opportunity for a trial of this kind. He never obtained any eminent charge; nor did he lead those armies against Philip, which his eloquence had raised. But Cicero went quæstor into Sicily, and proconsul into Cilicia and Cappadocia; at a time, too, when avarice reigned without controul; when the governors of provinces, thinking it beneath them to take a clandestine advantage, fell to open plunder; when to take another's property was thought no great crime, and he who took moderately passed for a man of character. Yet, at such a time as this, Cicero gave many proofs of his contempt of money; many of his humanity and goodness. At Rome, with the title only of consul, he had an absolute and dictatorial power against Cataline and his accomplices. On which occasion he verified the prediction of Plato, "That every state will be delivered from its calamities, when, by the favour of fortune, great power unites with wisdom and justice in one person."

* It is mentioned to the disgrace of Demosthenes, that his eloquence was mercenary; that he privately composed orations both for Phormio and Apollodorus, though adversaries in the same cause. To which we may add, that he was suspected of receiving money from the king of Persia, and condemned for taking bribes of Harpalus. Supposing some of these the calumnies of those who wrote against him (and they are not a few) yet it is impossible to affirm that he was proof against the presents which were sent him by princes, as marks of honour and respect. This was too much to be expected from a man who vested his money at interest upon ships. Cicero, on the other hand, had magnificent presents sent him

him by the Sicilians, when he was ædile; by the king of Cappadocia, when proconsul; and his friends pressed him to receive their benefactions, when in exile; yet, as we have already observed, he refused them all.

The banishment of Demosthenes reflected infamy upon him; for he was convicted of taking bribes; that of Cicero, great honour; because he suffered for destroying traitors who had vowed the ruin of their country. The former, therefore, departed without exciting pity or regret: for the latter, the senate changed their habit, continued in mourning, and could not be persuaded to pass any act till the people had recalled him. Cicero, indeed, spent the time of exile in an inactive manner in Macedonia; but with Demosthenes it was a busy period in his political character. Then it was (as we have mentioned above) that he went to the several cities of Greece, strengthened the common interest, and defeated the designs of the Macedonian ambassadors. In which respect he discovered a much greater regard for his country, than Themistocles and Alcibiades, when under the same misfortune. After his return, he pursued his former plan of government, and continued the war with Antipater and the Macedonians. Whereas Lælius reproached Cicero in full senate, with sitting silent, when Cæsar, who was not yet come to years of maturity, applied for the consulship contrary to law. And Brutus, in one of his letters, charged him with having reared a "greater and more insupportable tyranny, than that which they had destroyed."

As to the manner of their death; we cannot think of Cicero's, without a contemptuous kind of pity. How deplorable to see an old man, for want of proper resolution, suffering himself to be carried about by his servants, endeavouring to hide himself from death, which was a messenger that nature would soon have sent him, and overtaken notwithstanding, and slaughtered by his enemies! The other, though he did discover some fear, by taking sanctuary, is, nevertheless, to be admired for the provision he had made of poison, for the care with which he had preserved it, and his noble manner of using it. So that, when Neptune did not afford him an asylum, he had recourse to a more inviolable altar, rescued himself from the weapons of the guards, and eluded the cruelty of Antipater.

Plutarch, with all his excellencies, has defects from which human powers were never exempted. His transitions are frequently abrupt, and disgusting; his writings are strongly tinged with superstition; and he is apt to prejudice a common reader against a life at its beginning, by a tedious investigation into the minutenesses of antiquity. When to these circumstances we add the gravity of his sentiments, we may venture to pronounce, that the utmost efforts of arts and genius in a translator, could not make this author popular. It is true, he is always bought for a fashionable library. But what is the consequence? He rests upon the shelf, and grows as dusty as Potter's Antiquities of Greece. He who admires Plutarch must be a scholar, and a lover of severe philosophy.

This work of Dr. Langhorne, and his brother, as much exceeds the wretched performances which dishonour Plutarch,

as it is inferior to the original strain and energy of Dryden's translations. It is much to be regretted, that capital authors are often translated by those who are inadequate to what they undertake; by the pioneers, or hussars of literature; by laborious dullness, or superficial vivacity.

IX. *The Minstrel: or the Progress of Genius. A Poem. Book I.*
4to. 1s. 6d. Dilly.

THE author of these beautiful stanzas acquaints the public, that he has formed the plan of a poetical work, in which he proposes to trace the progress of a poetical genius, born in a rude and illiterate age, from the first dawnings of fancy and reason, till that period at which he may be supposed capable of supporting the character of a Minstrel, that is, of an itinerant poet and musician; a character, which, according to the notions of our forefathers, was not only respectable, but sacred. A poetical illustration of this subject promised, he thought, variety of amusement, and even some topics of moral and philosophical instruction.

With a modesty and diffidence which make genius amiable, he submits this first book to the judgment of the public. In deference to their opinion, he is determined to repress, or indulge his imagination. If this specimen should not meet with a favourable reception from them, he will cease to invoke his inauspicious muse; if it has the sanction of their approbation, he will complete his poem.

The pursuits and amusements of the Minstrel's childhood, and early youth, are described in this first book; the incidents that qualify him for his profession, and determine him to enter upon it, will be the subjects of the books that are to follow.

‘I have endeavoured (says he) to imitate Spenser, not in his allegory, or antiquated dialect, which, though graceful in him, appear sometimes awkward in modern writers, but in the measure, and harmony of his verse, and in the simplicity and variety of his composition.—To those who may be disposed to ask what could induce me to write in so difficult a measure, I can only answer that it pleases my ear, and seems from its Gothic structure and original, to bear some relation to the subject and spirit of the poem. It admits both simplicity, and magnificence of sound, and language, beyond any other stanza that I am acquainted with.’

We shall not object to this gentleman, his adopting of Spenser's stanza, as he animates it with the true spirit of poetry. But we shall take the liberty to observe, that, in his opinion of that poet, he seems to join in the implicit homage which is generally paid to authors of old and established reputation. It will not be easy to prove, that the old dialect, which is
grace-

graceful in Spenser, is awkward in modern writers. If a modern poet should affect the language of Elizabeth's reign, he would justly be charged with a vitiated taste; why then might Spenser offend with impunity? Was it not equally absurd in him to use a language which was obsolete when he wrote it?—Antiquated words give a real dignity to no composition.

The following stanzas, in which the poet warns the man of genius against a desire of wealth and luxury, are characterized with a delicacy of imagination, and harmony of numbers, which enliven and embellish the whole book.

‘ Canst thou forego the pure ethereal soul
In each fine sense so exquisitely keen,
On the dull couch of Luxury to loll,
Stung with disease, and stupified with spleen;
Fain to implore the aid of Flattery's screen,
Even from thyself thy loathsome heart to hide,
(The mansion then no more of joy serene),
Where fear, distrust, malevolence, abide,
And impotent desire, and disappointed pride?

‘ O how canst thou renounce the boundless store
Of charms which Nature to her votary yields!
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven,
O how canst thou renounce, and hope to be forgiven?

‘ These charms shall work thy soul's eternal health,
And love, and gentleness, and joy, impart.
But these thou must renounce, if lust of wealth
E'er win its way to thy corrupted heart;
For, ah! it poisons like a scorpion's dart;
Prompting th' ungenerous wish, the selfish scheme,
The stern resolve unmoved by pity's smart,
The troublous day, and long distressful dream.—
Return, my rambling Muse, resume thy purposed theme.’

The characters of the young Minstrel's parents, his disposition, education, and employments in his tender years, are happily imagined, and elegantly and expressively described.

The moral reflexions of this author are just and nervous; and his imagery deserves as much praise for the effects which it produces, as for its propriety and animation. It excites a love of innocence, nature, and virtue.

We hope the author of this First Book of the Minstrel will be encouraged by the public to continue, and complete his poem.

X. *Letters to the Honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relative to Religious Liberty, in his celebrated Commentaries on the Laws of England. By Philip Furneaux, D. D. The Second Edition with Additions, and an Appendix. 8vo. 4s. sewed. Cadell.*

THIS writer tells us, that in publishing these Letters to the honourable Mr. Justice Blackstone, containing observations on some parts of his Commentaries on the Laws of England, his design was, not only to induce the learned commentator to reconsider several passages of his celebrated work, which he thought was injurious to the interests of religious liberty; but to promote among his readers in general just conceptions of the right of private judgment, and of impartial liberty in matters of conscience. In these views he has not been wholly disappointed. His performance has been favourably received; and the worthy commentator, in a new edition of his work, has made some considerable alterations in some of the passages on which our author had remarked. In the present edition of these Letters those alterations are pointed out; and the reader is by this means enabled to judge, how far the commentator and his opponent are agreed, and in what points they differ.

There are still some material questions between them (particularly with respect to the act of toleration) concerning which the learned judge, it seems, has not at all altered his sentiments. The author of these Letters has therefore laid before his readers the argument of the late Mr. justice Foster, delivered in the court of commissioners delegates; and the celebrated speech of lord Mansfield, in the house of lords, February 4, 1767, in the cause wherein the chamberlain of the city of London was plaintiff, and Allen Evans, esq. defendant; and these, he thinks, sufficiently corroborate the opinion which he endeavours to support, in favour of the Dissenters.

The learned commentator had observed, vol. 4. chap. 4. that ‘The penalties (viz. those which are laid upon the Dissenters by abundance of statutes) are all of them *suspended* by the toleration act, which exempts all Dissenters, except Papists, and such as deny the Trinity, from all penal laws relating to religion,’ &c. And, in his answer to Dr. Priestley, had insisted, that ‘nonconformity is still *a crime* by the laws of England, and hath severe penalties annexed to it, notwithstanding the act of toleration, nay expressly reserved by that act, in all such as do not comply with the conditions thereby enjoined. In case, says he, the legislature had intended to abolish both the crime and the penalty, it would at once have repealed all the penal laws enacted against nonconformists.

But

But it keeps them expressly in force against all Papists, oppugners of the Trinity, and persons of no religion at all; and only *exempts from their rigour* such serious, sober-minded Dissenters, as shall have taken the oaths, and subscribed the declaration at the sessions, and shall regularly repair to some licensed (registered) place of religious worship, &c.'

The question, says Dr. Furneaux, then is, whether nonconformity be a crime in those, who, complying with the toleration-act, have 'approved themselves no Papists, oppugners of the Trinity, or persons of no religion at all? Or, what is the state of *mere nonconformists* under that act? Are they in the eye of the law criminal, though the penalties are suspended? Or, are they restored to a legal capacity, and to a freedom from all crime as well as penalty, in virtue of the toleration-act?

'In my opinion, continues this writer, to represent nonconformity as a crime, the penalties of which are merely suspended, is a defective and erroneous account of the state of the Dissenters, under the toleration act. And to shew this,

'The FIRST observation I would make is: That *suspension* of penalty is not the language of that act. The title of the act indeed uses the phrase, exemption from penalty: it is styled, An act for exempting their majesties Protestant subjects, dissenting from the church of England, from the penalties of certain laws. But the act itself uses a comprehensive and forcible expression, which excludes the *crime* as well as the *penalty*; it leaves these penal statutes *no operation at all*, with respect to the Dissenters who are under the toleration-act; it *repeals* and *annihilates* those statutes with regard to such Dissenters. The words of the toleration-act are, that those statutes shall not be construed to *EXTEND* to such persons. And if they are not to be construed to *extend* to them, nothing can be plainer, than that they are not to be construed to *affect them at all*, either as to crime, or penalty. Now, if the statute-law doth not make this a crime, it is certain, it is no crime at all by the *common-law*; because the constitution of the church, and its peculiar doctrine, worship, discipline, and government, are founded wholly upon the statute-law, and not at all upon the common-law.

'Instead, therefore, of saying in the Commentaries, that the *penalties* are all of them *suspended by the toleration-act*, which exempts all Dissenters, except Papists, and such as deny the Trinity, from all penal laws, &c. should it not have been said, that all penal laws for nonconformity are *repealed*, with regard to those Dissenters, who are qualified as the act directs? And would it not have been proper to mention, that the Dissenters are freed from prosecution in the ecclesiastical courts? And that there is nothing, therefore, in the law of England, which can make mere nonconformity a crime, any more than liable to penalty?

Here our author *seems* to misrepresent the commentator. Does the latter mean any thing more, than that *nonconformity in general* is considered as a crime, and subject to penalties by the laws; but that in a *particular case*, namely, that of Protestant

restant Dissenters taking the oaths, &c. the crime and the penalty are abolished by the act of toleration? If this is the sense of the commentator, does not his antagonist fight with a chimera of his own creating? Is not the doctrine he opposes perfectly consistent with his own opinion, and that of the noble lord, whose speech he has subjoined to these letters? For he says:

‘The SECOND observation I would make is this: That both the crime and penalty of mere Protestant nonconformity are abolished by the act of toleration, is evident from the protecting clauses of that act: which, in the words of a great lawyer, “have not only exempted the Dissenters way of worship from punishment, but rendered it innocent and lawful; have put it, not merely under the connivance, but under the protection of the law, have *established it*.” For nothing can be plainer, than that the law protects nothing, in that very respect, in which it is, at the same time, in the eye of the law a crime. Dissenters by the act of toleration, therefore, are restored to a legal consideration and capacity.” Lord M—’s Speech.

We shall not enter any farther into the merits of this work, as we have already given some account of the first edition, in a former Number; and our readers, we suppose, would not receive either much pleasure or satisfaction from a cursory view of those notes and observations, with which the present edition is enlarged.

We will venture, however, to observe, that though there may be in these Letters, as there are perhaps in all controversial writings, misconceptions and logomachies, yet there are many sensible remarks and liberal sentiments. The Argument of Mr. Justice Foster, and the Speech of Lord Mansfield, are pieces, with which the curious reader, we make no doubt, will be greatly pleased.

XI. *The History of Sir William Harrington, written some Years since, and revised and corrected by the late Mr. Richardson, Author of Sir Charles Grandison, Clarissa, &c. 4 Vols. 12mo. 10s. sewed. Bell.*

THE anonymous editor of this work declares, on his own knowledge, that it had undergone the revision of the late Mr. Richardson. This assertion, however confidently made, has been publicly denied by the family of that distinguished writer, and as confidently supported in a reply to their advertisement. To put an end to the controversy, if the corrections of the celebrated author of *Clarissa* are still visible on the margin of the original copy, and are discovered to be of sufficient consequence to raise the reputation of the performance itself, there are many methods of satisfying the world as to that particular, without divulging the author’s name, or submitting the manuscript to general inspection. No one, in the mean time, can

doubt, but that such corrections must have conferred an additional value on any novel whatever, provided they were sufficient in number to affect the main body of it : but, at the same time, every reader must be equally convinced, that a few marginal alterations in respect of language only, could operate but slightly in favour of a work which is continued through four volumes duodecimo.

We do not mean to depreciate this performance, by stating the question of its authenticity. We have read it with a great degree of attention and pleasure. Though we cannot absolutely determine whether it was revised by the late Mr. Richardson or not, we make no scruple to assert that its author has been a diligent studier of his works. Throughout the whole we meet with few unnatural situations, or hyperbolical effusions of passion. Some parts of it are at once interesting and pathetic. The great majority of characters are, however, borrowed from *Clarissa*. The splendid vices of *Loveiace* shine with a fainter gleam in *Sir William Harrington* ; but his return to virtue, at the conclusion of the story, discriminates him in some degree from that too graceful triumpher over the honour of his mistress. In *Sir John Renholds*, the reader will discover most of the features of *Belford* ; and we cannot look on *Loyd*, *Craven*, &c. without thinking on *Belton*, *Mowbray*, and *Tourville*. *Lady Julia Harrington* is a very spirited copy from *lady G*—— in *Sir Charles Grandison* ; and though neither the conduct or language of this novel can be fairly brought into comparison with those of *Richardson's* performances, yet that inequality is by no means charged on them as a defect. A work may possess an uncommon share of merit, and yet appear to disadvantage when placed in opposition to those great originals, which will be sure to receive applause as long as any pictures drawn immediately from nature shall maintain a value.

To return a moment to the *History of Sir William Harrington*,—we sincerely recommend it to the perusal of our fair readers. The cause of honesty is strenuously supported through all its changes. The undeserving part of its dramatis personæ are justly punished, while the meritorious characters are dismissed to happiness.

XII. *Critical Observations on the Buildings and Improvements of London.* 4to. 2s. 6d. Doddsley.

THIS pamphlet is written with an uncommon degree of taste, elegance, and humour. Its subject is a critique on the late improvements made in almost every part of our metropolis.

ropolis. We shall not, however, content ourselves with mere general praises of it, but proceed to lay a copious extract before the reader.

‘ Nothing seems more capable of affording satisfaction to a liberal mind, than the many public improvements of elegance and convenience which have been lately made in this metropolis. Every inhabitant participates of their advantages, and every man of generous feelings shares in the reputation which his country acquires from them. Perhaps then it is the right of every individual to discuss with decent freedom the merits and demerits of public works, and even of private undertakings as far as they relate to public ornament. A discussion of this sort may serve to turn men’s attention to these subjects, and be the means of introducing a greater correctness of taste for the future.

‘ I have ever looked upon it as a peculiar happiness, that all public improvements must among us spring originally from the spirit of the people, and not from the will of the prince. In the one case, whenever they are fairly begun, they never fail to be carried on with unremitting zeal and activity: while in the other, they generally have their beginning and end with the monarch who protects them. Of this last, a striking example is seen in France. Lewis the XIVth, a prince fond of glory, pompous and enterprising, who aimed at, and well-nigh obtained for his country, universal dominion in the arts and sciences, as well as in arms, was the first of the French monarchs who turned his attention this way. He cut canals, extended public roads, and established regular posts throughout his kingdom. He regulated the police of his capital, and he added to its commodiousness and its decoration, by lighting and a better manner of paving its streets. There he stooped; and there the nation stooped with him. France, at this day, is just as far advanced in those articles as she was a century ago. To instance in one of those more minute conveniences, which by its frequent use becomes of some importance: their post chaises, which were then so justly admired, now appear, after the improvements of England, as clumsy and incommodious as the boots of their postillions. Even the lamps of Paris, which the poets of those days compared to the planets themselves, “ pendent from the vault of heaven,” are now discovered, by travellers who have seen the illuminations of London, to be no more than a few scattered tin lanterns hung by packthread in the middle of narrow and dirty streets.

‘ But this very national spirit in England, which, once being put in action, exerts itself with so much vigour and effect, finds however, at first, a terrible enemy in vulgar prejudice, which must be overcome before it can fairly act. In an arbitrary state, a prince, a minister, may have his eyes opened to the errors of a former system, and immediately adopt a new one, without restraint: but with the multitude it requires time; they seldom reason, and it is to their feelings you must apply. Habit sanctifies every thing with them; and even that deformity to which they are accustomed becomes beauty in their eyes. *As fine as London upon the bridge*, was formerly a proverbial saying in the city: and many a serious sensible tradesman used to believe that heap of enormities to be one of the seven wonders of the world, and, next to *Solomon’s temple*, the finest thing that ever art produced. When first the re-

formation in the streets was begun, from the same cause every nuisance had its advocate. It was said to be for the ease of the horses, that the midway should be paved with huge shapeless rocks, and the foot path with sharp pebbles for the benefit of the feet. The posts were defended to the last; and the pulling down of the signs, which choaked up and disgraced the streets, regretted as a barbarous invasion on the monuments of national taste: the cat and fiddle, goose and gridiron, and the like, being regarded as the greatest efforts of inventive genius; and Cheapside often compared to the Medicean gallery, for its choice collection of paintings; blue boars, green dragons, and kings heads.

‘ But though we claim a right, from prescription, to laugh at the bad taste of our neighbours in the city, I am afraid our pretensions to superiority in the west end of the town are founded more upon presumption than truth. We have indeed in the new buildings avoided many of the palpable inconveniences of old London; which precaution, has perhaps bestowed collateral ornament without any primary intention on our parts. But have we succeeded in displaying a more refined taste, wherever beauty and elegance were the principal objects in view? To be satisfied in this, let us examine our so-much-vaunted squares.

‘ The notion I form to myself of a perfect square, or public place in a city, is a large opening, free and unincumbered, where not only carriages have room to turn and pass, but even where the people are able to assemble occasionally without confusion. It should appear to open naturally out of the street, for which reason all the avenues should form *radii* to the centre of the place. The sides or circumference should be built in a stile above the common; and churches and other public edifices ought to be properly introduced. In the middle there ought to be some fountain, groupe, or statue, railed in within a small compass, or perhaps only a basin of water, which, if not so ornamental, still, by its utility in cases of fire, &c makes ample amends. To illustrate this in some degree, I refer to St. James’s square, which, though far from perfect in that stile, and altogether uncompleted on one side, still strikes the mind (I judge from my own feelings) with something of more ease and propriety than any square in London. You are not confined in your space; your eye takes in the whole compass at one glance, and the water in the middle seems placed there for ornament and use.

‘ But almost every other square in London seems formed on a quite different plan; they are gardens, they are parks, they are sheep-walks, in short they are every thing but what they should be. The *rus in urbe* is a preposterous idea at best; a garden in a street is not less absurd than a street in a garden; and he that wishes to have a row of trees before his door in town, betrays almost as false a taste as he that would build a row of houses for an avenue to his seat in the country.

‘ To descend next to particulars, and observe in what manner the taste is aggravated or extenuated in the consequent practice, let us begin with Grosvenor square, which is generally held out as a pattern of perfection in its kind. It is doubtless spacious, regular, and well-built; but how is this spaciousness occupied? A clumsy rail, with lumps of brick for piers, to support it, at the distance of every two or three yards, incloses nearly the whole area, intercepting almost entirely the view of the sides, and leaving the passage round it as narrow as most streets, with the additional disadvantage

at night of being totally dark on one hand. The middle is filled up with bushes and dwarf trees, through which a statue peeps, like a piece of gilt gingerbread in a green-grocer's stall.

Cavendish square next claims our regard: the apparent intention here was to excite pastoral ideas in the mind; and this is endeavoured to be effected by cooping up a few frightened sheep within a wooden pailing; which, were it not for their sooty fleeces and meagre carcases, would be more apt to give the idea of a butcher's pen,

———“*passimque armenta videbant.*

“*lautis balare carinis;*”

To see the poor things starting at every coach, and hurrying round and round their narrow bounds, requires a warm imagination indeed, to convert the scene into that of flocks ranging the fields, with all the concomitant ideas of innocence and a pastoral life.

“Some silly swain, more silly than his sheep,

“Which on the flow'ry plains he used to keep,”

must have first conceived the design; and it might have yet been improved, by a thought taken from one of the most flagrant perversions of taste that ever was exhibited to publick view, Stanislaus, titular king of Poland, and little better than imaginary duke of Lorrain, contrived, at his fine palace of Luneville, in one of the richest and most delightful countries in Europe, full of real pastoral objects and rustick images, to degrade them by sticking up clock-work mills, wooden cows, and canvass milk-maids, all over his grounds; to the no small admiration of the Lorrainers, an honest race, better fitted for the enjoyments of a mild and equitable government, than for the relish of works of taste. Now, however ridiculous this might appear in the park at Luneville, it is a precious thought for Cavendish square. Imitation here would appear with greater propriety than nature itself. I would therefore recommend it to the next designer of country-in-town, to let all his sheep be painted. And I think if a paste-board mill, and tin cascade, were to be added it would complete the rural scene.

As to Hanover square, I do not know what to make of it. It is neither open nor inclosed. Every convenience is railed out, and every nuisance railed in. Carriages have a narrow ill-paved street to pass round in, and the middle has the air of a cow-yard, where blackguards assemble in the winter, to play at hussle-cap, up to the ancles in dirt. This is the more to be regretted, as the square in question is susceptible of improvement at a small expence. The buildings are neat and uniform. The street from Oxford road falls with a gentle descent into the middle of the upper side, while, right opposite, George street retires, converging to a point, which has a very picturesque effect; and the portico of St. George's church, seen in profile, enriches and beautifies the whole.

Red Lion square, elegantly so called, doubtless, from some ale-house formerly at the corner, has a very different effect on the mind. It does not make us laugh; but it makes us cry. I am sure, I never go into it without thinking of my latter end. The rough sod that “heaves in many a mouldering heap,” the dreary length of the sides, with the four warch-houses, like so many family vaults, at the corners, and the naked obelisk that springs from amidst the rank grass, like the sad monument of a disconsolate widow for the loss of her first husband, form, all together, a *memento mori*, more powerful to me than a death's head and cross marrow-bones: and were but the parson's bull to be seen bellowing at the gate, the idea of a country church yard in my mind would be complete.

The rest of this performance is by no means unequal to the foregoing specimen. The author extends his remarks to the town-houses of our nobility; and concludes, by controverting the opinions of those who regard London as already overbuilt. We are quite uninformed as to the author, and cannot help acknowledging our impatience to be acquainted with the name of one, to whom we think ourselves equally indebted for instruction and entertainment.

MONTHLY CATALOGUE.

HISTORICAL.

13. *New Lights thrown upon the History of Mary Queen of England, eldest Daughter of Henry VIII. Addressed to David Hume, Esq. Translated from the French 8vo. 2s. Wilkie.*

THE following sheets were printed at Amsterdam in 1766, and lately received from Paris: but whether yet imported by any bookseller, is unknown to the translator.

As it contains some strictures on our celebrated historian, and indeed on all Protestants that have written the history of the period here treated of, it is thought proper to make it more publicly known, that those accused of partiality may, if they judge it worth their labour, vindicate themselves from the imputation.

The apparent design of the author is to remove, or at least extenuate, the charge of cruelty, so universally ascribed to queen Mary, and to fix an odium upon the princess Elizabeth, whose memory all true Englishmen and good Protestants have so much reason to revere and hold sacred.

The authenticity of the extracts from the dispatches and letters of the Imperial and French ambassadors, now published, cannot be doubted of, as he refers to dates and volumes: but it is not improbable the same source might furnish other extracts sufficient to counterbalance what he has produced.

The cause of Protestantism, and the high reputation of queen Elizabeth, stand in no need of falsehood, and misrepresentation of facts, for its support.

There are many circumstances brought to light in this performance, that are unnoticed by other historians, and particularly what relates to bishop Gardner, who is here painted in colours very different from what he appears in other writers.

The reader will perceive by the ingenuous turn of the foregoing Preface, that this work was not translated with any partial views, or an idle attempt to destroy such opinions as have been long established on the faith of history, concerning the character of queen Mary and her adherents, by an induction of obscure and unsupported particulars. The manner of this writer bears no resemblance to the solemn foppery of the author of the *Historic Doubts*, &c. or the incoherent Reveries of Peck, in

his pretended discovery concerning a son of Richard III. Much, however, that has been asserted in the course of our author's remarks, may hereafter be disputed by those who shall have future possession of the originals to which he refers. It would therefore prove of little consequence to us, to turn over the printed volumes which contain the dispatches of M. de Noailles, unless we had access at the same time to the MS. collection of the correspondence between Charles V. then residing at Brussels, and the ambassadors he sent to England a little before the death of Edward VI. to which our author is indebted for the most curious parts of his performance.

We do not hesitate to recommend this interesting and well-translated pamphlet to the perusal of our readers; and hope when Mr. Hume shall be disposed to attempt a revival of that part of his history to which these anecdotes belong, that he will take the pains to enquire into the value of the credentials which have furnished our French writer with his accounts. 'Such evidence (says he) as these afford, are the only foundations upon which a historian, who would give a history free from falsehood and ambiguity, can safely depend.'

14. *A Collection of the Protests of the House of Lords in Ireland, from 1634 to 1770.* 8vo. 2s. 6d. Almon.

We need only observe, that we believe these Protests to be authentic; and the editor assures us, that they begin with the first upon record. We conceive, however, this compilation to be a matter of greater curiosity than utility.

P O L I T I C S.

15. *A Justification of the Conduct of the Ministry, relative to Falkland's Island.* 8vo. 1s. Organ.

We will not join the hue and cry with prejudice and faction, against the late convention with Spain; we doubt not that it may be defended to the satisfaction of the sensible and impartial. But the ministry are certainly not obliged to this weak advocate; his impotent attempt may hurt their cause with the superficial, and the seditious, who find new proofs of the obliquity of public measures in the ignorance and presumption of those who espouse them.

This pamphlet is a rhapsody of impertinent and ostentatious egotism, languid prolixity, and vile adulation. Its most important matter consists of two assertions, viz. that Falkland's Island is *little, cold, and barren*; and that *our title to it is disputable*. Both these particulars we are apt to believe; though the author has not convinced us of either; for he never attempts to evince what he asserts. He is a perfect Aristotle in launching the dogma.

The delicacy of his encomium may be inferred from what he tells his lords and gentlemen, the members of either house.—*that they are men of tried virtue and abilities, men who would do honour to any state, and to any age.* If we credited this man's rant, we should imagine that we were living in the days of Alfred.

As political writings, to be popular, must have some show of argument, and some plausibility of compliment, we advise this champion of government to drop his present speculations, and if he will publish again, let him turn his thoughts to theology, write in defence of transubstantiation, and wave his gross incense round the papal throne.

16. *Papers relative to the late Negotiation with Spain; and the taking of Falkland Island from the English.* 8vo. 3s. Almon.

This publication we suppose to be authentic, but beg leave to resign the examination of it to those who constantly review all ministerial writings in the daily papers.

17. *Proposals to the Legislature for numbering the People.* By the Author of the *Tours through England*, &c. 8vo, 1s. Nicoll.

This writer is no weak advocate for the scheme which he has proposed; but the subject of his pamphlet is better suited to the abilities and train of thinking peculiar to ministers of state, than to the critical examination of literary Reviewers.

18. *The Key to Absurdities; containing the Author's private Thoughts on some late Proceedings.* 8vo. 1s. Davenhill.

The absurdities this gentleman proposes to unlock are those of the nominal patriots; but we apprehend his attempts will add one more to the absurdities of the times, if we consider that his stile, language, and arguments, are neither elegant, grammatical, or new.

19. *Trial of J. Almon, for selling Junius's Letter* 8vo. 1s. Miller.

This is not the authentic trial of Almon, and cannot therefore, in every circumstance be depended upon. The scurrility of its contents will destroy its weight with every friend to public decorum. The speech of the attorney-general at the opening of this trial, does honour to his penetration, and eloquence; and the low, disingenuous aspersions thrown out against him in this pamphlet by his obscure enemies, will only be read with pleasure by those who always wage an impotent war with conspicuous merit. When a Junius, armed with the powers of genius, endeavours to embroil the state, our hatred of the incendiary is mixed with admiration, and regret. But the effects which a factious, acrimonious, and dull writer produces in every liberal, unprejudiced mind, are, detestation and contempt.

20. *Liberty vindicated against Slavery.* 8vo. 1s. Wilkie.

This pamphlet, if we credit the title-page, was first published in the year 1646. It is marked with the simplicity of stile, and the enthusiasm of that period, which, however, are easily imitated. It inveighs against long imprisonment, and the oppressive fees, and tyranny of goalers; enormous civil evils, from which England, with all its boasted freedom, is not yet exempted.

This treatise is worthy of the attention of the public, and even of the legislature. Its warmth is supported by argument, and many excellent acts of parliament.

This author shows, that goaler's fees were appointed by the Star-chamber, and should have been abolished with that iniquitous court; and that long imprisonments are strongly and repeated prohibited by Magna Charta.

He exemplifies, by many instances, the cruel treatment inflicted upon prisoners, particularly by a detail of the sufferings of colonel John Lilburne, in Newgate, and in the Tower, who maintained the cause of liberty with undaunted courage, and unshaken constancy in the reign of Charles I.

We should wish to find nothing exceptionable in a writer who is a rational and constitutional advocate for the privileges, and welfare of mankind. The severities exercised upon prisoners, especially poor debtors, in whom misfortune is often confounded with criminality, are a scandal to human nature, and inconsistent with the spirit of a free government. Their hardships might, and ought to be mitigated; though, perhaps, they would be too much relaxed by recurring to the letter of Magna Charta. We cannot think, with our author, that it was wrong to supersede some parts of that ground-work of liberty by succeeding acts of parliament. The English, when Magna Charta was confirmed, though rough, were simple, and had but few wants; our desires are now multiplied, and a multiplicity of desires produces various rapacity. He knows little of our present character, or is intoxicated with the enthusiasm of freedom, who does not see, that property must now be secured by severer statutes than those which were passed in the reign of Henry III.

21. *Selim's Letters, exposing the Malpractices of the Office of Ordnance, &c. with a Preface and Conclusion.* 8vo. 2s. 6d. Miller.

The Letters before us made their first appearance in an Evening paper. We are informed they were written by a person whose name is couched in an anagram, and that his having been dismissed from an office, has thus raised his ire against the gentlemen of the Board of Ordnance. We will not pretend to enter into the merits of his piece, as it must depend entirely upon facts, with which we acknowledge ourselves unacquainted: but virulence and abuse, joined to personal pique and resentment, seem to form the great basis of this production.

22. *A Dialogue between a Lawyer and a Country-gentleman upon the Subject of the Game-Laws.* 8vo. 1s. 6d. Wilkie.

To this Dialogue is prefixed a Letter to Serjeant Glynn, in which the author, with a freedom and spirit worthy of an Englishman, inveighs against the multiplicity, the inconsistency, and severity of the game-laws, and wishes that the representative of Middlesex whom he is addressing, would exert his love of liberty, and his abilities in the house of commons to have them repealed, or corrected.

In this Dialogue the lawyer gives his friend, the country-gentleman, a short, but distinct history of the game-laws, explains those clauses in them of which most people may be supposed to be totally ignorant; shows them often to be vague, and uncertain, and in general absurd and oppressive.

A clause of an act passed in the 10th year of George III. will show the complexion of these laws.

By this act it is declared, 'that if any person shall wilfully, upon any pretence whatsoever, take, kill, or destroy any hare, pheasant, partridge, &c. in the night, between one hour after sun-setting, and one hour before sun-rising, or use any gun, dog, snare, net, or any other engine for taking, killing, or destroying any hare, pheasant, partridge, &c. in the night as aforesaid, and shall be convicted thereof upon the oath of one or more credible witness, or witnesses, before one, or more justice, or justices of the peace; every such person shall, for the first offence, be committed to the common goal, or house of correction, there to remain without bail or main-prize, for any time not exceeding six, nor less than three calendar months; and for the second, and other offences, to be committed as aforesaid, for not less than six, and not more than twelve calendar months, and within three days from the time of commitment, either for the first, or any other offence, to be once publicly whipped between the hours of twelve and one of the clock in the day.'

The laws of a well-regulated community, especially the penal statutes, should be founded upon reason; in which case every man of common sense would have a monitor within his own breast to warn him against violating them. But how is a simple countryman to understand the caprice of the game-laws, or prevent the barbarous consequences of a false and malignant accusation?

Three tables are affixed to this sensible and useful pamphlet; one, of the laws relative to hares; another, of the laws relative to partridges; and a third, of those which relate to pheasants. Each of these tables shows the several offences; the acts creating the penalties; the persons to whom such penalties are given; and the manner of recovering them. This Dialogue, and the Tables annexed, deserve well to be recommended to the gentlemen of the law, whose practice, when it relates to the game-acts, they will greatly facilitate. And their contents are of importance to the countryman, to whom their simplicity and perspicuity are excellently adapted. They will guard him against the tyranny of a Nimrod, and the partiality of a justice of peace.

P O E T R Y.

23. *Quintus Horatius Flaccus. Birminghamiæ Typis Johannis Baskerville. 4to. 1l. 1s. Payne.*

There is perhaps no art, which, since its infant state, has received less improvement than that of typography. It is not pleasing to consider how little a long and uninterrupted succession of printers have contributed to the means by which learning is diffused; and that more enlightened and peaceful times have scarce been able to add any thing to the labours of those who lived in ages of obscurity and tumult. The books of Caxton, Pynson, and Wynkin de Worde, appear to be as well executed in all respects,

spects, as those of more modern artists. The ancient Gothic letter employed in most of these, is cut with the utmost nicety; the colour of the ink still remains in full perfection; and the texture of the paper is perhaps more compact than any at present in use. Mr Baskerville, one of whose publications lies now before us, is the only modern printer who has even strove to introduce novelty in his art; and may indeed be said to have united elegance with accuracy, in all his publications. To his Virgil, Juvenal, and Persius, he has now added this splendid edition of Horace; and though some are willing to speak of his paper in the same terms as our author speaks of his mistress's face, that it is

— *nimum lubricus aspici;*

yet the uncommon clearness of his types, together with the general beauty of his page, cannot fail to entitle this, like the rest of Mr. Baskerville's performances, to a place in every library or collection, whether public or private, as samples of typographical excellence.

24. *The Book of Nature, a Poem.* 4to. 1s. Carnan.

There are some authors who contrive to give their sentiments to the public in a language which partakes neither of the nature of verse nor prose, but is something beneath them both. Among these unsuccessful candidates for literary fame, the writer of this poem may be classed, who has not even the common requisites of apt rhyme or grammatical English, to support his pretensions. In the first page we meet with the two following lines:

‘ Spontaneous rise the lilies of the vale

The king-cup, primrose, vi’let, daffodil:’

and a specimen of his accuracy in grammar may be found in the succeeding passage:

‘ As many letters in this book are seen

As there are flow’rs or dew-drops on the green,

Trees on the hills, or *herbage* on the plains.’

As many letters as there are *herbage*! No, good Mr. Scribbler, such nonsense will scarce entitle you to expect lenity at the hands of the Critical Reviewers. Thank your stars, however, that our enquiries extend no farther into the merits of *the Book of Nature*, of which you are a most wretched publisher.

25. *The Temple of Compassion, a Poem, addressed to a Lady by an Officer of the Guards,* 4to. 1s. Ridley.

If this be really the work of one of our military men, we cannot help saying, with major Dennis O’Flaherty, in the last new Comedy, that we wish ‘ his country had a little more employment for him.’

This performance, which is at once irregular, languid, and incorrect, is a kind of cento from other authors, whose sentiments are sometimes so disguised, that had they occasion to claim their own property, they would hardly know it again. This puny rhymers, however, sometimes plunders openly, and without the least acknowledgement, as in the following instances:

‘ The bleak winds whistle round her *naked* head,
Her helpless infant cries in vain for bread.’

These two lines are, we believe, almost entirely the property of Dr. Smollett, and appear to have been taken from a beautiful little poem, entitled *The Tears of Scotland*, written soon after the last rebellion, where they stand thus:

‘The bleak winds whistle round her head,
Her helpless orphans cry for bread.’

Every reader must perceive, that the word *naked*, inserted in the first of these borrowed verses, has a wonderful effect; and that her infant cries *in vain*, adds greatly to the distress represented in the second.

‘Will seal these eyes, &c.

Thou art the last dear object they behold.’

These are almost the words which Calista, dying, addresses to Altamont.

‘And yet my eyes take pleasure to behold thee,

Thou are their last dear object!’

Fair Penitent.

Any scribbler, who is not ashamed to be a plagiarist, may become something like a poet, on terms like these.

This modest Officer of the Guards, speaking at once of himself and the lady for whose sake this poem was written, introduces the following note.

‘*Note*, Even in this condition he disdains to ask assistance, the goddess being obliged to seek him; whereas all the others sought her, and gladly accepted that relief, which he would have refused, had she not bestowed it in a peculiarly noble manner.’

All the observations we shall make on this vain-glorious effluence to the work before us, is, that poverty and pride agree but ill together; and that the author’s mistress seems to have been kinder to him than the Muse, who, we are afraid, will never approach him either with or without solicitation.

26. *Poetical Essay, chiefly of a Moral Nature. Written at different Periods of Time. By a Young Man.* 8vo. 1s 6d. Wheble.

‘Advertisement. The writer of these little Essays is induced to send them into the world by two reasons. It has given him some concern that he has been able to contribute so little to the benefit of society hitherto; and he is disposed to imagine that he might do something more of this kind, were he so happy as to *hint pure thought* (Mr. Thomson’s phrase) to those who may be willing to read what he has written, and were he to do this in a *manner* not unpleasing. Whether he has hit upon such a *manner* he cannot well know, till he has the public opinion; the desire of which he acknowledges to be his other inducement. He has only to add, that his *attempts* are submitted to the candour of the good natured reader.’

By reprinting this author’s prefatory observations, we have given him an opportunity of speaking for himself; and have an undoubted right to claim an hearing in our turn. As he is solicitous to contribute to the benefit of society, we make no doubt but that very solicitude will conduct him to the discovery of some more successful method of effecting his very charitable purpose. The best poetry, alas! is not likely to amend the world in any great degree; but from such cold unanimated strains as these, no greater advantage can be derived to morality, than such as
results

results from opiates which induce an artificial repose. Argus himself could not have prevailed on one of his eyes to keep watch over these poems; and yet justice at the same time compels us to declare, that the severest morality could not be offended by any of the sentiments which they contain. As the author has told us that these *attempts* are submitted to the candour of the good-natured reader, we are sure we cannot more effectually vindicate our title to that favourable distinction, than by advising him to write no more.

27. *The Exhibition in Hell, or Moloch turned Painter.* 1s. Organ.

The name of the publisher is fictitious, for surely no man of common decency would have permitted a real one to stand at the head of a performance so uncommonly despicable.

The *thing* was meant for a satire on the present ministry, but is in reality nothing more than the unconnected ravings of a mad man. One line, as a specimen of the author's literature, we will venture to quote.

'*This itate phænomena, where didst thou meet?*'

The reader either is, or ought to be, contented with having had only one, out of the many lines which we have been doomed to read, submitted to his perusal.

28. *The Dedication of the Temple of Solomon.* A Poetical Essay.

By Wm. Hodson, M. A. Fellow of Trinity Coll. Cambridge.

4to. 1s. Doddsley.

Mr. Hodson obtained for this poem Mr. Seaton's premium, last year. We presume this writer must have been the most meritorious candidate (notwithstanding the mediocrity of the piece) as he received the suffrages of the vice-chancellor, the master of Clare-hall, and the Greek professor, gentlemen equally remarkable for their taste and impartiality.

29. *Epistola Poetica: an Epistle on the Times.* 4to. 1s. Bladon.

A political squib—the *quill-serpent* of an Eton boy of fourteen.

N O V E L S.

30. *The Favourite, a Moral Tale. Written by a Lady of Quality,*
2 vols. 5s. sewed. Baldwin.

Whether the author of this novel, by calling it the *Favourite*, meant to mislead the purchaser into a belief that political favouritism was its subject, we cannot determine. We are, however, undeceived in the Preface, and meet only with an easy narrative of domestic adventures in the course of the work.

The volumes now under consideration, may be fairly said to deserve some preference to the great majority of those which are published every day for the emolument of circulating libraries. They are written with good sense, no inconsiderable knowledge of the world, and a delicacy not often to be met with even in performances of the same tendency. Most of the characters are well marked, and the passions are always directed to their true end and purpose. The old and considerate may peruse them without disgust, and the young and inexperienced without danger,

31. *The False Step; or the History of Mrs. Brudenal.* 2 vols. 12mo. 5s. sewed. Almon.

In point of language, sentiment, and moral, this novel is superior to many that have been published this season; yet it must in justice be observed, that the phraseology is often affected, and that frequent and absurd gallicisms render the piece disgusting to a reader of taste.

32. *The Providential Adultery.* 2 vols. 12mo. 5s. sewed. Hall.

The writer of this piece is not deficient in fancy or imagination; but he appears to be destitute of judgment, and seems totally to have rejected probability from the composition of his novel, which may be termed a romance, in the strictest sense of the word.

33. *The Dan-er of the Passions; or Syrian and Egyptian Anecdotes. Translated from the French of the Author of the School of Friendship.* 2 vols. 12mo. 5s. sewed. Evans.

These little volumes contain one of the most dull and uninteresting stories that ever yet were submitted to our judgments. We know not why in the second title they are called Syrian and Egyptian *Anecdotes*, but that *anecdotes* is at present a fashionable term, and might tempt a purchaser who expected to meet with a collection of lively, curious, and distinct particulars, instead of one long, perplexed and unentertaining narrative, branching out occasionally into a few episodical relations. That this work is translated from some indifferent French writer, we are inclined to believe, on the score of certain idiomatic baldnesses in the style. We do not, however, desire to meet with the original, though we should find ourselves in the greatest distress for something to read;—no not even while we are waiting for our dinners (if we offend not to say that Reviewers eat) at a country inn; or when any one of us is travelling in a stage-coach in company with an excise-man, a tide-waiter, a London apprentice, a methodist parson, or a disappointed author, like Mr. Jennens, either in his raving or dejected state after the perusal of the last article in our last Critical Review.

M E D I C A L.

34. *Oratio ex Harveii instit. to habita in Theatro Collegii Regalis Medicorum Londinensis, Falso Sancti Lucæ, Oct. 18. A. D. 1770. Auctore Antonio Relhan, M. D. 4to. Pr. 1s.* Johnston.

Dr. Anthony Relhan has displayed a greater proportion of good sense, than of pure Latinity, in this composition. A frequent use of unnecessary prepositions, and some few other slips of a less venial quality, plainly indicate to our apprehensions, that the worthy son of Galen is more accustomed to write Latin for the inspection of apothecaries, than for the examination of critics. We must, however, do his performance the justice to declare, that if it is in some places coarse and incorrect, it is in others elegant and spirited, as in the following instance, where, after having expatiated on the mischiefs occasioned by the number and variety of quack medicines, to the venders of which letters patent are too often granted, he introduces the following reflections.

'Ista eruditus quisque, atque cordatior irridet: cæteri autem pessundantur dolis. Unum verò salvum esse, dum intereunt mille, quid tandem juvat rempublicam? Për hanc urbem amplissimam ambulanti, istiusmodi quot undique in os obijciuntur tela? aded ut nonnunquam mihi videor Priamo inermi similis, per castra Achivorum infestissima iter facere, unde non patriæ subsidium, sed Divina vis me salvum præstat.'

Though we have quoted this paragraph as a proof that our approbation has not been bestowed without reason, yet as we are well convinced that more money is every day acquired by writing bad than good Latin, we sincerely wish the doctor may meet with less frequent opportunities of exerting his rhetorical than his medical accomplishments. In prescriptions, few grammatical errors are ever made; because that careful suppression of almost all terminations which is constantly observed in these laconic passports of health, cannot fail to exempt every writer from the chance of false concords or lesser solecisms in the Roman language. Some members of the College are however, able to strike out blunders independent of cases, genders, or tenses; as the following passage, very faithfully copied from a brother doctor's Harveian Oration, may serve to prove; wherein it is positively declared that those who were *already dead*, and those who were *dying*, expired at the same instant:—'*Mortui et moribundi simul animas efflarunt*:'—Sir WILLIAM BROWNE, even thou art great, when brought into comparison with this last named author!

35. *An Essay on the Use of the Ganglions of the Nerves.* By James Johnstone, M. D. 8vo. 2s. Becket.

The first draught of this Essay was published formerly in the Philosophical Transactions; but it is now considerably improved. The opinion of this ingenious author concerning the use of ganglions is, that they serve as so many subordinate brains, and are the more immediate source of the nerves, sent to the organs of involuntary motion. Whoever peruses the Essay, must acknowledge, that Dr. Johnstone supports his hypothesis with much learning and ingenuity.

36. *The Female Physician; or, Every Woman her own Doctress.* By John Ball, M. D. 12mo. 2s. L. Davis.

This treatise may be useful to those for whom it is intended, in the same way as the *Ladies Dispensatory*, which we had formerly occasion to recommend; the present performance differing from the other in being more copious on the diseases of which it treats, but comprehending those of women only.

37. *Impartial Remarks on the Suttonian Method of Inoculation.* By Nicholas May, junior. 8vo. 2s. 6d. Brown.

The new method of inoculation has been already so often discussed, that little room is now left for an author to appear with advantage on the subject. We therefore find nothing of consequence in this treatise, which we have not met with in former publications.

38. *Virtues of British Herbs. Number II. By John Hill, M. D.*
8vo. 1s. 6d. Baldwin.

In our review of the First Number of this publication, we gave it as our opinion that it might be in some degree useful to private families: and candor induces us to extend the same observation to the Number now before us; since we can neither affirm nor deny from experience, the virtues of such vegetable productions as have been long disused in medicinal prescription, of which kind are those contained in this pamphlet.

D I V I N I T Y.

39. *An Essay towards a Contrast between Quakerism and Methodism.*
8vo. 6d. Johnson.

This writer informs us, that he has long been intimately conversant with Christians of the two denominations mentioned in the title page of his Essay. 'He therefore begs leave to offer some hints, by an humble attention to which, he hopes and believes they may become of service to each other.' The intention of the Contrast is to shew the principles and practices in which the Quakers and the Methodists agree, and wherein they differ, with a view to promote universal charity and piety, and to supply certain mutual defects.

In the latter part of this Essay, the author proposes some arguments in defence of silence in public worship. On this topic, he says, 'the first just ground and occasion for silence is the want of the proper qualification to speak, &c.' which, we must confess, is a most significant argument in favour of silent meetings. — This, however, is a mean performance.

40. *The Christian Minister's Reasons for baptizing Infants, &c. By Stephen Addington.* 12mo. 1s. 6d. Buckland.

In this tract Mr. Addington appears to be a candid, rational, and learned writer. He has given us a full view of the whole subject of baptism; has vindicated the custom of sprinkling or pouring water in the administration of this ordinance, and the practice of baptizing infants, in the most satisfactory manner.

41. *Sermons on Regeneration; wherein the Nature, Necessity, and Evidences of it are considered, and practically improved.* By Joseph Barber. 12mo. 2s. Buckland.

This writer defines the new birth to be, 'That work of God upon the soul of man, whereby he is made a real Christian; a believer in the Lord Jesus Christ, and a willing disciple or follower of him:' or, 'That work of God upon the soul, whereby it is quickened, or made alive unto God; and whereby it is formed in some measure after the image of God, and fitted for the operations of a spiritual divine life.' Upon this subject he makes a great number of pious and useful observations of a practical nature. His explication of regeneration, justification, &c. would perhaps have been more accurate, had he considered, which he seems not to have done, that the sense of many terms and phrases in the New Testament, applicable to the first Christians, are totally confounded, if they are applied to Christians of all nations and all ages.

42. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Wednesday, January 30, 1771, by Edmund Lord Bishop of Carlisle, 4to. 1s. Robson.*

His lordship has chosen for his text these words of the prophet Daniel: *Blessed be the name of God for ever and ever; for wisdom and might are his: he changeth the times and the seasons; he removeth kings, and setteth up kings.* ch. 2. From hence he takes occasion to shew the reasonableness and necessity of a particular providence. He considers how the supreme Being may be conceived to influence the natural and moral world, and why we ought to believe that he influences both. His arguments are deduced from reason and scripture, and stated with great force and perspicuity. His lordship then proceeds to apply this doctrine to the occasion on which he preached his discourse. Here this judicious writer does not run into a fulsome panegyric on the virtues of the royal martyr; but lays before his readers some important considerations, naturally resulting from the doctrine of a particular providence, and a transient view of the principles and practices, which, in the last century, involved this nation in the most dreadful calamities. Speaking of the crying sins of our forefathers at that period, and the vices of the present age, he observes: 'When crimes like these become excessive and predominant, it is easy to foretel where they must end. When by such ways any nation renders itself ripe for destruction, then does Divine Providence, concurring with and aiding natural causes, proceed to inflict the judgment such a nation has deserved, by raising up some foreign enemies to insult and invade it; or by permitting its own unnatural sons to weaken and distract it; or by both these together, which indeed usually excite and inflame each other, completing its decay, and hastening its dissolution.'

The intelligent reader cannot fail of being pleased with the force of reasoning, propriety of sentiment, purity and perspicuity of style, which he will meet with in this discourse.

43. *A Sermon preached before the Hon. House of Commons, at St. Margaret's, Westminster, on January 30, 1771. By James King, M. A. 4to. 1s. T. Payne.*

An ingenious discourse on the grounds and obligations of civil government, from these words of St. Paul, *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.* Rom. xiii. 5.

M I S C E L L A N E O U S.

44. *A Treatise on the Use of Defensive Arms. Translated from the French of M. Joly de Maizroy, Lieutenant Colonel of Infantry. By Thomas Mant, late Major of a Brigade, with Notes by the Translator, 8vo. 1s. Walter.*

The tendency of this ingenious and well-translated pamphlet, is to restore the custom of *defensive* arms, 'not a load of armour, (says the author) but only such as was in use among the Romans, when, by the superiority of their arms and the excellence of their discipline, they subdued the world.'

Our readers will certainly be impatient to know what the sentiments of the Critical Reviewers, who are supposed to use *defensive* as well as offensive arms, may be on this occasion. We have afforded the subject a serious consideration, and should be ungrateful to the public were we to lay any opinion before it which did not immediately result from our own experience, in no less than one hundred and eighty literary campaigns.

Led on by general Hamilton, we have never yet met with a repulse, or lost any of our troops by the offensive weapons of our enemies, though it is well known that we have not once taken the field clad in any other *defensive* armour than a piece of blue paper stiched over our backs. Covered in this slight manner, we have not unfrequently overthrown gigantic enemies, sometimes sheathed in Russian panoply, or drest in gaudy leathern surcoats, fabricated in the kingdom of Morocco. Numbers of our adversaries, every month exult in the spoils of the calf, and even strip the back of the sheep to protect their persons, while they militate against us.—Shall we, *who have in conquest stretched our arms so far*, without the least impediments to our valour?—shall we advise our brother soldiers to adopt such ancient incumbrances as are recommended by this author and his translator?—Perish the ignoble thought!—If at any time we put on arms, seemingly defensive, it is rather for state than use that they are worn, being indeed presented to us by our general, who; adopting the scheme attributed to his predecessor, Alexander the Great, is willing to represent his soldiers to posterity as of more than common proportion, and causes every suit to be made so large as to contain half a dozen of us together. This care about our fame is hot, however, exerted till we retire into quarters at the end of the year; as our leader is not in the least afraid to send us out on the most dangerous expeditions, invested only in their waistcoats of pale blue, the uniform of the CRITICAL REVIEWERS.

45. *The Lawyers investigated, in a Series of Letters.* 8vo. 1s. 6d. Bingley.

A dry, uninteresting Series of Letters as ever came from the press. Mr. W. G. of Richmond obtrudes upon the public his long epistolary altercation with his attornies and lawyers, on a subject of private and obscure property. He has justly concluded that people would exclaim—‘what has the world to do with Mr. G. and his fee-farm-rept?’ In complaisance, however to him, we shall endeavour to circulate the trite precaution, which, by the publication of this pamphlet, he means to enforce:—‘Clients beware of your attornies and lawyers; for you may be imposed upon by them.’

46. *An Essay on the Weather; with Remarks on the Shepherd of Banbury’s Rules for judging of its Changes; &c.* By John Mills, Esq. F. R. S. 8vo. 1s. Hooper.

This treatise appears to be the most rational which we have perused on the subject; and the rules it contains for prognosticating the weather, are generally both confirmed by facts and explained on the principles of natural philosophy.

THE CRITICAL REVIEW.

For the Month of *March*, 1771.

ARTICLE I.

The Loves of Medea and Jason. A Poem, in Three Books : Translated from the Greek of Apollonius Rhodius's Argonautics, by the rev. J. Ekins, M. A. late Fellow of King's-College, Cambridge, and Rector of Quainton, Bucks. 4to. 3s. 6d. T. Payne.

BEFORE we enter into the merits of this translation, some account of the original author cannot fail of being acceptable to our readers. What we have to advance on this subject, is collected from Mr. Ekins's Introduction to the present work, and from the Prolegomena to Hœzlinus's edition of Apollonius, published at Leyden in the year 1641.

Apollonius was a native of Alexandria, and born in the reign of Ptolemy Philadelphus, king of Egypt, near three hundred years before Christ. Some are of opinion, that he was distinguished by the appellation of Rhodius, because he had formerly taught rhetoric at Rhodes; others, because Rhoda was his mother's name. He appears, however, to have been the scholar, if not the rival, of Callimachus. At his return from Rhodes to Alexandria, he was appointed by Ptolemy Euergetes to succeed Eratosthenes in the care of the public library; and, at his death, was buried in the same tomb with his poetical master.

We are far from joining with the learned translator, who seems to think, that regard for the history of the Argonauts requires an apology. The account of their expedition is the first dawn of profane history on the European side of the Hellespont. If we consider the marvellous relations which pursued the first adventurers on their return from America; if we

observe, that it is difficult now to visit any place not known before, without giving the world an opportunity to replenish itself with wonders, we shall have little reason to be surprised that the first attempt at navigation is clouded with fables. We cannot wonder that antiquity had their Cyclops, since later times have their Patagons. The Argonautic expedition is properly the first æra of the actions of men. The space beyond it, is filled with gods, giants, and Titans. To disentangle the history of Jason's voyage from the fables with which so many ages have united it, is, at this day, utterly impossible; but it is highly probable, that the manners ascribed to the different nations, by Apollonius, are such as in those barbarous ages were really to be found.

Mr. Ekins observes, that though ranked by the ancient critics among the principal of the Greek heroic poets, Apollonius is an author at present little known, but by those beautiful extracts from his works in *the judicious and elegant collection from the Greek poets, lately made for the use of Eton-School.*

Here is a compliment to the school, at which the translator received his education, thrust in with a sufficient degree of violence; and we sincerely think ourselves justified in asserting, that the fame of the Alexandrian bard has been hitherto little diffused by this boasted selection, of which we never heard till now, nor have met with any one whose curiosity it has at all awakened. The truth is, that Apollonius Rhodius, like others who have been mistakenly ranked in the second class of ancient writers, is studied but little in proportion to those who have been allowed a place among the first. With the story of the Argonautic expedition, together with the Loves of Jason and Medea, the mass of readers were well acquainted, from the Epistles and Metamorphoses of Ovid, or the Epic of Valerius Flaccus. Curiosity, therefore, as to the argument of the poem, had been completely gratified; nor have the few editions of it hitherto published, been executed in such a manner as to facilitate the progress of the reader through four books, which consist of above five thousand seven hundred and eighty lines.

There is, however, one circumstance, which, beyond all others, may entitle Apollonius to a share of the public notice. For this advantage he is indebted to Virgil, who has borrowed from him that part of the *Æneid* which was most applauded even by the Romans themselves. Nor did he adopt from our author the model only on which his fourth book is formed, but also many particular beauties which are transplanted thro' the rest with an unsparing hand. Among these, the *Pugilatus* between Dares and Entellus, in his fifth book, deserves to be

exemplified, being closely copied from that of Amycus and Pollux in our author's second. Nay, so full of Apollonius was the imagination of the Roman, that he has represented Butes (a champion who was killed by Paris, at the funeral games celebrated in honour of Hector) as descended from this conquered king of Bebrycia.

— *ad tumultum quo maximus occubat Hector*
Victorem Butei immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Perculit, et fulva moribundum extendit arena.

The Argo, which, according to the fiction of Apollonius, was built with oaks cut down from the grove of Dodona, was turned at last into a sign of the zodiac ;

— *ratis heroum, quæ nunc quoque navigat astris.*

Manilius, v. ver. 13.

— *Argo rutilam inter sidera puppim*
Ducitur.

Avienus, v. 765.

and therefore the ships of Æneas, which were fabricated from the pines of Ida, consecrated to Cybele, were finally converted into sea-nymphs. The Argo, indeed, being composed of the more oracular timber of the two, had, like the horse of Achilles, the privilege of speaking bestowed on it. Juno conducts Jason, and the sons of Phrixus, through the city in a cloud ; and therefore Venus is made to extend the like protection to Æneas and his followers. When Hercules steps into the vessel, it sinks deeper with his weight : the entry of Æneas into Charon's bark has the same effect. The idea of Celæno, the harpy, who speaks to the Trojan chief, is taken from the rook, who addresses the augur Mopsus, in the third book of the Argonautics ; and the extraordinary swiftness which Virgil ascribes to Camilla, Apollonius had before appropriated to Polyphemus. On this occasion, we are tempted to transcribe both the original and the copy.

Ταίναρον αὐτ' ἐπὶ τοῖσι λιπᾶν * Πολύφημος ἴκανε,
 Τὸν γὰρ Ποσειδάωνι ποδωκυέστατον ἄλλων
 Εἰρώπη Τιτυοῦ μεγασθενίος τέκε κόβρη.
 Κεῖνος αἰνῆς κ' ὅντι ἐπὶ γλαυκοῦ θέσκεν

* — Πολύφημος — Probably we should read Εἰφύμος, for so this hero is denominated in the Latin version of Hœzelinus, as well as in the IVth Book of our author, verse 1464.

— Βορέας μὲν ὀρμήθεσαν
 Τῆς δὲ δύω, πεπευγέσθαι πεποδυτοῖ ποσσὶ τε κέφοις
 Εἰφύμος πύσιος. Λυγροὶς γὰρ μὲν ὕψια τηλᾷ
 Ὅσση βαλεῖν.

Οἶματος, ἔδε θεὸς βάπτειν πόδας, ἀλλ' ὅσον ἄκροις
Ἰχθεσι τεύχοντο διεγὼν πεφόρητο κελεύθῳ. Lib. i. v. 179, &c.

Hos super advenit Volsca de gente Camilla, &c.

—— *cursumque pedum prævertere ventos :*

Illa vel intactæ segetis per summa volaret

Gramina, nec teneras cursu læsisset aristas :

Vel mare per medium fluctu suspensa tumentis,

Ferres iter, celeres nec tingeret æquore plantas. Lib. viii. v. 803.

Many more adoptions as striking, still remain unnoticed ; and we cannot help expressing our wonder, that none among the various editors of the Mantuan poet, have enabled us to judge of his originality, by comparing him with the author at present under our consideration, as well as Homer ; for as Macrobius says, *non de unius racemis vindemiam sibi fecit, sed bene in rem suam vertit quicquid ubicunque invenit imitandum* *. Such occasionally has been Virgil's attention to the manner of Apollonius, that by too strict an imitation he has deviated into little improprieties, like that which perhaps may be observed in the following instance. The Greek poet begins the fable of the Loves of Jason and Medea, with an invocation to Erato ; for says he, addressing her,

—— ———— σὺ γὰρ κ' Κύπριδος αἶσα
Ἔμμορες, ἀδμῆτας δὲ τειοῖς μελεδήμασι θελγεις
Παρθενικῆς. τῷ καὶ σοὶ ἐπὶ ῥατον ἔνομι' ἀνῆπαι.

But Virgil invokes her assistance for the deduction of historical particulars only, and therefore with no apparent propriety.

Again, ver. 1483.

—— ———— Εὐφημός τε πόδας ταχύς —

Polyphemus, the son of Elatus, was a hero who had been left behind with Hercules in Mysia, and at the same time is spoken of as absent.

—— Ἴν' Ἑρακλῆος ἀπληγῶς πεπύδοιτο,
Εἰλατίδην Πολύφημον ὅπη λίπε. μέμνητο γὰρ οἱ
Οὐ ἔθεν ἀμφ' ἐτάριον μεταλλῆσαι τὰ ἔμαθα.
Ἄλλ' ἔ μὲν οὖν Μουσῶσιν ἐπικλεῖς ἄστ' πολίσσας,
Νόσση κηδοσύνησιν ἔσθ' διζήμενος Ἀργῶ
Τῆλε δὲ' ἠπείροισι.

The mistake was easy to be made by a careless transcriber from a MS. perplexed with abbreviations, or indeed from the first edition of Apollonius, printed in uncouth capitals at Florence, in 1496. The editions of Aldus in 1521, and Henry Stephens in 1574, concur with that of Hœzlinus.

* It is singular that Macrobius, who has distinctly pointed out every circumstance which Virgil has borrowed from Homer, Pindar, Ennius, &c. should have contented himself with saying only that the poet transferred the Loves of Medea and Jason to Dido and Æneas, in the second Book of the Æneid, without selecting any particular instances of imitation out of the many which might have been found in that book as well as in all the rest.

*Nunc age qui reges, Erato, quæ tempora rerum,
Quis Latio antiquo fuerit status, &c.* Lib. iii. v. 37.

The commentators, indeed, declare, (we know not how justifiably) that Erato is meant in this instance to stand for Clio, Calliope, or some other Muse.

‘The chief objection made by the critics to the whole poem of Apollonius Rhodius, (says Mr. Ekins) is, that his subject is carried through four long books in one continued series, by which means the principal action of it is neither so artfully introduced, nor placed in so conspicuous a light as it might have been.’ Of the justice of this censure, we are in some measure convinced; and yet must own, that we have followed the author through his entire narrative, with that unremitted attention which its intrinsic merit only could have supported. Apollonius is certainly unrivalled among the ancients, in both the language and description of Love; and we are, in some doubt, whether our own Shakespeare has expressed it with a superior degree of propriety, delicacy or force.

As the stream can never rise above the fountain, the value of a translation must be in some measure estimated by the character of the original author. Of the Greek heroic poets, Apollonius may justly claim the next place to Homer. Longinus himself observes, that though he could never rise to Homer’s excellencies, he knew how to avoid his faults; and if he is never superlatively great, he is likewise never ridiculously mean. The same critic thinks the powers of Homer more to be desired than the cool correctness of Apollonius; and we believe all the world is of the same opinion. But to be merely exempt from faults, is not the just praise of our author. Whoever reads him, or his translator, will likewise find, that he has many and splendid beauties, among which may be particularly observed, the mention of the Caucasian Eagle, Medea’s Farewel to her Virgin Bed, and Cynthia’s Triumph over Medea’s Passion.

Medea, who is chiefly known to the world after her mind had been rent by anguish and deformed by guilt, appears throughout this piece, in a state of innocence and simplicity; or at least, acting only in obedience to the dictates of a passion from which the most exalted characters are not exempt. The gratification of that passion she seeks by justifiable means, and even her magic is exerted only for the preservation of the great and brave. The author, in our opinion at least, has left the sequel of her misfortunes to poets, who have written with manifest inferiority on the same subject. Among these, we must not forget to enumerate Euripides, the spurious Argonautics attributed to Orpheus, together with Ovid, and Valerius Flaccus. It should seem, from the following passage,

that this fable continued to be popular even till the time of Juvenal, who flourished under Domitian, or, as Spence and Dodwell are of opinion, under Nerva, Trajan, and Adrian.

*Nota magis nulli domus est sua, quam mihi Martis
Lucus, & Æoliis vicinum rupibus antrum
Vulcani; quid agant venti, quas torqueat umbras
Æacus, unde alius FURTIVÆ DEVEHAT AURUM
PELLICULÆ; quantos jaculetur Monychus ornos, &c.*

Juv. Sat I.

It now remains to speak more particularly of Mr. Ekins's performance, which we have compared, in many of the most interesting passages, with the original; and hesitate not a moment to congratulate the literary world on so valuable an acquisition. We shall point out, indeed, a few instances, in which he has not given the sense of his author so fully as perhaps was possible; and yet, we know not whether, on the whole, the poem could be more exactly rendered into English verse, without injury to its spirit. Mr. Ekins is peculiarly happy in transfusing the tenderness of Apollonius into his own lines; and if at any time he sinks beneath his author, it is when our language would not support him in the imitation of daring Grecians. Mr. Ekins adds, at the end of his Preface, that he recollects no translation of this poem ever before given to the public, excepting two small pieces by the late Mr. West, the translator of Pindar. He might, however, have known, that the combat between Amycus and Pollux had been published by Mr. Fawkes, as a Supplement to his Theocritus; and two other Episodes by Mr. Broome, Pope's coadjutor in the Odyssey. The first of these gentlemen might easily have been overlooked in the herd of common translators; but we cannot help expressing our wonder, that he should have been so little acquainted with the latter, who was not only an excellent versifier, but a learned man. We shall now lay an extract before the reader, and confine the few observations we shall offer, to the bottom of the page.

‘ When now the Maid’s afflicted thoughts pursue
Her plans, secreted from her Parent’s view,
Mix’d shame and grief her tortured bosom rend.
Mean while on earth the shades of night descend :
* With eye now fix’d on bright Orion’s ray,
Through the dark seas the Pilot steers his way.
Now hopes some Traveller his eyes to close,
The Watchman steals a wish of soft repose;
E’en some fond Mother now forbears to weep
O’er her lost babes, and sinks in balmy sleep;
Hush’d is the noise of dogs, rude clamours cease,
And Silence holds its midnight reign in peace;

* With eye now fix’d on bright Orion’s ray, &c.

Here the translator has omitted a circumstance which is not with-

Yet from Medea fly the sweets of rest,
While Jason's love with fear distracts her breast,
Lest vanquish'd in the martial plain he bleed:
Thought follows thought, and cares to cares succeed.
† As when in vase fresh pour'd the sparkling stream
Darts o'er the roof the Sun's reflected beam,

without its beauty and propriety. Apollonius speaks of more than one pilot or mariner; and describes them as sometimes observing Helice, or the Greater Bear, and sometimes directing their course by the stars which form the constellation of Orion. L. 744. Book iii.

Ναῦται εἰς Ἑλίχην τε καὶ ἀστέρας Ὠρίωνος
Ἐδρακον ἐκ νῶν.

These stars are at a considerable distance from each other, one being near the equinoctial, and the other near the northern pole. See Homer, lib. xviii. l. 486.

τό τε σθένος Ὠρίωνος,
Ἀρκίον θ', ἢ καὶ ἀμαξαν ἐπικλησιν καλέησιν,
Ἥ τ' αὐτὴ στέφεται, καὶ τ' Ὠρίωνα δοκεῖει.

It may be observed from Theocritus, that the midnight hour was known to the sailors by the declination of the Bear from the Meridian, and the appearance of Orion above the Horizon, so that they could see at once both constellations.

Ἄρκος δὲ στρέφεται μεσονύκτιον εἰς δύσιν ἄρκτος
Ὠρίωνα κατ' αὐτὸν, ὃ δ' ἀμφαίνει μέγαν ὄμιον

THEOC. ΗΡΑΚΛΕΙΟΣ, v. 11.

The reader may be entertained by comparing our author's description of Night with that which Virgil has copied from it.

Νῆξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγαν κνέφαρ. οἱ δ' ἐνὶ πόντῳ
Ναῦται εἰς Ἑλίχην τε καὶ ἀστέρας Ὠρίωνος
Ἐδρακον ἐκ νῶν. ὕπνιοι δὲ καὶ τις οδύτης
Ἥ δὴ καὶ πυλαῖος ἐελδετο. καὶ τινα παίδων
Ματέρεα τεθνήτων ἀδινὸν περὶ κόμῃ ἐκάλιπτεν·
Οἷδ' ἐκ νῶν ἰλακὴ ἔτ' ἀνὰ πλόιν, ὃ θέρειεν
Ἥχρεις· σιγῇ δὲ μελαίνομένην ἔχεν ἔρσην.
Ἀλλὰ μάλ' ἢ Μήδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος. Lib. iii. v. 743, &c.

Nox erat, et placidum carpebant fessa soporem
Æquora: quum medio volvuntur sidera lapsu,
Cum tacet omnis ager: pecudes pictæque volucres,
Quæque lacus late liquides, quæque aspera dumis
Rura tenent, somno posita sub nocte silenti
Lenibant curas, et corda oblita laborum.
At non infelix animi Phæniassa, nec unquam
Solvitur in somnos, &c.

In Virgil, Sleep exerts only a general influence over the whole creation. Weary Labour is indebted to it for repose, and busy Care, for oblivion. In Apollonius, those are represented awake, whose pursuits demanded vigilance; and yet such is the powerful interposition of sleep, that it hushes the anguish of a mother's grief, while yet her new-born infants lie dead before her. One circumstance that reaches the heart, is worth a thousand of those which only afford pleasure to the imagination.

† As when in vase fresh pour'd, the sparkling stream, &c.

The want of the article *a*, which is always placed before nouns of the singular number, renders the beginning of this line harsh and

The glancing rays in rapid eddies roll,
 So wavering passions tols the Virgin's soul.
 Soft tears of pity find their ready way,
 And on her frame the latent sorrows prey;
 Such are Love's rankling wounds, through every vein
 And inmost nerve quick shoots the darting pain.

'She now resolves with herbs of magic charm
 'Gainst the dire beasts the Stranger Youth to arm,
 Now chang'd her first fond purpose she foregoes,
 And meditates by death to end her woes:
 Yet a short moment, nor to this inclin'd,
 Nor on that course is bent her wavering mind,
 She means with patience Heav'n's decrees to wait,
 And bow resign'd beneath the will of Fate.

'Doubtful she paus'd; at length, "Ah Wretch!" she cries,
 What varied sorrows all around me rise!
 Each way my mind, bereft of counsel, knows
 No cure, no respite, to these heartfelt woes.
 Oh! that I first by Dian's bow had bled,
 Ere by some God or vengeful Fury led,
 The Sons of Phrixus touch'd the Grecian shore,
 And these dire evils to our country bore!
 Fall may the Youth, if so the Fates ordain,
 By me unaided, on the martial plain!
 For how the magic potion should I give?
 By what feign'd tale my Parent's ear deceive?
 —Yet if apart I first the Youth address,
 And by his presence sooth my fond distress!
 For ah! what solace from his death can flow!
 —'Tis that would fill the measure of my woe —
 Honour and shame farewell! preserv'd by me
 Far, far from Colchis, let the Victor flee!
 And the same day, that crowns his glorious strife,
 By cord or poison ends my hated life.—
 Yet after death would foul reproach proclaim
 My guilty deeds, and blast my Virgin fame:
 This, this is she, the Colchian Maids will cry,
 Who for a Stranger's lawless love could die,
 And brand her Father's house with infamy!
 Then what disgrace upon my name were cast!
 —Oh! may this night of sorrow be my last!
 Death, sudden death, the scene of guilt shall close,
 And screen my honour from insulting foes."

and unpleasing. Such omissions are only to be allowed in burlesque poetry. This simile is closely copied by Virgil.

Ἠελὶν ὡς τίς τε δέμοις ἐνιπάλλεται αἴγλη
 Ἵδατος ἔξανυσσα, τὸ δὲ νέον ἢε λέεσσι
 ἢε πῦρ ἐν γαυλῷ κέκυται· ἢ δ' ἔνθα καὶ ἔνθα
 Ὀκείη στροφάλιγχι τινάσσεται ἀίσσυσσα,
 ὣς δὲ ἢ ἐν γῆδεσσι κέαρ ἐκλιζέτο κούρης. Ver. 755, &c.

*Atque animum nunc huc celerem nunc dividit illuc,
 In partesque rapit varias, perque omnia versat.
 Sicut aquæ tremulum labris ubi lumen ah nis
 Sole reperlussum aut radiantis imagine Lunæ,
 Omnia pervolat late loca, jamque sub auras
 Erigitur, summique ferit laquearia tecti.*

Æneid. Lib. viii.

'Straight

* Straight to her herbs she flies, a precious store,
Of healing some, and some of baneful power :
The casket plac'd upon her knee, she sat,
And with unceasing tears bewail'd her fate.
And now, abandon'd to despair, she sought
From the dire store to cull the pois'nous draught,
* Unlock'd the fatal casket,---when the dread
Of death around her all its horrors spread.
Long time she paus'd :---before her eyes appear'd
Life's cheerful scene, with all its joys endear'd,
The gay delights of Youth's exulting reign,
And her lov'd equals of the Virgin train :
Each object seems more lovely, and the Sun
His daily course in brighter orb to run.

* Back to its place the casket she consign'd,
As Juno's counsels fix'd her wavering mind.
She wish'd that soon the purple morn might rise,
And give the youthful Hero to her eyes.
Her herbs already she in thought prepares,
Oft, looking for the dawn, her door unbars ;
At length Aurora darts her orient rays,
And the whole town its living scene displays.

* Argus (his watchful Brothers left behind
To wait the motions of the Virgin's mind,)
Himself prepares back hast'ning to regain
The Grecian bark, and join the warlike train.

* When now the Maid first views the morn appear,
She binds the golden ringlets of her hair,
That lay diffusely o'er her bosom spread,
And pours fresh sweets of essence o'er her head,
Smooths her parch'd cheeks, girds on the flowing vest
With clasps well fitted to her slender waist :
Then with her silver woven veil adorn'd,
In loftier gait, as tho' her woes she scorn'd,
With hasty step she traverses her room,
Alike regardless of her present doom,
And weightier sorrows that are still to come.

* She then gives orders to the female band
Who in attendance near her chamber stand,
(In number twelve, the same their blooming years,
And each a Virgin's spotless title bears ;)
For Hecat's shrine she bids them straight prepare
Her mules, and harness to her polish'd car.
Forth from her chest a spell of mighty fame
She takes, that from Prometheus boasts its name :

—When the dread
Of death, around her all its horrors spread.

Δείμ' ἰλοὺν συγχοῖς κατὰ φέρους ἔλθ' αἰῶνα

The idea meant to be conveyed in this line, is not, perhaps, very luckily expressed by the translator. Medea does not appear to have been afraid of death only as the mere extinction of life. The lonely horrors of the infernal region seem to have been suddenly present to her imagination, and these she opposes in the next lines, to the social pleasures of this upper world.

Who-

Whoe'er with this (nocturnal rites first paid
To the dread Goddess of the Stygian shade,
His limbs anoints, secure nor pointed steel,
Nor the fierce fire's pervading flame shall feel,
But with new strength and vigour, for that day,
Endued, unconquer'd prowess shall display.

' This plant the wild Caucasian summits bore
(First sprung from venom of a Prometheus' gore,
As the fell eagle on his entrails prey'd;) }
In form like the Corycian Crocus made,
Borne by two stems, its flower from earth it rear'd
A cubit's height, raw flesh its root appear'd.
With juice of this, as black as gum distill'd
From mountain oak, a Cyprian shell was fill'd,
In the pure stream when first seven times the Maid
Had bath'd her limbs, and, in black vest array'd,
• Seven times, at midnight hour, by Brimo's name,
From Stygian realms invok'd th' imperial Dame.
Straight, as the root was sever'd, from below
Earth murmuring shook, and conscious of the blow
Prometheus groan'd in sympathizing woe!

† The Maid this herb selecting from the rest,
Lays on the zone that binds her lovely breast.
Then from the gate forth issuing mounts her car,
With her the seat two chosen Virgin's share,
But she herself the well-wrought lash and reins
In her own hand, to speed her course, sustains.
Swift rolls the rapid chariot, as the rest
Of her fair train behind close thronging press,

• a Prometheus, the son of Iapetus, was feigned by the Poets to have been fastened, by command of Jupiter, on Mount Caucasus, and to have had his liver daily preyed upon by an eagle.*

* ——— by Brimo's name.

Mr. Ekins, who in the course of his work has furnished several explanatory notes, should have bestowed one on this very uncommon appellation, which is here given to Proserpina, ἀπὸ τοῦ βρυμῶν, a terrendo. Mercury is reported to have attempted the chastity of Proserpine, who instantly assuming her most terrific shape, frighted him away.

Mercurioque sacris fertur Eæbeidos undis

Virgineum Brimo composuisse latus. Propert. Lib. ii. Eleg. 2.

† The Maid this herb selecting from the rest
Lays on the zone that binds her lovely breast.

Τὸν δ' ἢ ἢ ἐξανέστη θυμῷ καὶ θέτο μίτην,

ἥ τε δ' ἀμείψισσι περὶ στῆθεσσιν ἔετο.

That critic is very unreasonable who expects a poetical translator shall be able to give the force of every syllable which he finds in his original. He should, however, always pay a proper attention to those which appear to be the leading ideas, and represent them as completely as the difference between languages will permit. Throughout the whole description of Medea's dress, Apollonius has dwelt much on the article of perfumes; and in these two lines seems to have meant a discrimination between her adscititious sweets, and the native fragrance of her bosom,

And

And ran attendant o'er the beaten way,
While their light robes succinct their knees display.

' As when fresh bath'd in the ^b Parthenian tide,
Or where the streams of pure ^c Amnisus glide,
Borne by swift hinds some sacred feast to share,
Stands heavenly Dian in her golden car;
With her the Nymphs attendant haste along,
Some that to fair Amnisus' fount belong,
Others, to join her Virgin train, forsake
The flow'ry lawn, rude cliff, or rushy lake;
Through every wood the beasts, with howling cry,
Shrink back, and trembling from her presence fly:
Thus as Medea past, the crowd dismay'd
With awe retire before the Princely Maid.

' Now she the town had left, and o'er the plain
Her course directing reach'd the sacred fane,
When from her polish'd car she straight descends;
The train in silence to her words attends.

" What blame is ours, what error, that this Host
Thus all unnotic'd should invade our coast!
Hence wild confusion reigns through every street,
Nor at our shrine the daily concourse meet.
Here then my Nymphs, unseen of every eye
Indulge your sports, and give a loose to joy.
Cull o'er the tender mead each fairest flower,
Nor back return ye till th' accusom'd hour;
And with rich spoils you back shall take your way,
If due observance to my words you pay.

Lo! Argus and Calciope require--

(But keep, O keep the secret from my Sire!)

That for large gifts I would my succour lend,
And this rash Stranger in the fight defend.

I yield assent, and soon at my command
Th' appointed Youth shall in my presence stand,
So in due shares may we his gifts divide;

---For him some deadlier potion I'll provide!

But from our converse far be ye remov'd."

She said; the Nymphs her crafty speech approv'd.

Argus, inform'd that with the rising day

To Hecat's shrine the Maid should bend her way,

Calls Æson's Son apart from all the train,

And straight conducts him o'er the well-known plain,

With Mopsus, skill'd sure omens to descry

From every bird that skims the liquid sky.

' Ne'er in Man's first-born race, who from above

Deriv'd their line, high Progeny of Jove,

Hero, or mighty Demigod, was seen

Like Jason, crown'd by Heav'n's imperial Queen

With gifts of soft address, and beauty's loveliest mein.

His very Comrades rapt in wonder gaze,

Such heavenly graces all around him blaze.

With joy the ^d son of Ampuchus beholds

What pleasing views his prescient mind unfolds.

^a ^b The river Parthenius, in Paphlagonia.

^c ^c Amnisus, in Crete.

^d ^d The Augur Mopsus.

' Hard by the path that to the Temple leads,
Its shady boughs a branching Poplar spreads;
Here frequent rooks, a loud loquacious race,
On utmost heights their airy mansions place.
One, 'midst the rest, its quivering pinions shook,
And from above, inspir'd by Juno, spoke.

" Prophet, unskill'd in what a child might know,
That from the Maid no tender words shall flow,
Nor charm the youth with love's enchanting strain,
While yet appear his comrades on the plain.
False Prophet, hence---for thee, with sacred fire,
Nor heavenly Venus nor the Loves inspire."

' Scoffing she said; when Mopsus smiled to hear
The chattering bird its Heav'n-sent mandates bear,
And thus to Jason---" Hence to Hecat's shrine,
There favouring to thy wish the Maiden join,
So Venus wills, who lends thee all her aid,
If true what Phineus late prophetic said.
Myself and Argus here apart will stay:
Go, and alone pursue thy destin'd way,
Each soothing art of soft persuasion try:
He wisely counsel'd, and the Chiefs comply.

' Mean-while Medea, fix'd in thought, resign'd
To one lov'd object all her tender mind.
Vain were the Virgin's sports, the dance, the song,
'Tho' often varied, yet delights not long.
Heartless she ceas'd, and o'er the distant plain
Her eyes, diverted from her Virgin train,
* With cheek inclin'd she casts, appall'd with fear,
If but the sound of passing winds she hear,
Or tread of footsteps reach her trembling ear.

' Soon to her with the youth his presence gave,
As, high exulting from the Ocean's wave,
Bright * Sirius beams in beauty's radiant blaze,
But sheds destruction from his baneful rays;
The Youth thus lovely to the sight appears,
† And fair, like his, but fatal aspect wears.

' * The Dog-star.'

* —appall'd with fear.

*If but the sound of passing winds she hear,
Or tread of footsteps reach her trembling ear.*

The translator has on this occasion injudiciously deserted his original. The sense is, that her heart is ready to break to pieces in her bosom, as often as *she thinks* she hears the sound either of wind or footsteps, and might have been better expressed thus, (*δεῖξω* signifying *puto*, *δοῦναι*, *visum est*, *putavit*.)

If but the sound of fancy'd winds she hear,
Or tread of footstep *seems* to reach her ear.

and even then---*appall'd by fear* is a very cold imitation of the beginning of the passage, which stands thus.

Ἡ δαμά δὲ σνδῆων ἰδὺν κτερ, ἰν ποτε δῆπον

Ἡ ποδὲς ἢ ἀνευαίο παρὰ δέξαντα δαῖτται.

† And fair like his, but fatal aspect wears.

Here is the same want of the article *a* which we complained of in a former note on this poem. It is astonishing that the translator could

The Virgin's heart fraight sinks within her breast,
Warm glows her cheek, dim clouds her eyes invest:
No pow'r to move her listless knees she found,
And her fix'd feet stood rooted to the ground.

' Now face to face (withdrawn the Virgin band,)
The princely pair in awful silence stand;
Like two tall oaks, or firs that neighb'ring grow,
When all is calm, upon the mountain's brow
Peaceful they rest; but when the winds arise,
Their mingled crash ascends the distant skies:
So These---but soon shall rising passions move
Their souls, excited by the breath of love.

' The Maid he view'd with Heav'n-sent pangs oppress,
And the mild purport of his soul address.

" Why, as alone thou see'st me, gentle Maid,
(Nor vain am I,) to me this reverence paid?
I am not, as the race of Boasters are,
Nor such the title that in Greece I bear.
Far be thine awe, O Virgin, and require
Of me, or utter all thy soul's desire;
And since, with friendly purpose, we are met,
Where guilt ne'er enters, in this hallow'd seat,
Free be thy questions, free thine answers give,
With soothing words, ah! seek not to deceive;
Regard the promise to thy Sister made,
And lend, O lend thine herbs' salubrious aid!
Lo! I implore thee, by thy Parent's love,
By awful Hecat, by protecting Jove,
Who takes the Guest and Suppliant to his care!
To thee as Guest and Suppliant I repair.
Thou only in the conflict, if in vain
Thine aid I seek not, can'st my life sustain.
Such fair return as those that distant live
Can best repay, and fits thee to receive,
Such, Virgin, shall be thine: immortal fame
Shall grace with tributary praise thy name.
Our bark its warlike Heroes shall restore,
Thy deeds resounding, to their natal shore:
Their wives and parents that expecting stand,
And mourn their absence on the Grecian strand,
Grateful to thee shall bid their blessings flow,
By thee redeem'd from Fate's impending blow.
Nor erst in vain implor'd a Virgin's aid
Great Theseus, rescued by the Cretan Maid,
(Daughter of Minos, by Pasiphae borne,
Pasiphae's Sire the God that gilds the morn;)

could read the line without perceiving its defect. This fault occurs again in the first Book, p. 19.

The roof with brazen pediment is crown'd.

Again in Book iii. p. 89.

When from deep cave imperious to the eye.

Again,

On utmost heights their airy mansions place.

Again,

And on bent knee to ground the monster bears.

With him, as Minos soon his wrath forbore,
 She mounts the bark, and leaves her native shore :
 Now, by the God's belov'd, her sparkling rays,
 * A starry crown, 'midst heavenly meteors blaze.
 Nor less on thee shall Heav'n's high favour wait,
 That guard'st an Host of Heroes from their fate :
 And well thy gentle manners may be seen
 In the mild graces of thine outward mien."

' Thus as in sounds of sweet applause he said,
 A lovely smile her glowing cheeks o'erspread ;
 Her downcast look bespeaks the love of praise
 That round her melting heart in secret plays.
 And as at length she rears her glancing eyes,
 Her tongue the dictates of her heart denies ;
 She knew not yet, tho' lab'ring oft to speak,
 How first the painful silence she should break,
 But wish'd at once, her thoughts so closely prest,
 To utter all that rush'd upon her breast.

' Straight from her zone with bounteous hand she gives
 The proffer'd herb, which joyful he receives :
 The Maid as freely had her life bestow'd,
 Such charms in Jason's radiant beauties glow'd,
 Effulgent grace o'erpow'rs her dazzled sight,
 And her soul melts in dreams of soft delight :
 Thus on the blowing rose dissolves away
 The dew-drop, warm'd by Phœbus' orient ray.

' Now on the ground abash'd they look, and now
 With smiles that beam'd beneath their joyful brow,
 From each to each the mutual glances ran ;
 With fault'ring voice at length the Maid began.

" Learn how to Thee I grant the promis'd aid,
 While strict observance to my counsel's paid.
 Soon as my Sire the Serpent's teeth shall yield,
 And bids thee sow them in the martial field,
 In equal parts the midnight hour divide,
 Thy limbs first bath'd beneath the living tide.
 Then all alone, array'd in black attire,
 Sink a round foss, there light the sacred fire ;
 A female lamb th' appointed victim slay,
 Entire its carcase on the altar lay.

With soothing pray'rs dread Hecat's name implore,
 And fragrant honey from thy goblet pour.
 The Goddess straight propitiate, and retire
 With awful rev'rence from the lighted pyre,
 Nor at the tread of footsteps, nor the cry
 Of howling dogs, revert thy daring eye ;
 For so the potent charm should'st thou defeat,
 Nor back with honour to thy train retreat.
 Next morn distilling o'er each polish'd joint
 This magic unguent, all thy limbs anoint :
 Endued by this with more than manly force
 The Gods thou'lt equal in thy daring course.

* A starry crown midst *heavenly meteors* blaze.
 To speak of the stars as of *meteors*, is surely unphilosophical and improper.

In this alike thy spear, thy sword, and shield
Be dipt, to guard thee in the martial field:
Nor earth-born Hosts shall pierce thy deathless frame,
Nor Bulls whose nostrils glow with living flame.
Such for the day, nor more, my spells retain
Their force, do thou thine arduous task sustain.
Take thou this further counsel, when thine hand
Hath yok'd the Bulls, and plough'd the stubborn land;
When, as are sown the Serpent's teeth, the field
Its destin'd crop a Giant Host shall yield,
Cast 'midst their ranks a pond'rous stone, and they,
Like famish'd dogs contending o'er their prey,
Shall each with mutual wounds his comrade slay;
Then rush impetuous on th' expiring foes,
And the dire scene with final slaughter close.
Success thus crowns thine arms; the Golden Fleece
Shall far from ^f Æa be convey'd to Greece;
Thou too at will far distant may'st retire,
Far---far from hence---if such thy soul's desire."

}
}

' She said; nor from the ground her eyelids rears,
While down her cheeks fast flow the trickling tears:
Distrust and fear her anxious bosom move,
Left far from her o'er distant seas he rove;
* Then, as all sense of shame before her fled,
His hand she took, and sorrowing thus she said.

' The Metropolis of the Colchians, surrounded by the river Phasis; the place where the Golden Fleece was kept, in a wood sacred to Mars.'

* Then as *all sense of shame* before her fled.

Not to mention that this expression is become prosaic and mean through constant and familiar use, it by no means conveys the sense of the author.

— ἦδη γὰρ ἀπ' ὀφθαλμοῦ λίπεν αἰδέας.

i. e. When shame had left her eyes at liberty to perform their functions, or in other words, when she had summoned confidence sufficient to look up.

Shame was by the ancients seated in the *eyes*, as *wisdom* in the *heart*, and other qualities in other parts. The following passage which Longinus quotes from Timæus, will support this assertion.--- τὴν ἀνεψίαν ἐτέρω δεδομένην, ἐν τῶν ἀνακαλυπτήριον ἀπελθεῖν. ὃ τις ἀν ἐποίησεν ἐν ὀφθαλμοῖς κορας, μὴ πόνας ἔχων.—Hence too arises the propriety of the contemptuous title which Achilles bestows on Agamemnon.—κινὸς ὀμμάτων ἔχων.

We will take this opportunity of pointing out another mistake in the translation, which occurs in the third book, page 99, lines 14 and 16.

Nor to thy child, for ever from thy view
Far hence remov'd, refuse the last adieu!

— χαίρεις δὲ ἄνδικα πολλὸν ἰούση. *mibi longe in diversa abeunti.*

The meaning is, *I who am going to a far distant region, and shall never see you more, bid you farewell.* Χαίρεις μοι in Greek, is no more than *jubeo te valere* in Latin; and neither supposes nor requires a return of salutation. Of this, an instance may be found at the latter end of the first Ode of Anacreon.

χαίρειτε λοιπὸν ἡμῖν.

" O think,

" O think, alas ; (if, Stranger, it is true
That thou must needs thine homeward course pursue,)
Think of Medea's name ; as thine by me
Shall e'er remember'd, ever honour'd be.

Say, what's thy Country nam'd ? O freely tell,
Where o'er the boundless ocean do'st thou dwell ?
Lies near Orchomenus thy native soil ?
Or nearer bord'ring on th' *Ææan* isle ?

Say too, what Nymph so high renown'd is she,
Sprung from my Sire's own blood, *ἢ* *Pasiphaë* ?"

' She ceas'd ; the Youth, upon whose melting soul
Love through the Virgin's tender sorrows stole,
Straight answering cries, " Nor ever shall depart
By night, or day, your image from my heart,
If, by your aid preserv'd, to Greece I fly,
Nor heavier task *Æeta* shall supply.—

But if my far fam'd country you would know,
Free from my tongue the grateful tale shall flow.
A land there is by lofty mountains crown'd,
Where fruitful pastures, and rich herbs abound.

Prometheus, of *Iapetus* the son,
Gave birth there to renown'd *Deucalion*,
Who first of Cities the foundation laid,
Built shrines, and men by laws of empire sway'd.
This Land, no less for many a City fam'd
Than our *Iolchos*, is *Hæmonia* nam'd.—

But why my birth-place should I vainly tell ?
Or on the praise of *Ariadne* dwell ?

For such the Virgin's name that you require,
Who boasts the kingly *Minos* for her Sire :
Oh ! from your Sire such favour might we have,
As *Minos* her to much-lov'd *Theseus* gave !"

' Thus with soft words he sooth'd the Virgin's ear,
Deep sinks her heart beneath its load of care.

" Haply in Greece (returns the plaintive Maid.)
To plighted faith due reverence is paid :

But from *Æeta* *Minos* differs far,
Nor I with *Ariadne* may compare.

---Name then the bonds of social faith no more,
But back returning to thy natal shore,

Still---for 'tis all I ask---remember me !

As, in my Sire's despire, my soul shall dwell on thee.
Fame, or some bird swift messenger of air,

If thou art false, shall straight the tidings bear :

Then on the tempest's wing, o'er boundless sea

I'd fly, to charge thee with thy perfidy ;

Oh ! that I then before thy face could stand,

And say---Thou ow'st thy safety to my hand !"

' Fresh flow'd the tears, as thus *Medea* said,
The quick reply with generous warmth he made :

" Hence, honour'd Nymph, thy messenger of air,

Far fly the tempest, far thy groundless fear !

But if to fair *Achaia* thou wilt go,

On thee all rev'rence shall our state bestow,

' *ἢ* Daughter of the Sun.'

'Thou,

Thou, as a Goddess, shall't the vows engage
Alike of every Sex, and every Age,
When to their longing arms restor'd they see
Their friends, sons, husbands,---all restor'd by thee.
Then should'st thou deign my bridal bed to grace,
Our mutual love death only shall erase."

' His words her bosom melt : but to her eyes
In horror still the dreary prospects rise.

Nor long the Virgin shall her fate withstand
Ere she for Greece, (so Juno had ordain'd,)
The ^b scourge of Pelias, quits her native land.

' Mean while behind, to wait th' event, remain
In anxious silence, all the female train.

Th' appointed hour now calls the Maid away,
Nor ever thought she of the fleeting day,
(Such lively transports in her bosom glow,
So fair his form, so sweet his accents flow,)
When He more cautious,-- " Hence let us retire,
Ere the faint Sun's descending rays expire.
Here may we meet again, while yet unseen
Of foreign eye love's interview we screen."

' Thus in each other's ear, before they part,
They pour the soft effusions of their heart.
He, while his breast with joy triumphant glows,
Back to his ship, and faithful comrades goes.
She to her Nymphs retires; th' assiduous train
Flock all around, but flock around in vain :
Their soothing arts unnotic'd they apply,
While her rapt soul mounts upward to the sky,
Her feet spontaneous climb the rapid car,
Her hands the reins and lash well-polish'd bear :
The ready mules her urging voice obey,
And to the city homeward speed their way.'

' ^b The cause given by Apollonius of Juno's enmity against Pelias, is her having been omitted by him in a general sacrifice to the Gods. She favours the expedition of the Argonauts, in order to make Medea the instrument of her revenge.'

To this extract we shall annex a single circumstance of exquisite beauty, both in the original and the translation; and conclude with two passages which appear to be more than coincidences of thought, between the Roman poet and his original. Jason's first labour was already past, and the tyrant in consultation how most successfully to deprive him of his reward. The news of his intention reaches Medea's ear. She rises from her bed, quits the palace, and goes in quest of the Argo along the banks of Phasis.

Τὴν δὲ νέον Τιτηνὶς ἀνερχομένη περὶ τὴν δὲν
Φοιταλεὺν εἰδὼσα θεὰ ἐπεχέχετο μήνη
Ἀρπαλῆως· καὶ τοῖα μετὰ φρεσὶν ἦσιν ἔειπεν.
Οἶκ' ἄρ' ἐγὼ μένη μετὰ Λάτμων ἄντρον αἰόλων,
Οὐδ' οἷα καλῶ περιδαίωμα Ἐνδυμίων.
Ἦ θάμα δὴ καὶ σῶν κύνων δολίαισιν αἰδαῖς

Μησαμένη φιλότῃ, ἵνα σκοτὶν ἐνὶ νυκτὶ
 Φαρμάσσης ἔνκηλ' ἃ τοι φίλα ἔργα τέτυκται.
 Νῦν δὲ καὶ αὐτὴ δῆδεν ὁμοίης ἔμμορες ἄτης.
 Δῶκε δ' ἀνιερὸν τοι Ἰήσωνα πῆμα γενέσθαι
 Δαίμων ἀλγινόεις. ἀλλ' ἔρχεο, τέτλαδι δ' ἔμπτῃ
 Καὶ πινυτὴ περ εἴσα πολύστονον ἄλγ' αἰείρειν. Lib. iv. v. 53, &c.

Bright Cynthia rising saw the frantic maid,
 And to herself in secret triumph said ;
 " Nor to the Latmian cave alone I rove
 Nor burn I singly for Endymion's love * :
 Oft waft thou went with thine insidious train
 To mind me, traitress, of my lover's pain,
 That thou secure might'st pass the moonless nights
 In the dark horrors of thy mystic rites.
 One fate with me in common hast thou found,
 Some vengeful God in Jason gives the wound.
 Come then, and learn with patience to endure
 The pangs which all thy wisdom cannot cure."

Apollonius, speaking of the noise made by the dragon, says,

ῥοιζει δὲ πελάγιον' ἀμφὶ δὲ μακρὰν
 Ἡϊόνες ποταμοῖο καὶ ἀσπετον ἵαχεν ἄλσος.
 Ἐκλυον οἱ καὶ πολλὸν ἐκὰς Τιτηνίδ' αἴης
 Κολχίδα γῆν ἐνέμοντο, παρὰ προχοῇσι Λύκοιο,
 Ὃς τ' ἀποκιδνάμεν' ποταμῷ κελαδοντ' Ἀράξει
 Φάσιδι συμφέρεται ἱερὸν ῥέον. οἱ δὲ σὺν ἀμφῷ
 Καυκασίην ἄλαδ' εἰς ἐν ἐλαυνόμενοι προχέουσιν.
 Δείματι δ' ἐξέγροντο λεχοῖδες. ἀμφὶ δὲ παῖσι
 Νηπιάχοις, οἱ τέ σφιν ὑπ' ἀγλαλίδεσσιν ἵανον,
 Ροῖζω παλλομένοις χεῖρας βάλλον ἀσχαλώσσαι. Lib. iv. v. 129, &c

As with dire hiss he pierc'd the skies, its sound
 The banks, the river, and deep woods rebound,
 Heard far remote from the Titanian strand
 Where Lycus flows beyond the Colchian land.
 (From loud Araxes Lycus' floods divide,
 And roll with Phasis in a blended tide,
 One common coast their stream united laves,
 And flows promiscuous to the Caspian waves ;))
 Lo ! as its sound was heard, with sudden dread
 Upsprang each sleepless mother from her bed,
 And strait, encircled in her arms, she prest
 Her new-born-infant quaking to her breast.

EKINS, p. 107.

* Nor burn I singly for Endymion's Love.

This is a false translation, as the reader, who consults the original already quoted, will perceive. Apollonius does not mean that Medea as well as Diana is in love with Endymion, but that Medea has likewise found her Endymion.

Virgil has ascribed the same effects to the horn of Æolus.
Book vii. v. 314.

*Tartaream intendit vocem : qua protenus omne
Contremuit nemus, et silvæ intonuere profundæ.
Audiit & Triviæ longe lacus, audiit amnis
Sulphurea Nar albus aqua, fontesque Velini :
Et trepidæ matres pressere ad Pectora natos.*

On this occasion, Apollonius certainly deserves the preference. In Virgil, the sound of the Fury's horn is only said to reach the rivers and woods. Apollonius takes this opportunity to mark out the course of the rapid Lycus ; adds variety to his description, and mixes knowledge with entertainment.

* Ἡ δὲ σὰ φύλλα χαμάζῃ περιλαδίῃ πίσει ὕλης
Φυλλοχόου ἐν μηνί. Lib. iv.

*Quam multa in silvis Autumni frigore primo
Lapsa cadunt folia.* Æneid, Lib. vi. ver. 309.

The narrow limits prescribed to our monthly excursion, will not permit us to trace the rich fountains of Virgil thro' a greater extent of country, though we may fairly represent the current of his thought as *stained with the variation of each soil* through which its course was directed.

We believe the reader will join with us in hoping, that Mr. Ekins will add the rest of the poem to this performance. A poet is not well understood but by the whole of his work ; and if Mr. Ekins declines the task, we know not who will venture to appear as his rival.

II. *A General History of Scotland, from the earliest Accounts to the present Time. In Ten Vols. By William Guthrie, Esq. 8vo. 2l. 10s. sewed. Robinson and Roberts. [Concluded.]*

THE period of this History at which we are now arrived, is the reign of the only female sovereign that ever swayed the sceptre of Scotland ; a personage no less remarkable for the singularity of her situation, than for the brilliancy of the natural and acquired accomplishments she possessed, and the unparalleled misfortunes which attended her. The life of Mary, queen of Scots, has been so much involved in uncertainty and misrepresentation, that a writer who would now undertake to relate the transactions of that period, is under the necessity of entering into a more minute investigation of facts than is requisite in other portions of history. If he would not supinely adopt a particular system,

he must examine the validity of every evidence produced on the subject. He must canvass while he searches for information; and be able to refute falsehood, as well as establish truth. The creed of the historian ought to be founded upon argument, and not implicitly received upon authority.

In reviewing this work, we have had frequent opportunities of remarking the judgment and impartiality of our author; his critical discernment, as an historian, is next to be considered. We are now, therefore, to view him more particularly in the walk of historical disquisition; a situation in which his talents appear to be displayed with great advantage, and where we find him warmly engaged in opposition to a writer of acknowledged parts. But before we exhibit this controversy, so important to history, we shall present our readers with Mr. Guthrie's remarks on a passage in the celebrated Buchanan, relating to the burial of Darnley.

‘Various were the conjectures of the astonished public, with regard to the authors of the horrid tragedy; but the general suspicion fell upon Bothwell, and his guilt is at this day indisputable. I shall hereafter have an opportunity of proving unanswerably, that the writers who throw any imputation on the memory of Mary, do it upon grounds that would be rejected as evidence in the trial of the meanest felon. Buchanan's virulence against her on this occasion, is not more unjustifiable than it is ridiculous. He talks of omens and prodigies attending the murder, which would be laughed at in a monkish legend, and which shew the writer to have been actuated by the same weaknesses which he so severely censures in others. His misrepresentations are almost as gross as his absurdities. He says, that the nobles decreed a stately and honourable funeral for the king; but that the queen ordered it so that he was buried in the night-time, by porters, without any funeral pomp; and that, to encrease the indignity, she ordered the body to be deposited near that of David Rizio, as if she intended to please the ghost of that wretch by the sacrifice of her husband's life. The satallie, though, in reality, unmeaning turn given to this incident, sufficiently proves the writer's imagination to be overheated on the subject; but the facts themselves happen to be false. That the burying was private is not denied; but the body was embalmed, and had the other funeral honours properly conferred on it. It was then attended by the justice clerk, the lord Traquair, and several other gentlemen, and deposited in the same vault which contained that of the queen's father, his first queen, and those of his two infant children. The privacy of the burial was a matter of prudence, if not necessity, because Darnley, as well as the queen, having always professed the Roman catholic religion, could not have been buried according to the popish ritual and ceremonies, without giving public offence.’

We have stepped a little out of the order of chronology in beginning with the above passage, in order to shew, that, whatever freedom may appear to be used with the reverend historian, whose opinions are now to be examined, it ought

to be imputed to no animosity in the learned and judicious commentator. Literary disputes are entirely removed from every thing of a personal nature, and, when conducted with becoming decency, are not only justifiable, but liberal. We shall first lay before our readers the author's animadversions on what has been advanced by the above historian in regard to the absence of Darnley, at the baptism of the prince his son; a circumstance which has been construed into a proof of Mary's ill treatment of her husband at that period. But that we may avoid all imputation of partiality, we shall here waive the privilege of Reviewers, and leave it to the judgment of our readers to determine on which side the superiority of argument prevails. The following quotation is taken from a note in this History.

' Dr. Robertson, in his *History of Scotland*, vol. i. p. 388, has made some pretty extraordinary observations upon this head, in express contradiction to Camden, who had the very best opportunities of information. He says, "First, that no such thing as Bedford being commanded by Elizabeth not to give Darnley the title of king, is to be found among Bedford's instructions."

' Answer. No such thing is to be found among Tamworth's. We do not find that Tamworth was instructed to refuse Darnley the royal title; and yet it is most certain that he refused to accept even of a pass, which was so necessary for his safety, because it was signed by Darnley as a king. There was no occasion for Elizabeth to give Bedford any such instruction, because it was a standing maxim with Elizabeth, as appears in the case of Arundel of Wardour, not to allow her subjects to accept of any mark of honour or nobility, far less of sovereignty, from any foreign power, without her consent.

"Secondly, Bedford's advice (says the doctor) to the queen, by Melvil, is utterly inconsistent with Camden's assertion."

' Answer. Melvil's advice is so far from being inconsistent, that it seems to strengthen Camden's assertion. Melvil does not speak a single word of Bedford's giving any advice on that head to the queen. All he says is, that Bedford desired him to request her majesty to entertain her husband as she had done at the beginning; but not a syllable of his giving him the title of king.

"A paper (continues the doctor) printed in his Appendix, number 18, proves the same thing."

' Answer. That paper proves the very reverse. Elizabeth there mentions her being offended with Darnley's disloyalty, "both (says she to Mary) in marriage of you, and in other undutiful usages towards me, his sovereign." Elizabeth, indeed, afterwards mentions the good offices she had employed to reconcile Mary to her husband; but not a word of giving him the title of king, or that can invalidate Camden's assertion, which is the great point in this case.

"Thirdly, Le Croc (says the doctor), the French resident, mentions the king's absence; but without giving that reason for it, which has been founded on Camden's words, though, if that had been the real one, he would scarce have failed to mention it."

' Answer. This is one of the most uncritical observations I have met with. Only a few, perhaps, of many letters of le Croc, written on this occasion, have come to our hands. The first in the page referred to by the doctor, is dated the second of December, several days before the earl of Bedford's arrival in Scotland: the second is dated the twenty-third of December, at which time he was under so strict a prohibition from his court not to correspond with Darnley, that he refused to see him, though three times earnestly requested. Le Croc therefore might very naturally be in the dark, as to Darnley's true motives for absenting himself from the baptism. Add to this, that Mary, who piqued herself, at this time, upon her friendship with Elizabeth, and made so great a parade of it before the foreign ambassadors, cannot be supposed to have been very forward in telling them, that if her husband appeared, the English minister would not give him the title of king.

" Fourthly, Le Croc (says the doctor) informs his court, that on account of the difference betwixt the king and the queen, he had refused to hold any farther correspondence with the former, though he appears, in many instances, to have been his great confidant."

' Answer. I cannot perceive what use the doctor can make of this argument, which has been answered in the last paragraph.

" Fifthly, As the king (says Dr. Robertson) was not present at the baptism, he seems to have been excluded from any share in the ordinary administration of business. Two acts of privy-council, one on the twentieth, and the other on the twenty-first of December, are found in Keith, 562. They both run in the queen's name alone. The king seems not to have been present. This could not be owing to Elizabeth's instructions to Bedford."

' Answer. This argument would have had some weight, if the king had never done any thing to offend Mary, nor given her any occasion to alienate her affections from him, which the doctor himself repeatedly owns he had done. The most strenuous advocates for Mary may rest her justification upon that single point; and let me add, that if at that time she deprived him of all share of the government, she repaired a most illegal breach she had made in the constitution, and acted a wise part both for herself and her people. " This could not be owing (says the doctor) to Elizabeth's instructions to Bedford." Why not?—Might not Mary be glad of her authority to countenance her proceeding? Mean while I must observe, that, properly speaking, only one of the acts, mentioned by Keith, can be said to belong to the queen in council; for it is plain she was not present the second day, nor was it necessary she should.

' Having said thus much, candour calls upon me to declare, that I believe the English ambassadors not giving Darnley the title of king, though the ostensible, was not the only reason why he absented himself from the baptism; for if Dr. Robertson had examined one of the letters he quotes, he must have observed, that so far back as the second of December, fifteen days before the baptism, Darnley had formed a resolution not to be present at the ceremony; and Le Croc always speaks of that resolution as being a whim of Darnley's.'

We must entirely acquiesce with Mr. Guthrie, in his observations on the propriety of Mary's protesting against the pro-

proceedings of the commissioners; another important point, in which he strenuously contravenes the opinion of the reverend historian.

‘Elizabeth and her commissioners had all along treated her cause as the most important that had ever been heard in England. The eyes of all Europe were turned towards the decision; and the interest, as well as the honour, of Elizabeth was concerned in a full exposure of the evidences. I will venture to say, that if the genuineness of the papers in question could have admitted of a proof, the greatest bigot in Mary’s cause, either at home or abroad, must have detested her, and given up her defence. The proceeding of the English commissioners was the more unaccountable, as Mary again and again had armed her commissioners with powers to declare that those papers were forged, and that she could prove them to be so; as also, that some of her own subjects, who were assistants to her adversaries, knew how to counterfeit her hand. This was an indirect charge upon Maitland; but she forebore to name him, because he was her friend. A reverend author says, “that Mary’s commissioners protested against all future proceedings, in case Elizabeth denied their mistress a personal interview; and that the bishop of Ross and lord Herries, before they were introduced to Elizabeth, in order to make this protestation privately, acquainted Leicester and Cecil, that as their mistress had, from the beginning, discovered an inclination towards bringing the differences between herself and her subjects to an amicable accommodation, so she was still desirous, notwithstanding the regent’s audacious accusation, that they should be terminated in that manner.”

‘It might be too bold, at this distance of time, to assign any particular reason which Mary might have for desiring to be personally heard in her own vindication. She might, perhaps, have the secret vanity to think, that she would be the best advocate for herself; and I am of the same opinion. She might have private reasons for believing, that being better acquainted with her own hand writing than any other person, she could best discover the forgery of the silver-box papers. Whatever may be in those conjectures, her demand was certainly a piece of justice due to the most atrocious criminal, and furnished Elizabeth with the ready means of pronouncing her, according to the defence she made, either guilty or innocent. But, with due deference to the reverend author above quoted, neither Mary nor her commissioners were silent on the occasion. They protested, indeed, against the future proceedings of the commissioners, if Mary was not heard in person; but that protest was only on account of the informality of the proceeding; for after it was made, Mary again and again offered to enter into the merits of her cause, the single object of which was to prove the forgery of the silver-box papers. This privilege was not only refused her, but she was denied even copies of the papers exhibited against her. A letter is still extant, dated the twenty-first of December, from Elizabeth to Mary, in which the former has the following words. “Both in friendship, nature, and justice, we are moved to cover these matters, and stay our judgment, and not to gather any sense hereof to your prejudice, before we may hear of your direct answer thereunto, according as your commissioners understand our meaning to be, which, at their request, is delivered to them in writing. And as we trust they will advise

yow for your honor, to agree to make answer, as we have mentiōed them, so surely we cannot but, as one prince and near cousin regarding another, most earnestly as we may, in termes of friendship, require and charge you not to forbear from answering. And for our part, as we are hartely sorry and dismayed to find such matter of your charge, so shall we be as hartely glad and well content to hear of sufficient matter for your discharge."

'As the reverend author abovementioned, and a late historian, the two enemies of Mary's memory, borne down by vulgar prepossessions, have presumed her to be guilty, because her commissioners protested, if a personal interview was denied her, against all the future proceedings of the commissioners, it is of the utmost importance to this question to examine how that fact really stands.

'Had Mary protested against all proceedings upon the accusation against her, the presumption must have been in her disfavour; but that was far from being the case; she excepted against the commissioners, and, I think, with great justice and dignity of character; but she made a clear distinction between the form and the matter. She protested, it is true, against the proceedings of the commissioners; but she was so far from being backward in answering to the matter, that we find, even before she could receive Elizabeth's letter, viz. on the nineteenth of December, she enters as vigorously as Elizabeth desired, or as her best friends could wish, upon the substance of her defence. "And to the effect (says she) our good siter may understand we are not willing to let their false invented allegations pass over with silence, adhering to your former protestations, you shall desire the inspection and duplicates of all they have produced against us; and that we may see the alledged principal writings, if they have any, produced; and with God's grace we shall make such answer thereto, that our innocence shall be known to our good siter, and to all other princes." This was far from declining a trial of her innocence; it was only transferring it to a bar more uninfluenced, and of greater authority.

'Mary's commissioners accordingly attended Elizabeth, and laid before her the very pertinent and strong instructions they had received from their sovereign, which was, in effect, not to let the matter drop, but to transfer it before a more competent tribunal, at which she was ready to answer. Elizabeth's reply was, that she thought Mary's request to be very reasonable, "and declared herself to be very glad that her good siter would make answer in that manner for defence of her honour; and to the effect her majesty might be the better advised upon their desires, and give answer thereto, desired an extract of the said writing to be given to her highness, which the said commissioners did in the morning deliver."

'We are now to attend the other insinuation alledged against Mary by Dr. Robertson, as if the private conversation between two of her commissioners on the one part, and Cecil and Leicester on the other, for an amicable compromise between her and her subjects, betrayed a consciousness of her guilt. Admitting that such an application was made, I cannot see how it can affect Mary's honour or character. Her friends, ever since she was a prisoner in England, had constantly advised her not to bring matters to an extremity, by forcing Murray to produce the silver-box letters, because they knew, whether forged or genuine, they must make a strong impression to her prejudice. Mary took their advice, and did not
desire

desire to bring her enemies under that dilemma. This, however, perhaps, may appear a bald apology for her offer of a compromise, did we not reflect that Maitland, who was the actual forger of the silver-box papers, was now Mary's firm, though secret, friend; that he was the great manager of the match between her and the duke of Norfolk; and that it was in character for him to suggest to Mary the expedient of a compromise, which, in her situation, she was obliged implicitly to follow. But had that not been the case, it was natural for her to wish that so atrocious a charge should at least be reserved till she could have a proper opportunity of disproving it, which she could not have, while she was a prisoner, and under close confinement.'

We hope to be excused for farther extracting some of the subsequent pages on so interesting a part of this History. A fair and candid representation of such transactions is the only atonement which impartial posterity can render to the memory of the injured. But had we even no other motive than the desire of entertaining our readers, the following observations on the trial of the unfortunate Mary, are so strong and animated, and place in so clear a light the illegality of all the judicial proceedings against her, that it would be unpardonable not to produce them.

' This is the epocha on which the historians who are enemies to Mary's memory, have fixed to prove her conscious guilt, as if she had declined her own justification. In this they copy Cecil, who foisted into the transactions of the commissioners the same allegation, by pretending that she had put an end to all future confessions by certain Scottish protestations (for such is the expression). Because I have hitherto seen, under the hands of two modern historians, no recantation of what they have advanced in prejudice to Mary, notwithstanding all that has been brought to disprove the charge against her by Goodall, and the ingenious author of the Inquiry, I can have no hopes that any thing supplemental to their labours, which falls from my pen, can produce that effect. As the defenders of Mary's memory, however, never have been refuted, and as self-condemnation is, perhaps, too hard a task to be complied with by men of literary abilities, I shall just observe that they have mistaken the meaning of Mary's declination of judgment, by omitting one half of her case, and mistating the other. Mary was now not only a defendant, but a plaintiff. She had discovered lights from Argyle and Huntley, who had sent her up the declaration I have already mentioned, that enabled her to bring a direct charge against her enemies for committing the very murder of which they accused her. She demanded to be personally heard in support of that charge; but what does Elizabeth say? No, you must first disprove the papers that have been brought against you. "That (replied Mary) I am ready to do as soon as they are produced, so that my friends and I can examine them." This indulgence, which could not have been refused to a common felon, was denied to a sovereign princess, the unhappy Mary. She begged even for duplicates of those papers, and they too were denied. I hope, in this short state, her case is so far from being exaggerated, that it falls short of the hardships she suffered; and the feelings of humanity are the best advocates for her memory.

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Could Mary, with common justice to herself and her friends, after this, sit in the corner of a packed board of Elizabeth's commissioners, what she had to say in her own vindication, and in accusation of her enemies, which, by the new turn her affair had taken, were intimately connected? Is any person so uninformed in the history of Elizabeth, as to be ignorant, that the greatest subject she had was only the most illustrious slave of her will; and that whatever she dictated, or Cecil wrote, was a law to him? We can have no stronger proof of this, than the proceeding against Mary, in the face of common sense, by Elizabeth's commissioners being enjoined, and observing secrecy in a matter that required the most extensive publication. Mary's enemies put into Elizabeth's hands a bundle of papers, which they said were of her writing, and which Mary totally denied. Elizabeth, instead of trying the fact, remits those papers to her counsellors; but enjoins them secrecy, and orders that none of Mary's commissioners or friends should be present, while they were collated with her undoubted hand-writing. The most avowed of Mary's enemies may be called upon to deny this to be the naked fact, or to bring a single argument founded on equity, justice, or the usages of the law, to vindicate such a procedure. "It is evident, (says Dr. Robertson) from the delays, the evasions, and subterfuges, to which both queens had recourse by turns, that Mary avoided, and Elizabeth did not desire to make any further progress in the inquiry." This is an imputation the more cruel upon Mary's memory, as it is introduced with an air of candour and impartiality. Perhaps it would distress the invention of the ablest calumniator to discover what Mary could do more than she did, to make a further progress in the inquiry. Did she not declare, in the most express terms, that the papers, on which the charge against her were founded, were forgeries? Did it not then lie upon her enemies to prove that they were not? Had they not been forgeries, was not such a proof easy, considering the many genuine letters which Elizabeth had from Mary? If it is replied that Elizabeth's commissioners were satisfied as to their authenticity: why did they not satisfy the public likewise? But who were those commissioners? Can there be a doubt that the most bold and honest among them trembled at the frown of Elizabeth? When we look into the state-papers of her reign, especially those drawn up by Cecil, we find them to be so many dictates full of plausibility, and when that fails, of perplexity; but disposed in such a manner, that there is no mistaking her pleasure. Had she ordered the silver-box (and I am not sure whether that was not the case) to be placed upon the table, and her commissioners not to look into it, but to believe, upon her royal word, that the papers it contained were all written by Mary, none of them would have hesitated in making the very same report they did; nor do I believe that a single paper there was collated with her own hand-writing; but that, on the contrary, her commissioners formed their report from what she and Cecil were pleased to tell them.

'I have in the preceding part of this history, I hope, answered or admitted of the principal facts brought against Mary by Dr. Robertson, excepting those which he borrows from the author of Melvil's Memoirs, a book which I have proved to be a spurious publication; nor can it be admitted as authentic, without offering violence to every principle of historical credibility. With regard to Sir Nicholas Throgmorton's report, concerning her attachment to Bothwell, while she was a prisoner in Lochleven, it is, if possible,

ble, of still less authority. He had not seen her; he had no opportunity to know her sentiments; he took all he said from those who debarred him from approaching her person, and whose interest it consequently was to abuse him by defaming her. The doctor surely knew that circumstance; and if he did, was it fair to make the following inference? "From this long enumeration of circumstances, we may, without violence, draw the following conclusion. Had Mary really been accessory to the murder of her husband; had Bothwell perpetrated the crime with her consent, or at her command; and had she intended to stifle the evidence against him, and to prevent the discovery of his guilt, she could scarce have taken any other steps than those she took, nor could her conduct have been more repugnant to all the maxims of prudence and decency." I shall make no farther remark upon this quotation, which I have produced as a pregnant specimen of the manner in which Mary's cause has been handled, than to observe, that candour ought to have suppressed it, unless it had been founded on facts, which confessedly it was not. The same may be said of the confession of Nicholas Hubert, who, in the writings of that age, is called French Paris, only that I think the mention of that paper is brought in with a still worse grace than that of Melvil's Memoirs, or Throgmorton's letter, because it wounds deeper, and the impression consequently is not so easy to be erased. It therefore becomes me to avail myself of the lights furnished me by my friend, the author of the Inquiry, which I have so often mentioned, and to hold up this boasted evidence to the public view.

'I have already mentioned, that four of Bothwell's servants, Dalgleish, Hay, Hepburn, and Powrie, were tried and executed as accessaries to Darnley's murder. I am sorry to observe, that the late historians of that period have spoken with so little precision, to call it no worse, of the confessions left by those criminals. "Their confessions (says Dr. Robertson) brought to light many circumstances relative to the manner of committing that barbarous crime; but they were persons of a low rank, and seem not to have been admitted into the secrets of the conspiracy." Is this a fair state of the case? Is it writing with a warmth that distress innocence ought to inspire? Ought not the doctor to have informed his readers, that nineteen of the first peers of the kingdom, all of them the profest enemies of Mary, upon the first presumption of her guilt, eight bishops, and eight abbots, on the twelfth of September, 1568, in their instructions and articles to Mary's commissioners, mentioning the above convicts, and the crime for which they suffered, add, "that they declared at all times the queen, their sovereign, to be innocent thereof." In like manner, Lesley bishop of Rois, in defence of his mistress's honour, in a paragraph addressed to Murray and his friends, says, "We can tell you, that John Hay of Galloway, that Powrie, that Dalgleish, and last of all, that Paris, all being put to death for this crime, took God to record, at the time of their death, that this murder was by your counsel, invention, and drift, committed; who also declared, that they never knew the queen to be participant or aware thereof."

'Admitting, as I readily do, that Lesley was violent and overzealous in the service of his mistress, yet the persons to whom he addresses himself in the above paragraph, were of very opposite characters; and as the charge was made in their life-time, they undoubtedly would have refuted it, had it been false. The doctor

says,

says, "that Hubert's depositions are remarkable for a simplicity and naïveté, which it is almost impossible to imitate." With what contempt would he have treated such an argument, had it been urged in favour of Mary? "But (continues he) at the same time, it must be acknowledged, that his depositions contain some improbable circumstances. He seems to have been a foolish talkative fellow; the fear of death; the violence of torture; and the desire of pleasing those, in whose power he was, tempted him, perhaps, to feign some circumstances, and to exaggerate others. To say that some circumstances in an affidavit are improbable or false, is very different from saying that the whole is forged." This is a doctrine which I believe never before appeared in the laws of evidence. If a deposition or confession rests solely upon the credibility of its author, in what land can that court of justice exist, who will not reject the whole, if they find any part of it to be false? Does not a single prevarication every day quash the most plausible evidences? How ought it to operate in this case, when the party, as the doctor himself admits, was influenced by the fear of death, and the violence of torture? And I can almost venture to say, that no evidence obtained under the fear of torture ought to be admissible.

'Had Mary's enemies been conscious that those papers were genuine, they were possessed of the means of coming at the most corroborating proofs of her guilt, without depending singly on their own affirmation, that they were of her writing. Dalgleish, on whom the box was found, was seized on the twentieth of June, 1567, six days after he was examined; and a copy of his examination, attested by Sir John Ballenden, is still extant. Was it not natural for Morton, who had then the box and its contents in his custody, to have obtained all the lights he could concerning it, especially as the parties were present, and on the spot, to have corroborated, or confronted the criminal? Not a word, however, relating to the box, or the papers, is to be seen in Dalgleish's examination; nor was Dalgleish executed for six months after. Is not the omission of so material an evidence, a strong proof that the papers were not then in being, but manufactured afterwards? When Murray mentioned them in the council and the parliament, in the manner we have already seen, why was not Dalgleish then produced to confirm Morton's story, and to leave the fact without a doubt? What is still more extraordinary, Paris was alive at the time when the commission was sitting in England; but he was kept in a prison belonging to the regent, at St. Andrew's, under the daily, dreadful, apprehension of torture and death. What credit is to be given to the testimony of a hair-brained, low-bred, Frenchman under such circumstances, especially as his confession (for it is pretended he made two) that most affects Mary, is full of inconsistencies and improbabilities?"

Our author's remarks on the arguments made use of to establish the authenticity of the silver-box letters, are equally sensible and acute: but as we have already extracted so much from this part of the work, we shall only observe in general, that Mr. Guthrie seems in reality to have clearly refuted several important allegations which are advanced by the reverend historian on whom he comments; and that he has both greatly in-

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creased and extended the light which had been formerly thrown on this subject by Mr. Goodal, and the author of the *Inquiry Historical and Critical into the Evidence against Mary, Queen of Scots*.

In the speech attributed to Mary immediately before her execution, he has delivered her own words as near as they could be recollected, without any rhetorical ornaments; and this is certainly the method which ought to be followed by every faithful historian, though the Sallustian manner of fictitious declamation may be more agreeable to the lovers of elegant composition.

The specimens we have exhibited, may be sufficient to give an idea of the remaining part of the work. The author has continued his History from the Union, to the present time, succinctly in the way of annals; and has added an account of the ecclesiastical history of Scotland, from its origin, to the period when it came unavoidably to be blended with that of the civil transactions of the country.

This work, in general, is written in a free, spirited, and perspicuous style, and seldom discovers any blemishes of carelessness or inaccurate composition. But what chiefly distinguishes it, is the extensive information it contains. The whole abounds with judicious remarks, and elaborate investigations of the truth of transactions; and is not only the completest and most valuable History of Scotland, but a critical inquiry into the systematical representations, and authenticity of preceding historians.—The expence of the work has been suitable to its intrinsic merit; for it is embellished with elegant engravings of the Scotch kings, copied from the portraits in Holyroodhouse, besides a good map of Scotland, and plans of some of the most remarkable buildings in that country.

III. *Thoughts on the late Transactions respecting Falkland's Islands.*
8vo. 1s. 6d. Cadell.

THE distinguished author of this pamphlet, though he has condescended to descant on a subject already hackneyed by other political writers, still maintains that originality of thought peculiar to himself, as well as that splendor of diction which illuminates all his other works. Like Cæsar, knocking at the gate of Amyclas*, he is still *indocilis privata loqui*, and elevates the mobs of Middlesex, and the Supporters of the Bill of Rights, into that consequence, by his manner of represent-

* ——— *Quamquam plebeis testis amictu*

Indocilis privata loqui.

Lucan. Lib. v. v. 538.

ing them, which neither the one nor the other could have derived from the most triumphant cavalcade to Brentford, or the most tumultuous assembly at the London Tavern.

The reader is here presented with a succinct account of all the former expeditions to Falkland's Islands; together with such descriptions of them as were given by the several adventurers who landed there for the sole purpose of enquiring into their extent and fertility. Whether such a territory—*Ithaca scopulos, Laërtia regna*—was of sufficient consequence to justify us in undertaking an immediate war; and whether the behaviour of Spain, on our requisition, proved haughty enough to furnish us with a pretext for rising in our demands, is in great measure the object of enquiry to this able writer, from whose pamphlet we should certainly have made large extracts, but that a work which depends on arguments regularly deduced, as well as facts impartially stated, is never well understood when dealt out piece-meal to the reader. Our author's subject at last conducts him to treat of those who befriend the present expiring faction, either by scribbling for Newspapers, or bellowing in the Common-council. From this herd he singles out their leader Junius, one whose specious talents exalt him into an antagonist whom no writer can blush to oppose:

*quo non solertior alter
Ære cieere viros, martemque accendere cantu :*

and without any assistance borrowed from personal invective, or confidence derived from hiding, like his opponent, behind a cloud, has attacked him with that conscious superiority of spirit, which a just cause alone can support, and that elegance of satire which nothing less than the most intimate acquaintance with polite literature could inspire. As this part of his pamphlet is in some measure detached from the rest, we shall at once entertain our readers, and enrich our Review, by extracting it.

‘ This thirst of blood, however the visible promoters of sedition may think it convenient to shrink from the accusation, is loudly avowed by Junius, the writer to whom his party owes much of its pride, and some of its popularity. Of Junius it cannot be said, as of Ulysses, that he scatters ambiguous expressions among the vulgar; for he cries *harvoek* without reserve, and endeavours to let slip the dogs of foreign or of civil war, ignorant whither they are going, and careless what may be their prey.

‘ Junius has sometimes made his satire felt, but let not injudicious admiration mistake the venom of the shaft for the vigour of the bow. He has sometimes sported with lucky malice; but to him that knows his company, it is not hard to be sarcastic in a mask. While he walks like Jack the Giant-killer in a coat of darkness, he may do much mischief with little strength. Novelty captivates the

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the superficial and thoughtless; vehemence delights the discontented and turbulent. He that contradicts acknowledged truth will always have an audience; he that vilifies established authority will always find abettors.

Junius burst into notice with a blaze of impudence which has rarely glared upon the world before, and drew the rabble after him as a monster makes a show. When he had once provided for his safety by impenetrable secrecy, he had nothing to combat but truth and justice, enemies whom he knows to be feeble in the dark. Being then at liberty to indulge himself in all the immunities of invisibility; out of the reach of danger, he has been bold; out of the reach of shame, he has been confident. As a rhetorician, he has had the art of persuading when he seconded desire; as a reasoner, he has convinced those who had no doubt before; as a moralist, he has taught that virtue may disgrace; and as a patriot, he has gratified the mean by insults on the high. Finding sedition ascendant, he has been able to advance it; finding the nation combustible, he has been able to inflame it. Let us abstract from his wit the vivacity of insolence, and withdraw from his efficacy the sympathetick favour of Plebeian malignity; I do not say that we shall leave him nothing; the cause that I defend scorns the help of falsehood; but if we leave him only his merit, what will be his praise?

It is not by his liveliness of imagery, his pungency of periods, or his fertility of allusion, that he detains the cits of London, and the boors of Middlesex. Of stile and sentiment they take no cognizance. They admire him for virtues like their own, for contempt of order, and violence of outrage, for rage of defamation and audacity of falsehood. The Supporters of the Bill of Rights feel no niceties of composition, nor dexterities of sophistry; their faculties are better proportioned to the bawl of Bellas, or barbarity of Beckford; but they are told that Junius is on their side, and they are therefore sure that Junius is infallible. Those who know not whether he would lead them, resolve to follow him; and those who cannot find his meaning, hope he means rebellion.

Junius is an unusual phenomenon on which some have gazed with wonder and some with terrour, but wonder and terrour are transitory passions. He will soon be more closely viewed or more attentively examined, and what folly has taken for a comet that from its flaming hair shook pestilence and war, enquiry will find to be only a meteor formed by the vapours of putrefying democracy, and kindled into flame by the effervescence of interest struggling with conviction; which after having plunged its followers in a bog, will leave us enquiring why we regarded it.

Yet though I cannot think the stile of Junius secure from criticism, though his expressions are often trite, and his periods feeble, I should never have stationed him where he has placed himself, had I not rated him by his morals rather than his faculties. What, says Pope, must be the priest, where the monkey is a God? What must be the drudge of a party of which the heads are Wilkes and Crosby, Sawbridge and Townshend?

Junius knows his own meaning and can therefore tell it. He is an enemy to the ministry, he sees them growing hourly stronger. He knows that a war at once unjust and unsuccessful would have certainly displaced them, and is therefore, in his zeal for his country, angry that war was not unjustly made, and unsuccessfully con-

conducted. But there are others whose thoughts are less clearly expressed, and whose schemes perhaps are less consequentially digested: who declare that they do not wish for a rupture, yet condemn the ministry for not doing that which a rupture would naturally have followed.'

We may fairly say of this performance, after having perused it with an uncommon degree of diligence and attention, that it will bring conviction home to all those whose judgments are neither warped by party, nor seduced by interest. To this we may add, that the author of the Rambler never loses the moralist in the politician, but still continues to blend the benevolent effusions of a mind impregnated with a thorough sense of every civil and religious duty with such salutary advice, as may best instruct us how to preserve the internal happiness and political interests of our native country.

IV. *A General History of the British Empire in America: Containing, an Historical, Political, and Commercial View of the English Settlements; including all the Countries in North America, and the West-Indies, ceded by the Peace of Paris. By Mr. Wynne. 2 Vols. 8vo. 10s. boards. Richardson and Urquhart.*

AS our American colonies, by the increase of their wealth and power, have, of late engaged the attention of the public, and occasioned many warm political debates, this particular history of them will, probably be well received; especially, as the execution of it is suitable to the importance of the subject.

The plan of this General History of our American settlements is very extensive. It comprehends an account of the discovery of America; a short history of Mexico and Peru; the origin, rise, and progressive improvements of our colonies, to the present times: all their material objects are fully treated by this author; their natural history, their commerce, and their arts; their internal police, their connexions with their mother-country; their wars, and their revolutions.

Though it is well known, when, and by whom America was discovered; though the consequences of that discovery are prominent facts in history; though every one has heard of the adventurous spirit of Columbus, and the cruelty of Cortez; yet, as our author, in his Introduction to his History, has collected many material facts relative to the discoverer of America, and the conqueror of Mexico; to which he has added, an account of the conquest of Peru, by Pizarro and Almagro; an abstract of this part of his work, we presume, will be entertaining and interesting to our readers.

We must previously observe, that the Portuguese were the first Europeans who made any very valuable discoveries. They touched at the Azores; they passed the æquator, and afterwards sailed along the western coast of Africa, till they doubled its southmost cape, to which they gave the name of Bona Esperanza, and landed in 1493, at Calicut in the East Indies, under their famous admiral Vasco de Gama. The success of this expedition gave birth to many others, and first inspired the famous Christopher Columbus with an ambition to undertake his western voyage, which ended in the discovery of America.

In the year 1484. Columbus offered to the Genoese, of whose territories he was a native, the plan of his intended expedition. The republic of Genoa rejected his proposal, either through want of inclination, or ability to encourage it. He met with no better success in his application to king John of Portugal, and Henry VII. of England. He then communicated his project to Ferdinand and Isabella of Spain; and it was eight years before they assisted him to put it in execution. He at last set sail under their auspices, with three ships, from Palos, a port of Andalusia, on the 3d of August, in the year 1494. His own was a decked vessel; the other two were without decks; a poor equipment for a precarious and hazardous voyage, and a remarkable proof of the rude state of navigation in that age!

With the first foul wind which happened on the 22d of September, the crew began to murmur, and soon after obliged him to promise to return, if he did not discover land within three days. On the first of these they made St. Salvador (as it was afterwards called) one of the Lucayas. From St. Salvador, Columbus sailed to Hispaniola, where he built a fort, and left a colony of Spaniards. Near this island, he lost his own ship by the carelessness of the man whom he had placed at the helm. To the American isles, which he discovered in this voyage, he gave the name of the West-Indies, from a mistaken notion that they were Asiatic islands.

After an absence of nine months, a period to him of much anxiety, the inseparable concomitant of glory, he returned to his native country, bringing with him some inhabitants of the islands which he had discovered. He was received with the greatest marks of respect by the king and queen of Spain, who made him a grandee of Spain, and permitted him to be covered in their presence. Those who had before treated his enterprize with the utmost contempt, were now the first to extol it. The people were loud in their acclamations, and considered him as the guardian genius of their land.

He set sail again for the same parts, much better equipped than before. In the course of this voyage, he discovered Jamaica, and the Caribbee-Islands. When he arrived at Hispaniola, he found the Spanish colony destroyed, and their houses burned. But Columbus had now not only to contend with external accidents, but likewise with the treachery of his companions. He met with the most unworthy treatment from the spies of the envious courtiers, particularly of his inveterate enemy, Fonseca, bishop of Burgos, who were embarked on board his fleet. By them he was brought home in irons. He was released, however, by his patroness the queen, and four years after he sailed on his third expedition. In this voyage he discovered the continent of America, though one Americus Vesputius, a private adventurer, but highly in favour with the bishop of Burgos, the obstinate enemy of Columbus, disputed with him the honour of discovering that vast continent, which took its name from Americus, notwithstanding his pretensions were found to be groundless. Columbus was again put in irons in his own ship, through the malice, as was supposed, of Fonseca. But when he arrived in November 1500, at Cadiz, the king and queen sent orders that he should be set at liberty, and received him graciously at Madrid. During the remainder of his life, however, he was harrassed with the envy of the Spanish courtiers, and died at Valladolid in 1506, aged 64, leaving this important, but much neglected lesson to mankind — that ambition, greatness, and fame, may be incompatible with happiness.

The discoveries of Columbus were followed with the conquest of Mexico and Peru, by Hernan Cortez, and Francis Pizarro. Cortez landed on the continent of America in 1519, with six hundred men, and a few pieces of cannon. He penetrated, after various adventures, as far as Tlascala, which was a republic; and here he first met with any material opposition. The Indians were defeated, entered into a treaty with him, and helped him to subdue the Mexican empire, the grandeur of which had excited their jealousy.

The success of Cortez in the western world was rapid, but may easily be accounted for. The sight of large vessels, and the thunder of artillery, struck a panic into the Indians, unaccustomed to such objects; they, for some time, thought the Spaniards an order of beings superior to the human race.

Cortez soon arrived at the capital of the emperor Montezuma. It was built upon a lake, and the various quarters were joined by bridges. It was adorned with spacious squares and fine buildings, and was inhabited by an industrious, a well-tempered, and in general, a civilized people.

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Montezuma gave Cortez a kind reception; but that hospitality was soon succeeded by war. A fray happened between the Spanish soldiers and the subjects of the emperor; and Cortez, whose aim was conquest, made the skirmish a plea for his violent proceedings. He seized Montezuma in his own palace, caused him to be bound, and obliged him to acknowledge that he held his empire of Charles V. In the meantime, Velasquez, the governor of Cuba, sent Pamphilo de Narvaéz against Cortez, whose success he envied, with almost twice as many men as had at first landed in Mexico. Cortez attacked, and routed them, made their commander prisoner, and brought over the remains of his band to his own party. On his return to the capital of Mexico, he found the eighty Spaniards, whom he had left to guard Montezuma, besieged by the whole force of the city, in revenge for some cruelties they had committed on the inhabitants. Several engagements ensued, in which the Mexicans were worsted. Montezuma was killed with a stone thrown by one of his own subjects, while he was endeavouring, in a speech, to reduce their intemperate rage to an orderly resistance of the enemy.

Guatimozin succeeded Montezuma. He was a brave and active prince, and he was elected by the people. Cortez, after many obstinate battles, completed the conquest of Mexico, but not without actions of barbarity sufficient to eclipse the splendour of his valour and his exploits. He put Xicotencal to death, the brave general of the republic of Tlascala, because he had determined not to fight against the enemies of his country. He ordered Guatimozin to be burned alive, for being accused of the *atrocious* crime of concealing his own gold from the invaders.

Eight years after Cortez's expedition, Francis Pizarro, and Diego D'Almagro, undertook one of the same nature by the South-Seas; and subverted the empire of Peru, as their fore-runner had destroyed that of Mexico. This kingdom, for many years, had been governed by a race of absolute princes called Yncas, who were at first the reformers, afterwards the sovereigns of the people. The ancient Peruvians, according to the traditions delivered by their posterity, lived in woods and caves, were savage and barbarous, used promiscuous copulation, and differed in nothing but their form from brutes. At length a great legislator arose among them, who called himself the descendant of the sun, to whom he first erected temples, and paid divine honours. He drew his countrymen from their wild abode, established cities, and societies, persuaded some, and compelled others to become civilized and humane. A long line of his successors reigned after him.

The twelfth Ynca was named Huayna Capac, the father of Athabalipa. On the news of the landing of the Spaniards, Athabalipa collected an army of forty thousand men, armed with darts, and long pikes of gold and silver.

The Ynca consented to an interview with Pizarro, after many messages had passed between them. Athabalipa and Pizarro met between their two armies: the Spanish general, with the insolence of an invader, and the absurdity of a bigot, immediately proposed that the Ynca, and his subjects should embrace the Catholic faith. A popish priest, with a cross in one hand, and a breviary in the other, made a wretched harangue in praise of the Christian religion, which was as wretchedly interpreted by an Indian. In the midst of this holy farce, the Spanish soldiers seized a Peruvian idol, adorned with gold and precious stones. The soldiers of Athabalipa, with just retaliation, threw the priest and his trumpery on the ground. The torch of religion in a moment kindled the conflagration of war. Pizarro, with his own hand, pulled the Ynca from his litter, and made him prisoner; a dreadful carnage ensued, in which, unfortunately for the cause of humanity, the Spaniards lost not a man. The Peruvians were slain like sheep, till the conquerors were tired with pursuing and killing them. The astonishment and terror which the horses, the armour, but above all, the fire arms had inspired, deprived them of all thoughts of defence. Athabalipa met with a fate unworthy of his virtues; not being able to fulfil the promise which he had made of an enormous ransom for his liberty, he was, on various pretences, condemned to be burned, but obtained the favour to be strangled first, on consenting to be baptized, and owning himself a Christian.

Manco Capac succeeded Athabalipa in the sovereignty of Peru, and for some time harassed the Spaniards with his policy and his courage. A dispute arose between Pizarro and Almagro, which produced open hostilities. A decisive battle gave the victory to Pizarro, and Almagro was executed. The Ynca having disbanded his army at the commencement of this quarrel, missed a favourable opportunity of being revenged on his enemies. Pizarro was afterwards assassinated in his palace by the partizans of his deceased rival. Chili, and all the neighbouring parts of the New World, were soon subdued by the Spaniards.

To this epitome of our author's account of Columbus's expedition, and of the conquest of Mexico and Peru, we shall add his ingenious disquisition on the first population of America.

‘ It is remarkable, that the race of men inhabiting the continent of America, seemed to differ both in minds and persons from their invaders, whose looks as well as their arms, struck a terror into their hearts. At first they believed them to be gods, on account of their superior genius, skill, and courage;—one would have imagined, that after experiencing their unexampled cruelties, they had only changed one error for another, and supposed them to be destroying demons, commissioned to confound mankind. Arts were indeed cultivated in Mexico and Peru, and even war itself was reduced to some kind of rule; yet how did the weakness of these people expose itself, in suffering as they did, the destruction of their country! Nay, the Peruvians, dividing themselves into two parties, fought against each other, lifting under the banners of Pizarro and Almagro, their conquerors. How far all this might arise from a defect of nature, or how far from the strength of prejudice, and the dread first impressed upon their spirits, may be worth the serious consideration of a philosopher. One would be led to imagine nature to be alike indulgent to all the sons of Adam; yet in some there is at least an apparent constitutional inferiority.

‘ This reflexion naturally leads to the consideration of what stock the inhabitants of the new world sprung from, and how America was first peopled; a question which cannot easily be decided, if that continent is separated on all sides by oceans from the rest of the globe. The discovery of a north-west passage would be likely to throw some light upon this; and it has at several times been unsuccessfully attempted, perhaps owing to the inclemency of the weather in those latitudes where it was sought for. The Russians have generally surmised that America is joined to the main land on the north-east, or at least separated from it by a very narrow strait. However, according to the nicest examination of the matter, it appears that there is a vast distance between the north east boundary of the Tartars and California, to which they suppose it to join. That there is a passage by the north-west to the sea on the other side the globe, still seems highly probable; though whether it will prove such an one as may be navigated without great difficulty and danger, is a question more indeterminate.

‘ If there be a connexion on any quarter with our world, then will it no longer be a problem how the western continent was peopled; but if there be no such junction, it will remain a debate.--- And should we say with a celebrated writer*, that men were placed in America by the same power, who caused trees and plants to spring up there, it is likely the answer would not prove a very satisfactory one.---In the first place, the only historian†, who has given us any rational account of the creation, tells us, that we all sprang from one man and one woman, who drew their first breath in the east. How then did their descendants migrate to America in early times, before the use of the compass was known? But if we should pass over this difficulty, and suppose with some‡, that

* ‘ M. de Voltaire.’

† ‘ Moses.’

‡ Burnet, in his *Theory of the Earth*, has laboured much to prove, that at the creation, the sea was shut up in the bowels of the earth, which was in all parts one smooth, continued surface, without mountains or valleys; and, consequently, all the countries

this tract of land was joined for some ages to the continent of Asia, still another obstacle remains. We are informed both by sacred and profane writers, that about two thousand years after the Mosaic account of the creation, happened a mighty flood, which overthrew all the dwellings of men, and separated these lands, if ever they were joined. If they never were, then the Americans, supposing them to have existed from the creation, and even granting that the deluge extended not to their world, (which perhaps is more than ought to be granted) could never have been the sons and daughters of Adam.

But if we descend from this height of speculation, and attribute the matter to more common circumstances, we may reason in this manner; America was at first seen by accident, why might it not be peopled by accident likewise?—If one man and one woman were sufficient to stock all Europe, Asia, and Africa, why may we not allow, that a few persons, driven by contrary winds to the fourth quarter of the world, might produce the same effect there?—If it be asked, how the descendants of these could forget their origin? any one who understands human nature, may well return an answer. When men are obliged to shift for their subsistence in woods and wilds, when they have no opportunities of conversation and improvement, and all their wits are employed in defending themselves from the inclemencies of the weather, and providing the necessaries of life, it is easy to suppose they will, in time, forget the use of those faculties they cease to exert, and thus the succeeding generations may not remember from what stock they came. The ancestors of the Mexicans, we are told, were wild and savage; the Peruvians, according to their own traditions, lived in rocks and caves, till drawn from thence, and civilized by the yncas. And all this might have been the case, supposing these people to have been driven thither from any strange country. Forgetful of their origin, men like beasts may degenerate, till some exalted genius awakes their sleeping faculties, calls them from their savage haunts, and once more fits them for society.—There is nothing but what is natural in all this; yet one question will still arise.—There are beasts in America, of whose existence no traces can be found in Europe.—The inhabitants of Peru and Mexico had never seen horses. On the contrary, the new world produces certain creatures which are strange to us. But is it impossible that there are such in our own world, in parts unknown, or that they may have existed, at some former period of time, in Asia, Africa, or even in Europe itself? It is a general received notion, that no species is entirely extinct since the creation: yet it is certain, that wolves which formerly were so plentiful in England and Wales, are no where to be found in the British dominions. A species then may perish, it is evident, from an island; why not from a continent? If from one continent, why not from another?—If we may believe a celebrated

tries on the face of the earth were connected together in one continued line, till the deluge, when by a violent concussion, *the fountains of the great deep were broken up*, the whole earth overflowed, vast continents were rent asunder, islands formed, and various parts of the globe for ever separated from each other. This hypothesis is far from being received as a true one; but if it were, it would be insufficient to account for the peopling of America, as is shewn above.

author

author to be in earnest, in what he says of the interior parts of Africa, we shall find by the account which he gives, that a whole race of men are in danger of sharing the same fate *, which is still more extraordinary. But it is urged, that the men as well as beasts, found in the western world, are, in many respects, different from those under our own hemisphere—Are not the East Indians and the Europeans, the Persians and the Caffrè Negroes as different? Do not the Hottentots appear in some respects as another species of men? Yet it is highly probable, all these descended from one common parent. The same then may be the case with the Americans, whose differing soil and climate, and other outward accidents might occasion the variation observed.

* All these, indeed, are but conjectures; yet in cases of this kind, probability in an hypothesis is all that can reasonably be expected. However this vast continent was peopled, it is certain that the natives of it, inhabiting Mexico and Peru, had formed themselves into civil societies, cultivated the arts and were far from being unhappy. One thing, however, is to be observed, which is, that according to the best accounts, all these improvements were not yet arrived at their maturity:—Huayna Capac, the father of Athabalipa, was but the twelfth ynca of Peru, since the first legislators, who drew these people from a state of barbarism; a circumstance favourable to the opinions here delivered, since if the peopling of those parts bore a date coæval with the creation, it is likely they would have been much sooner civilized. The North-Americans still continue wild, and are perhaps of a still later origin, otherwise the case, it is presumed, would have been directly the reverse; nor is it quite impossible that these people may owe their origin to the Tartars whose savage manners at least seem so natural to them.*

The narrative of these remarkable events which gave a new aspect to Europe, has precluded a particular account of the subsequent contents of this book. The whole of this History well deserves to be perused by our readers; but we have given a view of that part of it which we thought most entertaining and interesting.

The first volume contains the history of Nova Scotia, New-England, Pensylvania, Maryland, and Canada. The second volume contains the History of Carolina, Georgia, Florida, Louisiana, and of the British islands in the West-Indies. In this volume our author gives us judicious, and useful reflections on the present state of our colonies, a history of the Indian nations, and of our American campaigns.

* M. de Voltaire says, "In the interior parts of Africa there is a race, though very few in number, of little men, who are as white as snow, with faces like those of the negroes, and round eyes, exactly resembling those of a partridge." Expatiating more fully on the matter, in another place, he says, that the neighbouring nations are continually destroying them, and their race is likely to be extinct.—A white negroe female answering this description, has been often shewn in England; whether she be of this race remains yet to be determined.*

To the first volume of this work a distinct and accurate map is prefixed of the British empire in North America, and the West-Indian islands.

This History has considerable merit. Our author's style is perspicuous and agreeable; he is a careful distinguisher of truth from falsehood; and while he makes us acquainted with the strength and interest of our colonies, by an entertaining and instructive description of American manners, he enlarges our knowledge of mankind.

V. *A Discourse delivered to the Students of the Royal Academy, on the Distribution of the Prizes, Dec. 14, 1770, by the President.*
4to. 1s. 6d. T. Davies.

OUR readers need not be informed that the king has established an academy for painting, granted salaries to the different professors in the various branches of the art, and given one of his palaces for their reception. Sir Joshua Reynolds, whom he has made president of this promising institution, has hitherto given an annual Discourse, tending to animate the pupils in their career, and directing their method of study. He seems anxious to shew that his pre-eminence has been justly obtained, and that it is not by accident he has learned to excel.

This is the third Discourse which he has published since he has been placed at the head of this institution. In the first of these, we could not help observing some inaccuracies in the expression, and we were willing to wait, without giving any character of the second, until we received more light respecting the author's aims and abilities. To deal candidly, we were naturally disposed to check every thing that looked like vanity, and to treat with severity what we thought would certainly end in ostentation. But in this we were very much deceived; and, instead of finding our president expatiating, in a gaudy manner, upon the splendors of painting, we find him, like a man of genius and learning, entering into the depths of his art, and pointing out those methods by which he himself has become eminent. Unlike a French academician, who is satisfied with praising his patron and himself, he aims only at improving his audience, and not complimenting the institution.

The Discourse of the last year was employed in pointing out the proper methods of study, in exhorting to diligence, and tracing precisely the limits between natural and acquired accomplishments in the art. He grants more to labour than is usually allowed to it; and seems to think that unwearied application

plication is sufficient in forming a good painter. This, no doubt, is a very good lesson to young men, who should be taught, that nature does less than industry in bestowing eminence; but we cannot help thinking, that the president himself is an instance that genius is not wholly artificial. A man who excels in such different accomplishments as those of thinking well, and painting well, may thank his industry for much, but the gift of nature for more.

The Discourse before us is still superior to either of the former. It investigates with much accuracy what is usually termed the great stile in painting, and reduces to fixed principles a doctrine that has been hitherto supposed incapable of precision.

‘ All the objects which are exhibited to our view by nature, upon close examination will be found to have their blemishes and defects. The most beautiful forms have something about them like weakness, minuteness, or imperfection. But it is not every eye that perceives these blemishes; it must be an eye long used to the contemplation and comparison of these forms; and which, by a long habit of observing what any set of objects of the same kind have in common, has acquired the power of discerning what each wants in particular. This long laborious comparison should be the first study of the painter, who aims at the greatest stile. By this means, he acquires a just idea of beautiful forms; he corrects nature by herself, her imperfect state by her more perfect. His eye being enabled to distinguish the accidental deficiencies, excrescences, and deformities of things from their general figures, he makes out an abstract idea of their forms more perfect than any one original; and, what may seem a paradox, he learns to design naturally by drawing his figures unlike to any one object. This idea of the perfect state of nature, which the artist calls the Ideal Beauty, is the great leading principle, by which works of genius are conducted. By this Phidias acquired his fame. He wrought upon a sober principle, what has so much excited the enthusiasm of the world; and by this method you, who have courage to tread the same path, may acquire equal reputation.’—

‘ When the artist has by diligent attention acquired a clear and distinct idea of beauty and symmetry; when he has reduced the variety of nature to the abstract idea; his next task will be to become acquainted with the genuine habits of nature, as distinguished from those of fashion. For in the same manner, and on the same principles, as he has acquired the knowledge of the real forms of nature, distinct from accidental deformity, he must endeavour to separate simple chaste nature

ture from those adventitious, those affected and forced airs or actions, with which she is loaded by modern education.

‘ Perhaps I cannot better explain what I mean, than by reminding you of what was taught us, by the professor of anatomy, in respect to the natural position and movement of the feet. He observed that the fashion of turning them outwards was contrary to the intent of nature, as might be seen from the structure of the bones, and from the weakness that proceeded from that manner of standing. To this we may add the erect position of the head, the projection of the chest, the walking with strait knees, and many such actions, which are merely the result of fashion, and what nature never warranted, as we are sure that we have been taught them when children.

‘ I have mentioned but a few of those instances, in which vanity or caprice have contrived to distort and disfigure the human form; your own recollection will add to these a thousand more of ill-understood methods, that have been practised to disguise nature, among our dancing-masters, hair-dressers, and tailors, in their various schools of deformity.

‘ However the mechanic and ornamental arts may sacrifice to fashion, she must be entirely excluded from the art of painting; the painter must never mistake this capricious changeling for the genuine offspring of nature; he must divest himself of all prejudices in favour of his age or country; he must disregard all local and temporary ornaments, and look only on those general habits that are every where and always the same. He addresses his works to the people of every country and every age; he calls upon posterity to be his spectators, and says with Zeuxis, *In aeternitatem pingo.*’—

‘ Having gone thus far in our investigation of the great stile in painting; if we now should suppose that the artist has formed the true idea of beauty, which enables him to give his works a correct and perfect design; if we should suppose also, that he has acquired a knowledge of the unadulterated habits of nature, which gives him simplicity; the rest of his task is, perhaps, less than is generally imagined. Beauty and simplicity have so great a share in the composition of a great stile, that he who has acquired them has little else to learn. It must not, indeed, be forgot, that there is a nobleness of conception, which goes beyond any thing in the mere exhibition, even of perfect form; there is an art of animating and dignifying the figures with intellectual grandeur, of impressing the appearance of philosophic wisdom, or heroic virtue. This can only be acquired by him that enlarges the sphere of his understanding by a variety of knowledge, and warms his imagination

gination with the best productions of ancient and modern poetry.'

Such are a few of the excellent observations contained in this short lecture, in which, we will venture to pronounce, that there is more original thinking than is to be met with in volumes upon the same subject. Indeed, most of those painters who have arrived to a great degree of perfection in their art, have shewn, that their knowledge was not confined to the merely mechanical parts of the profession. Da Vinci, Michael Angelo, and Reubens, were as good writers as they were painters, and were as much masters of the pen as the pencil.

VI. *An Enquiry into the Nature, Rise, and Progress of the Fevers most common in London, &c.* By William Grant, M. D. 8vo. 5s. Cadell.

THE fevers here treated of, are those which are produced by the natural succession of the seasons; and Dr. Grant has conducted this Enquiry according to the method adopted by Sydenham in his History of Epidemic Diseases. It may be questioned, whether our author has not too strictly adhered to the multiplicity of superfluous distinctions betwixt fevers, which were invented by the ancient physicians; for it is doubtful, whether the temperature of this climate admits of such a general diversity in the nature of summer and autumnal fevers, as really to constitute any considerable variation between them; and also, whether putrid fevers do not as often succeed the bilious constitution, as they are regularly made to precede it, according to the representation of this author. If Dr. Grant, however, has retained some nominal distinctions, which there is reason to consider as unnecessary, or has represented the succession of fevers in a manner too uniform and systematical for the contingent variation of the seasons, he has certainly followed in his practice the most rational and unerring rules of conduct. We shall extract a passage worthy of observation, from the Treatise on the *Synochus non Putris*, a fever, which the author alledges takes place yearly, towards the end of the inflammatory constitution, and to be the same with the slow nervous fever described by Dr. Huxham.

'I know two persons, both in considerable practice, and both honest men, who have constantly treated this fever erroneously by opposite methods; one persisted in the antiphlogistic method too long, the other quitted it too soon; one evacuated too freely and too frequently, the other too sparingly and too seldom; one never gave cordial, nor opiate, nor good nourishment; the other, after the first four days, ordered nothing but cordials, opiates, and animal

animal food. A compound of these two would have made one good physician. Their error, however, was not equally fatal; the patients of the first seldom died, but their recovery was slow and imperfect; they had swelled legs, loss of strength, want of appetite, and all the train of symptoms that arise from the lax fibre. The patients of the other frequently died; those that recovered were generally so much injured by the violence of the fever, that they were ever afterwards subject to the gout, the rheumatism, the impetigo, and other symptoms which arise from acrid juices, and obstructed bowels. The *phlogistic error*, therefore, if I may be allowed the expression, is more dangerous than the *antiphlogistic*, in fevers of the spring, even of the phlegmatic kind. In them I have, in general, taken Sydenham for my guide; I have sometimes varied from his practice, but it is always with the diffidence and caution that his wonderful sagacity and skill ought to inspire. With this temper I shall consider the following questions: 1. When is the antiphlogistic treatment necessary? To what degree ought it to be carried? and, How long ought it to be persisted in? 2. At what period of the fever is a different method of treatment necessary? To what degree ought this cordial or restorative method be carried? and How long ought it to be persisted in?

In answering these questions, I shall take no notice of the anomalous symptoms which arise from erroneous practice, because they do not properly belong to the disease, but to the drugs rashly administered under the specious denomination of alterative, alexipharmic, febrifuge, or specific: I shall confine myself to the progress of the genuine fever, which I have always found to be regular and uniform, except, perhaps, with respect to time; and even this difference I have frequently been able to account for, by considering the variety of constitutions and other circumstances of the sick.

1. I take it for granted, that some degree of an antiphlogistic treatment has been found necessary in the very beginning of all the common fevers in general, but particularly of spring fevers. In these, for the most part, Nature demands plentiful bleeding, by evident signs of inflammation; a reduction of diet, by the loathing of food; and a plentiful dilution, by an eager desire of subacid watery liquors: Nature also, in the progress of the disease, very soon demands a vomit, or a purge, or both, by such signs of turgid matter in the stomach or bowels, as cannot well be mistaken. The antiphlogistic method, therefore, ought to take place as early as possible, certainly within the first four days. If it should happen, however, as is too often the case, that proper assistance has not been called in till these days are elapsed, the same must notwithstanding be entered upon, if either the signs of inflammation, or turgid matter, should so require.

The degree of evacuation, and thinness of the diet must depend on the violence of the symptoms; the effect of the first evacuations, the constitution, age, strength, and manner of life of the sick; the weather, winds, and season of the year; the nearer the summer solstice the less necessary is large bleeding, but emetics and cathartics may be, and for the most part are, equally necessary, especially if the westerly and southerly winds of this season set in with rainy soft weather; we may then expect to find the blood beginning to dissolve a little, the solids becoming more soft, and the spring fevers giving place to a different epidemic constitution, in which clysters and gentle purgatives are very necessary. But in the early

part of the spring, and during the northerly and easterly winds, it may be necessary to repeat the bleeding again and again, to reduce the diet to drink alone, and to keep the body constantly open for several days, before all the symptoms of inflammation and turgid matter are removed. Thus I understand Sydenham, when he says, that ten days are, or may be necessary for that purpose: I have, however, sometimes seen four days do all this business, and very often seven; it seldom requires more than ten; which, therefore, I fix as the most common time necessary to remove the inflammation, and evacuate the turgid matter of the stomach and bowels, in any common pituitous fever, properly treated from the beginning; soon after which it ought to go quite off, or intermit, or be changed into a true, regular, critical fever on or before the fourteenth day at farthest; after which an antiseptic method becomes necessary to support Nature, that she may be able to perform the necessary coction and crisis in a different manner.

' The second question is thus answered by Sydenham: "When the symptoms of inflammation are gone off, when there are no symptoms of turgid matter in the bowels, when the remissions are long and pretty regular; there is reason to believe that the whole morbid matter is in the blood, and that Nature has begun coction, and is preparing for a crisis by the skin; then I suffered the body to become collicive, and ordered a more cordial diet." His cordial was some strong beer, which he allowed them to add to the small beer formerly allowed for common drink, and some light animal food once a day. Sometimes, indeed, Nature may perhaps require a stimulus at this period of the disease, but I believe it will be found very rare: I commonly find fever enough remaining for the purpose of coction, except when the preceding evacuations have been too plentiful, or the constitution decayed; and even then I find Nature better supported by a mild but nourishing diet, than by drugs. With regard to the choice of diet, I find great advantage in consulting with the sick, and it is surprising what instinct will do in such cases.

' A ridiculous story will here furnish some useful observations, and therefore I will tell it: A French physician, who practised in Westphalia, attended a young man of that country in a *synochus non putris* of the spring season, who, according to the custom of the country, had been used to eat raw bacon. The doctor, *à la mode de France*, treated this fever with large and frequent bleeding and purging till the fourteenth day, when the patient longed exceedingly for some raw bacon; the doctor declared his disapprobation in very strong terms; however, the people of the house indulged the longing of the sick man; the bacon was eaten, the fever increased, and a perfect crisis was procured. Soon after the same physician attended a French soldier in a fever of the same kind; upon the fourteenth day the doctor ordered him to eat a piece of raw bacon; the poor Frenchman was shocked at the idea of raw meat; however, the doctor must be obeyed, and the bacon was administered in his presence; he returned the next morning, well-assured in his own mind, that he should find the soldier recovered; but, to his great surprise, he was dead! Hence, concludes the doctor, in his account of this fever, "I infer, that upon the fourteenth day, raw bacon cures a Westphalian, but infallibly kills a Frenchman."

' This, however, was a rash conclusion; in the Westphalian coction had taken place, and his desire for victuals was a sign of it; the
bacon

bacon acted as a cordial, that is, produced a temporary fever, and thus the crisis was completed : whereas in the Frenchman, although the fourteenth day was come, yet there had been no coction, and rather a disgust than a desire of eating was a sure sign of crudity ; consequently the cordial was to him a poison, by moving what was not concocted : had the doctor considered the precepts of Hippocrates, "*Cocta sunt morienda, non incocta* ;" he would have seen the propriety of a cordial to the Westphalian, and perhaps would not have opposed even the bacon ; he might have seen the signs of crudity in the Frenchman, and therefore would have waited for the proper time, before he had administered this, or any other cordial. The poor soldier died, not because he was a Frenchman, but because the doctor ventured upon a strong remedy prematurely.'

We meet with the following observations on the use of the bark in the cure of the same fever.

' If, during these remissions, and before there is perfect sediment in the water, I have endeavoured to prevent the return of the paroxysm, by purging and low living, or rather an antiphlogistic regimen ; the consequence has always been, great loss of strength, crude collections, or a return of the continual non-remitting fever : but if I have had patience till there was a perfect sediment in the water, then rhubarb purges agreed well with the patient, and rather increased the appetite. If, in like circumstances, I endeavour to prevent the return of the paroxysms, by giving bark in the intervals, I seldom gain any advantage. Sometimes the remission is lost, and the excretions become more crude : sometimes the febrile tension goes off, the appetite increases, the spirits rise, and all seems to go on successfully for five or six days ; then the mouth begins to become dry, the urine crude, the appetite falls off, the sleep is interrupted, and there comes on symptoms of some disagreeable obstruction which requires skill and time to remove. In looking over many cases in which this practice had been tried, I was amazed to find so few perfect recoveries among them. In the true *synochus non putris*, I do not give the bark at all as a febrifuge, because I find the fever is necessary to complete the cure ; but as a tonic medicine, in cases of great weakness, I know none so good : it is the best cordial drug upon earth, and the least heating ; in a small quantity it mends the appetite, and adds to the strength of the pulse, without increasing the quickness of it : the best preparation of it is the plain powder.'

Our medical readers will, probably, not be displeased to see this author's account of the atrabilious constitution, as the idea of it has by many been supposed to be copied more from the authority of the ancients than from nature. To avoid prolixity, we shall extract it from the recapitulation subjoined to the work.

' After the bilious fever subsides, symptoms of the atra bilious constitution appear. These diseases are frequently without any regular fever, and in that case, the pulse is rather more slow than in health, and below the natural standard ; the spirits are dejected, the sleep disturbed, the belly flatulent and obstructed, the tongue foul in the morning, but without any preternatural heat or thirst. The constitution called atra bilious is the true cause of the *morbis hypochondriacus cum materia*, and the *mæstitia sine causa* in men, and
of

of one species of the *morbus hystericus* in women: to dilute and evacuate the morbid matter of this constitution, is always a difficult and tedious work, when neither cough, or fever, or piles, or gout, or eruption, attend it; and it is easily exasperated by bad treatment, and improper regimen. It frequently produces various eruptions on the skin; such as *gutta rosacea*, *impetigo*, *herpes*, *lichen*, and the like; which, if they come out plentifully, give some relief, but do not effect a radical cure of the disease: nor can they be properly cured themselves, till the *humor atrabilarius* is attenuated, diluted, and evacuated. When this constitution is accompanied with a fever, this fever is, for the most part, lingering and tedious, even if properly and patiently conducted; but may prove mortal, if an attempt is made to remove the spasmodic complaints by those medicines which are called hysteric and antispasmodic: sometimes it occasions a cholic not unlike the *cholera morbus*, or rather the bilious cholic, which, because of the frequency of its returns, is often imputed to spasm, gall-stones, and the like. This cholic is not difficult to remove, but cannot be radically cured, so as not to return, without a long course of deobstruent diet and medicine.

The coughs of the beginning of winter are frequently complicated with this epidemic constitution, and together produce the *peripneumonia notha* of Sydenham: this *peripneumonia* is more immediately dangerous than the other atra bilious diseases, but of shorter duration than many of them; for the exercise of coughing, and the discharge of phlegm by expectoration, facilitate the expulsion of the *humor atrabilarius*, which entangled the blood and obstructed the bowels. The *peripneumonia notha*, properly treated from the beginning, seldom exceeds forty days; whereas some of the other atra bilious diseases are very tedious. I have known two years spent upon some of them before the cure has been complete, although the patients kept to a regular course of deobstruent diet and medicine; and some of them passed six weeks, in the summer months, drinking the waters at Cheltenham, and six weeks more drinking and bathing in the sea-water: at last, however, they all recovered.

I have seen an ague in some, and an eruption of a species of *herpes* in others, forward the operation of the deobstruent medicines. To these diseases little attention was paid; the same diet and deobstruents which preceded them were continued, except that for the *herpes*, Huxham's essence of antimony was added, with drinking and bathing in the sea-water: and for the ague, change of air and exercise were recommended.

The atra bilious constitution continues all the months of November, December, and January, in very open winters, (as was the case in 1769,) and being complicated with the inflammatory diseases of that season, it renders the cure of them much more difficult and tedious than they commonly are when the weather is frosty and dry: hence Sydenham observes, that in open winters, the genuine inflammations were not frequent before the month of March. The species of fever which is produced by the influence of the atra bilious constitution, on diseases of the inflammatory kind, Sydenham has hinted at under the name of *winter fever*; it deserves great attention, because the manner of treating it differs from that which is proper in a genuine inflammation. The distinguishing symptoms are as follow: in the genuine inflammations, the tongue is white; the urine of a flame colour, and does not be-
come

come muddy when cold, before coction begins; after the first rigour is over, the eyes sparkle, the face is flushed, and most commonly the skin also; but when an *atra bilious* diathesis is superadded, the tongue is yellowish and loaded; the water is muddy and *jumentosa* in the very beginning; the countenance is embarrassed; the spirits dejected; and for most part, there is a cough and wheezing.

‘When the inflammation is single, the relief from bleeding is sudden and permanent: vomits are not required, and indeed ought not to be administered; nor any other purges than such as are soft, and do not irritate to a considerable degree; but when the inflammation is complicated with the *humor atrabilarius*, the bleeding gives present relief, but the symptoms of repletion in the head, or turgid matter in the bowels, soon appear, and require purges, or perhaps vomits, before they can be removed. The great repletion and pain of the head, and some degree of cough, or difficulty of breathing, indicate something more than inflammation, if they are not greatly relieved by bleeding only.

‘An *atra bilious* inflammatory fever of the slight kind, after proper bleeding, purging, and vomiting, will frequently give way in a few days, if these evacuations have been instituted early; but, generally speaking, it lasts twenty-one days, if the degree of pulse and heat have been continued long enough to breed a considerable quantity of phlogistic lentor; so that very sily blood, of the colour of foul tallow, portends a tedious fever. However, if the symptoms are not violent, it is better to wait patiently, than endeavour suddenly to stop its natural progress by any drug. I have frequently seen the attempt made, and the fever has always become ill-conditioned, without being shortened; whereas, when the pressing symptoms were well attended to, and nothing violent has been attempted, the fever indeed has frequently been tedious, but the patient's recovery has at last been perfect; for, on or before the twenty-first day, the fever subsided, and nothing remained but a cough, and critical salutary expectoration of thick digested matter. This fever also remits soon after the first evacuations, and sometimes terminates in an ague, which rarely happens in genuine inflammations: these always proceed to perfect coction, and come to some crisis in a short time, without any considerable, regular, lasting remission, except what may have arisen from evacuations during the crude state; but the mixed fevers remit sensibly and early.’

The fevers which Dr. Grant has treated of, are, the ague, inflammatory constitution, catarrhus constitution, *synochus non putris*, putrid constitution, *synochus putris*, bilious constitution, *atrabilious* constitution, and *peripneumonia notha*.

Upon the whole, the observations in this volume appear to be faithful and judicious, and we would therefore recommend it to the faculty as a work which deserves their perusal.

VII. *Poems, by the Rev. Mr. Cawthorn, late Master of Tunbridge School. 4to. 5s. sewed. Bladon.*

THE late Mr. Cawthorn, the author of these poems, has left an indisputable title to poetical fame. Ease and poignant humour are the characteristics of his lighter pieces; his graver subjects are animated with harmonious, and nervous versification, with dignity, and warmth of sentiment.

It is with poets as with other writers; their excellence is often confined to a particular species of composition. Waller is a poetical cavalier; his muse excels in gallant and brilliant compliment to the ladies. Prior flows in his genuine vein when he writes a facetious tale, inspirited with all the expression of numbers, and all the poignancy of wit. The easy and lively instruction conveyed in poetical fable is the province of Gay's muse. And each of these poets flags when he attempts a grave and dignified strain.

Without presumptuously comparing Mr. Cawthorn's works with productions of established fame, we shall observe that his flexible genius is adapted to various kinds of poetry; to the sportive as well as the serious; to the tender, and impassioned strains of love, or the vigour and pomp of the epic muse; to the gay satire of Horace, or the severe energy of Juvenal.

The following extract from his beautiful tale, entitled the Birth and Education of Genius, will show the reader his talent for elegant simplicity of versification, and allegorical poetry.

• One April-morn as Phœbus play'd
His carols in the Delphic shade,
A nymph, call'd Fancy, blithe, and free,
The fav'rite child of Liberty,
Heard, as she rov'd about the plain,
The bold enthusiastic strain;
She heard, and, led by warm desire,
To know the artist of the lyre,
Crept softly to a sweet alcove,
Hid in the umbrage of the grove,
And, peeping thro' the myrtle, saw
A handsome, young, celestial-beau,
On Nature's sofa stretch'd along,
Awaking harmony, and song.

• Struck with his fine majestic mein,
As certain to be lov'd as seen,
Long ere the melting air was o'er
She cry'd, in extacy, encore :

And, what a prude will think but odd,
 Popp'd out, and curtsied to the God.
 Phœbus, gallant, polite, and keen as
 Each earth-born votary of Venus,
 Rose up, and with a graceful air,
 Address'd the visionary fair ;
 Excus'd his morning-dishabille,
 Complain'd of late he had been ill.
 In short, he gaz'd, he bow'd, he sigh'd,
 He sung, he flatter'd, press'd, and ly'd,
 With such a witchery of art,
 That Fancy gave him all her heart ;
 Her catechism quite forgot,
 And waited on him to his grot.

‘ In length of time she bore a son,
 As brilliant as his fire the Sun.
 Pure Æther was the vital ray
 That lighted up his finer clay ;
 The Nymphs, the rosy-finger'd Hours,
 The Dryads of the woods and bow'rs,
 The Graces with their loosen'd zones,
 The Muses with their harps and crowns,
 Young Zephyrs of the softest wing,
 The Loves that wait upon the spring,
 Wit with his gay associate Mirth,
 Attended at the infant's birth,
 And said, let Genius be his name,
 And his the fairest wreath of fame.’

The three first poems in this edition of Mr. Cawthorn's poetical works were written at early periods of his life ; the Paraphrase of the 139th Psalm, and Poverty and Poetry, in the fourteenth, and a Translation of the Ninth Ode of Anacreon, in the fifteenth year of his age. And, their dates considered, they are pieces of very uncommon merit.

Twenty poems make our author's poetical works, of which the principal are, The Birth and Education of Genius—Abelard to Eloïsa—The Regulation of the Passions—An Essay on Taste—The Temple of Hymen—The Vanity of Human Enjoyments—and Wit and Learning, an Allegory.

We shall here quote a select part of his Epistle from Abelard to Eloïsa, as a specimen of his powers in painting the tender passions. Our readers too, perhaps, will be curious to see a quotation from a poem, in which, as we are informed by its title, he enters the lists with Pope.

‘ Athwart the glooms that wrap the midnight-sky
 My Eloïsa steals upon my eye ;

For ever rises in the solar ray
 A phantom brighter than the blaze of day.
 Where e'er I go, the visionary guest
 Pants on my lip, or sinks upon my breast ;
 Unfolds her sweets, and, throbbing to destroy,
 Winds round my heart in luxury of joy :
 While loud Hosannas shake the shrines around
 I hear her softer accents in the sound ;
 Her idol-beauties on each altar glare,
 And heav'n, much-injur'd, has but half my pray'r :
 No tears can drive her hence, no pangs controul,
 For ev'ry object brings her to my soul.

‘ Last night, reclining on yon airy steep,
 My busy eyes hung brooding o'er the deep ;
 The breathless whirlwinds slept in ev'ry cave,
 And the soft moon-beam danc'd from wave to wave ;
 Each former bliss in this bright mirror seen,
 With all my glories, dawn'd upon the scene,
 Recall'd the dear auspicious hour anew
 When my fond soul to Eloïsa flew :
 When, with keen speechless agonies oppress'd,
 Thy frantic lover snatch'd thee to his breast,
 Gaz'd on thy blushes, arm'd with ev'ry grace,
 And saw the goddess beaming in thy face ;
 Saw thy wild, trembling, ardent wishes move
 Each pulse to rapture, and each glance to love.
 But, lo ! the winds descend, the billows roar,
 Foam to the clouds, and burst upon the shore,
 Vast peals of thunder o'er the ocean roll,
 The flame wing'd lightning gleams from pole to pole.
 At once the pleasing images withdrew,
 And more than horrors crouded on my view ;
 Thy uncle's form, in all his ire array'd,
 Serenely dreadful, stalk'd along the shade ;
 Pierc'd by his sword I sunk upon the ground,
 The spectre ghastly smil'd upon the wound ;
 A group of black infernals round me hung,
 And toss'd my infamy from tongue to tongue.’

To be severe on deceased genius is to add sacrilege to cruelty. We hope we shall not incur this censure by observing that our author's Epistle from Abelard to Eloïsa, with all its energy and spirit, is inferior to his Epistle from Lady Jane Grey to Lord Guilford Dudley. In the former poem, ease and delicacy of language and sentiment are sometimes lost in elaborate composition. Men sometimes miss their aims by negligence, and sometimes by too much assiduity. When Mr.

Cawthorn wrote this poem, the awful idea of Pope's excellence probably checked the native vigour of his mind, and depressed his genius while it excited his emulation. Thus Hector lost his intrepidity when he was met in the field by Achilles.

VIII. *Elements of Therapeutics*. By Andrew Duncan, M. D. of the Royal College of Physicians at Edinburgh. 8vo. 4s. Boards. Robinson and Roberts.

WE are informed in the Preface, that this work is intended as a text-book for a future course of lectures on the subject. The elements are here divided into two parts, the first of which treats of Therapeutics in general; and the second, of particular classes of medicines. The author discovers a very large and accurate acquaintance with his subject, and establishes, by many forcible considerations, the propriety of the method he has adopted in the investigation, which is such as must render the performance highly suitable to the purpose for which it is intended.

We shall present our readers with the chapter on the Nature of Emetics, as a proof of the author's claim to our approbation.

‘ § I. *Of the Nature of Emetics*.

‘ I. By emetic medicines are meant those substances, which, when taken internally, excite vomiting, provided they are capable of producing this effect in a sound state of the stomach, and independent of any action arising from their bulk, whilst, at the same time, they can be so managed as to operate without endangering the life of the patient.

‘ II. The direct effects to be ascribed to emetics, are, that they excite sickness, nausea, and their common attendants. They produce the action of vomiting itself. They occasion sudden and opposite changes in the circulation. And they increase the secretion, or discharge of secreted matter, from the various glands evacuating their contents into the first passages.

‘ III. The changes arising in the system from the effects above-mentioned, are: evacuation of the contents of the stomach: free circulation through those glands whose secreted matters are acted upon: agitation of the body in general: commotion of the nervous system: and a particular affection of the surface of the body.

‘ IV. The individuals belonging to this class are numerous, and admit of considerable variety: there seems to be a foundation among other orders for establishing the following:

‘ 1. Eme-

* 1. Emetica Irritantia. As examples of which may be mentioned, *Tartarum emeticum*, *Vitriolum album*, *Turpetum minerale*.

* 2. Emetica Nauseosa.—*Ipecacuanha*, *Afarum*, *Scilla*.

* 3. Emetica Calefacientia.—*Sinapi*, *Raphanus rusclicanus*.

* 4. Emetica Narcotica.—*Nicotiana*, *Digitalis*.

§ 2. *Of the Use of Emetics.*

* V. In the application of emetics to use, the indications deducible from their nature may be derived from the following sources:

* 1. From their effects as producing agitation of the body, in consequence of which they may be employed: to restore uniform circulation: to promote diminished lymphatic absorption: and to remove obstructions.

* 2. From their effects, as producing evacuation by vomiting, in consequence of which they may be used: to discharge noxious matters taken in by the mouth: to discharge morbid accumulations of secreted matters lodged in the stomach: and to evacuate serous accumulations.

* 3. From their effects, as acting on the nervous system, in consequence of which they may be employed: to restore excitement to the nervous system in general: and to obviate inordinate affections of the nervous energy.

* These indications may be illustrated and confirmed from considering the effects of emetics, as employed in cases of fever, dysentery, *phthisis pulmonalis*, jaundice, apoplexy, dropsy, and poisons.

* VI. The principal circumstances respecting the choice of orders in the class of emetics, may be deduced from the following observations concerning each.

* 1. Emetica Irritantia. The individuals referred to this order are, from their nature, adapted to all the sources of indication for which emetics may be employed.—From the degree of effect they produce, they are fitted for the most considerable changes; and are particularly preferable to other orders, where the greatest agitation and most complete evacuation is required.—The constitutions to which they are principally adapted, are the robust and strong, and such as, from a peculiarity of habit, are difficultly affected by other emetics.

* 2. Emetica Nauseosa. From the nature of these emetics, they are, as well as the preceding, adapted to every source of indication.—From the degree of effect they produce, they are preferable where less considerable changes are wanted, and where it is more particularly necessary to regulate the precise degree of change.—They may be adapted to any habit; but the constitutions in which they are particularly preferable to others, are the weak and infirm.

‘ 3. Emetica Calefacientia. These emetics are not from their nature extensively applicable as belonging to this class. They are chiefly employed when it is intended an emetic effect should be combined with a topical stimulus to the stomach.—From the degree of effect they produce, they are fitted only for slight changes.—The constitutions to which they are principally adapted, are the delicate and debilitated.

‘ 4. Emetica Narcotica. These, as having been but little employed, are still in a great measure unknown. They would seem applicable where a peculiar affection of the nervous system is wanted.—From the degree of effect they produce, they are fitted for the highest changes : but they can never with prudence be employed in such doses as to produce any considerable change.—They are admissible only in those constitutions, where there is no high degree of irritability in the nervous system.

‘ VII. The cautions to be observed in the employment of emetics, as derived from their nature, are chiefly with regard to the agitation of the body which they occasion, and the increased celerity of the pulse attending their operation.—The conditions of the system which chiefly require attention in their employment, are, infancy, old age, pregnancy, delicate habits, and plethoric constitutions.—The circumstances chiefly to be regarded with respect to the regimen necessary for this class, are, the state of the stomach when the emetic is exhibited ; the means of facilitating the operation ; the time of exhibiting the medicine ; and the temperature in which the patient is kept, after its operation is finished.

‘ VIII. The different individuals belonging to this class of medicines, are chiefly contra-indicated in those cases where there occur a rupture or relaxation of containing membranes ; topical inflammation of the internal viscera ; a high degree of morbid debility in these ; and fixed obstructions to the circulation.’

IX. *The Funeral of Arabert, Monk of La Trappe, a Poem.* By Mr. Jerningham, 4to. 1s. Robson.

WE do not remember that justice has ever yet compelled us to dismiss any of Mr. Jerningham's poetical piece without some share of praise ; nor is *The Funeral of Arabert* in danger of severer treatment. To the subject this gentleman has chosen, rather than the manner in which his piece is executed, we shall confine such observations as we have to offer ; and if, in conclusion, we point out a few defects, we shall

shall do it rather for his sake, than to gratify our own propensity to more rigid criticism.

It is with concern we have beheld a writer, possessed of more than common talents for poetry, persevering in the choice of subjects productive only of effeminate complaints or gloomy reflections. To be the poet of the ladies, seems the utmost of our author's ambition. Some of those ladies, however, in all probability, can inform him, that the effect of love, however magnified by the bards of other nations, is not found to operate very forcibly on the sum of life, among a people who are engaged in commerce, interested in politics, and plunged in endless variety of dissipations. In remoter countries, where trade is too unfrequent and inconsiderable to keep the mind in constant exercise; where the hope of rising to power, in proportion to scientific improvements, has no encouragement; where the intercourse of strangers is rare, and produces little change in the uniformity of life; there, we believe this passion may be indulged even to the wildest heights of folly and romance. But, if love in excess can be experienced only there, it is surely time to leave adding to the delusions of life, by representing the empire of Cupid as more extensive and tyrannic than it really is.

Mr. Jerningham himself has, perhaps, at one time or another, experienced that such beauty as almost proved inevitable in the country, has been escaped from, without much struggle, in town; and indeed the instances where love is found to be decisive on the fortunes of life, are, any where, too few to entitle it to be predominant in every tale. Disappointed affection, which terminates in death or madness, is a phenomenon here; and before our poet shall produce us one man or woman, who, without any other concurrent cause, shall be proved to have died for each other, we will venture to shew him ten Cannings who shall live for years without sustenance, and as many conjurers who shall descend with ease into pints instead of quart bottles. For the future, therefore, we wish Mr. Jerningham to adopt subjects which may afford him opportunities of exerting those powers of mind of which he is, doubtless, possessed, and leave the task of furnishing plaintive elegies for the ladies, to those whose labours are less valuable to the public.

The following is an advertisement prefixed to this poem. 'Arabert, a young ecclesiastic, retired to the convent of *La Trappe*, in obedience to a vow he had taken during a fit of illness: Leonora, with whom he had lived in the strictest intimacy, followed her lover, and, by the means of a disguise, obtained admission into the monastery, where a few days after, she assisted at her lover's funeral.'

The reader will perceive, that Arabert being an ecclesiastic, the first commencement of Leonora's passion for him was criminal in no common degree. She knew that the laws of his order forbid him to marry, and that nothing but licentious pleasure could be the consequence of their mutual attachment. We mention this circumstance as a defect in the author's choice of a story; for it little becomes his readers to be concerned about the misfortunes of a monastic profligate, however such a character may be chequered with some other virtues; or a restless wanton, who follows him to detach his mind from the duties of his office and the completion of a solemn vow, though she suffers the extreme of misery at last. The passion of too many deluded fair ones, is virtuous in its beginning; and if they fall, it is not without having set out with the pursuit of honourable happiness. But who can commiserate the modern young lady, who leaves her friends to follow a nobleman already married; or a Leonora, who goes all lengths with a brother of one of those religious institutions who has bound himself by an oath to continue in a state of the strictest celibacy?

Let us not, however, sink the general merit of this performance in the want of judgment which Mr. Jerningham has shown in his selection of a fable. We have not lately perused any work more elegant and impassioned through all its parts, than this before us. We could wish indeed, for the author's sake, that we were less frequently reminded of Pope's *Eloïsa*, by ideas apparently borrowed from that celebrated epistle; and would advise him for the future, not to lengthen or shorten the names of his personages merely to save himself a little trouble in versification. Let it be always *Arabert* or always *Arabertus*; *Leonore* or *Leonora*. We hope Mr. Jerningham will not reply, that Pope employs both *Eloïse* and *Eloïsa*; for perhaps what might be permitted to him, will not be so easily allowed to another.

We are sorry that the necessity of introducing long quotations in our first article, has prevented us from entertaining our readers with some extracts from this poem, though we sincerely recommend to them the perusal of the whole.

X. Two Mathematical Essays: The first on Ultimate Ratios, the second on the Power of the Wedge. By the Reverend Mr. Ludlam. 8vo. 2s. 6d. Cadell.

THE doctrine of prime and ultimate ratios being of the utmost consequence in analytical inquiries, and in itself a very difficult subject, every successful attempt towards obviating the objections which have been made against this method

thod of reasoning, as not being scientific, cannot fail of meeting with a favourable reception from all true lovers of mathematical and philosophical disquisitions.

In the work before us (which seems to be extremely well designed for the abovementioned purpose) the ingenious author has, by a great variety of convincing arguments, removed the difficulties which have been started concerning the proof of the method of prime and ultimate ratios, introduced by Sir Isaac Newton into the first book of his *Mathematical Principles of Natural Philosophy*, where, by way of lemma, it is shewn, that quantities, and the ratios of quantities, which in any finite time converge continually to equality; and before the end of that time approach nearer the one to the other, than by any given difference, become ultimately equal. This Mr. Ludlam has illustrated algebraically, in a very curious manner; and justly observes, that although the ratio of equality may be strictly called the *limit of the varying ratio* of the proposed quantities, yet the terms of this ratio can never be strictly said to be equal, no not *ultimately equal*, since that plainly supposes an *ultimate state* in which they are equal; no nor equal when they *vanish into infinity*, or when they step out of finite existence into infinity. There is no finite quantity next to infinity; no number (for instance) which is the next number to infinity, and therefore no step out of finite into infinite. Neither is there any step out of a *state of nothingness* into finite existence. There is no fraction so small as to be the *very next* fraction to nothing. No fraction can ever be assigned so small, but another fraction may be assigned that is smaller. Nor can we say in strictness, that two infinitely great numbers with a finite difference are equal, it being a proportion plainly absurd and contradictory. There is no such thing in nature as an infinitely great number; and it is contradictory to say of any two numbers, both that they have a difference, and that they are equal. Whoever considers that the idea of infinity is a general or abstract idea, that the idea of number is always particular, that infinity is a *property* of number, a *property* of extension, &c. not any number, not any extension, &c. itself, will easily see, that these, and such like expressions, can have no *literal* meaning; for by saying that number or that extension is infinite, we mean only to assert the impossibility of limiting the increase of number, or the increase of extension. We mean to assert the absurdity of fixing upon any particular number how great soever, or any particular extension how large soever, as the largest possible number, or the greatest possible extension.

There

There is no such thing existing as a number actual infinite, or an infinite right line. Euclid requires you to allow the possibility of producing a right line as far as ever he is pleased to direct, or, as some would say, the possibility of producing it in infinitum; but he makes no propositions about infinite right lines. Thus Commedine, in his translation from the Greek text of Theon, renders the twelfth axiom, *rectæ linear illæ in infinitum productæ*, which, according to Dr. Simpson is, these straight lines being continually produced. So likewise prop. 12. El. 1. translated by Commedine—*super data linea infinita*—is rendered by Dr. Simpson—upon a straight line of an unlimited length. The term *infinite* has been so abused, that it can hardly be admitted in mathematical writings any longer; and it is high time to drop it, when authors talk of adding, subtracting, &c. *infinite*, and infinitesimals, as familiarly as if they were common numbers.

It may be proper to observe here, that as number and extension have no limit to their increase, so neither have they any limit to their decrease. It is absurd to fix upon any particular fraction as the least possible number, or to fix on any particular line as the least possible extension.—There is *no least possible*—There exists no such thing as a fraction infinitely little; nor did Euclid or Archimedes, or any of the ancient geometers, ever suppose it.

As to the words infinitely great, infinitely small, and such like expressions, they can have no *literal* meaning. Indeed, the metaphorical use of them, to avoid circumlocution, or the introduction of new terms, may be allowed (when once the literal meaning has been explained) on this, as well as numberless other occasions, both in science and common life.

Such are the reasons which this learned writer has advanced in support of the doctrine of ultimate ratios; and which are, in our opinion, very sufficient to recommend this excellent performance to the perusal of those who are conversant in mathematical inquiries.

XI. *A Collection of Decisions of the Court of King's-Bench upon the Poor's Laws, &c. By a Barrister at Law of the Inner Temple.* 8vo. 6s. Uriel.

IF the venerable Fortescue was now alive, and proposed to add a new article to his admirable treatise, *De Laudibus Legum Angliæ*, he would not be able to find a more fit subject for his

his panegyric than the provision made by the English law for the poor. The legislative power deserted, in this instance, its usual employment of erecting barriers to guard the superfluities of luxury from the encroachment of the unfortunate, the wretched, and the necessitous.

Whether we consider the matter as men, or as politicians, how much more eligible is it for our poor to be able to demand relief in their necessity from a general and public fund, such as our poor's rate, than to be obliged to solicit and make interest for admittance into an hospital, by cringing to the governors, or to supplicate a parish priest for a pittance of the offerings at the altar? These, together with the alms distributed at the gates of convents, are the only resources of the poor in the rest of Europe.

As this is the only country, where a resource so becoming a free and independent poor, is reserved for the indigent, one cannot help the supposition, that the legislature of England must have always been watchful and sedulous in supplying the necessities, and at the same time asserting the freedom and independence of the poor. Yet how erroneous would such a conclusion be! The reader, who may not be conversant in the books of statutes, will hardly believe, that in the first year of the reign of Edward VI. an act was passed by the king, lords, and commons, enabling any person to seize a man who had begged, or been idle for three days, and retain him for his slave for two years; with power, during that time, to put him in chains, to refuse him sustenance if he refused any the most mean and vile work. By the same act, which was passed but a few years before the settling the general provision for the poor upon its present footing, if the wretched caitiff escaped from this misery for a time, and was absent for fourteen days, he was, with his whole family, condemned to perpetual slavery when retaken; and if he was, a second time, guilty of the same effort to recover his liberty, he was liable to be executed as a felon,

The Collection of Decisions at present under our consideration, is ranged in such an order as to shew, in the first place, by what persons, at what time, in what manner, and upon what property, the general fund called the poor's rate is to be raised. After having treated of these, and some other incidental matters, the compiler proceeds to explain the authority of the justices of peace in the execution of the poor's laws. This part is likewise very full, but we cannot find in it any case that shows what resource a poor person has, if the parish officers and justices refuse to relieve him in his distress. The supposition of the possibility of such a case may be admitted

even by persons the best apprised of the integrity and humanity of those little despots of the poor; we ourselves have been assured by the best authority, that many hundreds perish for want of food in that manner every year in London. We suppose, and believe, therefore, if there had been any way to avoid this shocking catastrophe, that the compiler would have pointed it out. The next grand division describes the manner and means by which persons gain a right of being maintained out of the poor's rate. An Appendix, containing cases omitted, concludes the whole. These principal divisions are divided and subdivided in such a manner, that by referring to that general division which is the object of enquiry naturally, the reader immediately finds the chapter and case which he wants. A collection of law cases, seems to us like an arsenal, in which two properties are equally essential, that the weapons be good in their respective kinds, and disposed in exact order, easy to come at. The cases in this collection are ranged in so natural and simple an order, that the most ignorant parish-officer can scarcely miss finding what he wants; they have likewise the excellence of being extracted from none but the very best books of Reports. We speak of those cases which have already appeared in print, but a great number of manuscript cases are dispersed under their proper heads, some being copied from a manuscript of the late Mr. Ford, whose eminence as a barrister is well known to all the gentlemen of the long-robe, and not a few cases are added from the compiler's own note-book; for the authenticity of which the public must rely upon his veracity; however, they carry upon them the evident marks of being genuine. We conclude this article with two cases extracted from this compilation, which have never before appeared in print, and those will give a more exact idea of its merits, than any further account of ours can convey.

‘ Case of Woodford and Lilburn, 20 G, 2. MSS. J. L. the father-in-law of the pauper, was charged with her maintenance, and the justices give this reason, because he had a great fortune with his wife, the pauper's mother. Sir John Strange, in support of the last order argued that the word father, though *primâ facie* to be understood of the natural father, yet it had been carried so far as to take in the father in-law; for where there is a substance with the mother, he takes it *cum onore*, and must maintain the child who was supported with that substance before his marriage. Indeed where there is no substance it might be otherwise. Mr. Henley said, here is no distinction between consanguinity and affinity; this is a debt of the wife's contracting, created by parliament, and in all cases, the husband is subject to the wife's debts, and all her necessary contracts.

tracts. Sir Richard Lloyd, on the other side, insisted, that the statute speaks only of those related in blood, on whom nature laid an obligation. If the statute is to be construed to take in father-in-law, &c. then it must be done in all cases, whether the father-in-law receives any fortune or not with his wife. Upon this principle it might as well be insisted, that a purchaser of the wife's estate ought to maintain the children, and a husband is a purchaser of the wife's substance. The instant a wife marries she loses every thing she had, for her effects are instantly vested in her husband, and the act could never intend to charge her when she has nothing. For the words are, being of ability, which expresses the very contrary. There is no difference whether the wife conveys away her substance by deed of gift or by act of law upon her marriage. *Per Cur.* It was determined upon this act in *Rex v. Monday*, that the words father and mother meant such as were so in blood, but then that these are not chargeable in all instances, but they must be such as are of sufficient ability. But this is a case where the mother is not of sufficient ability, being married at the time of the demand, and this demand is not a charge upon the estate, but upon the person in respect of the estate; and if they are not of ability at the time when the demand arises, they are not chargeable by this act. And the present case is exactly the same with the *Rex v. Monday*, so that we are of opinion that the father-in-law is not liable in respect of any estate he had with his wife.

Rex v. Brograve, M. 10 G. 3. The special order of sessions (dated the 5th April 1769) recited that Berney Brograve, esq. at some time in the year 1763 appealed from a poor's rate, for the parish of Worstead, and that upon a reference being made to three justices, they, in order to settle all disputes, recommended to the parties, to consent to the rate then made according to the method they had formerly taken, but did not particularly recommend or object to the mode of rating itself, which was that all occupiers of land in their several occupations, within the said parish should be assessed, at three fourths of the yearly value of such lands, and that all occupiers of houses should be assessed after the rate of one moiety of their respective houses, to which rate all parties being then present did agree, and the assessments in that parish continued to be made in that proportion from that time to the present, and that particularly on the sixth of January 1769, a rate was made in that proportion, from which Mr. Brograve appealed. And now upon hearing the appeal, the appellant objected that he was rated for the profits of the fair in the said parish, which upon evidence appeared to be let by him to one Fowler, and also that

H. Middleton, who occupied about seven acres of land as tenant to the appellant, was not rated for it. Hereupon the court amended the rate, by striking out the particular part wherein it appeared that the appellant was rated for the said fair, and by therein assessing H. Middleton for the said seven acres; the said H. Middleton appearing in court and consenting to the same, and confirmed the said rate as to all the rest.—The solicitor general insisted that there appeared a glaring inequality upon the face of the order; he said that it could not be presumed that the tax was made according to the yearly rent; because the tax was upon the occupier (not landlord) at the yearly value, which must be construed to mean the clear yearly value, after all deductions whatsoever had been duly estimated and considered, and in that case there can be no reason for any distinction between lands and houses. Lord Mansfield: If we were obliged to quash this rate, it would be because it appeared upon the face of it glaringly bad and unequal. It is argued that the yearly value means the clear yearly value after all deductions, and that we ought to put that construction upon it, and then the rate would be unequal. But as it may with propriety have another construction, we ought to put such construction upon it as will make it good. Mr. J. Yates, unless the rate appears upon the face of it to be self-evidently unequal, we cannot interpose, for it is a clear settled rule that we cannot decide upon the inequality; and that it is not self-evidently unequal, the argument which it has borne shews. And as men and judges we cannot but know that there is a great difference between lands and houses, occasioned by the repairs and dangers incident to the latter. It has been said indeed that occupiers must mean tenants. But I do not think so, the contrary is the presumption of law, and I therefore think that the rate ought to be confirmed, and that it has properly distinguished between one sort of property and another. And the rule was discharged, upon the motion of Mr. serjeant Foster.

MONTHLY CATALOGUE.

P O E T R Y.

12. *The Merchant. A Naval Lyric: Written in Imitation of Pindar's Spirit. On the British Trade and Navigation.* By E. Young, LL.D. 4to. 2s. 6d. Swan.

The reader may be assured the following noble Pindaric poem is undoubtedly the genuine production of the late Dr. Young; and we shall not hesitate a moment to declare it worthy of

of so great a hand. The same fine language, imagery, and glowing expression; an equal, if not superior grandeur and sublimity of sentiment, as appear in many of his other works, must be evident to the intelligent reader. How it fell into the editor's hands is not material to be recited; the wonder is, that so masterly a poem is not to be found among Dr. Young's other works. As it stands the publisher gives it to the world, and if any one should doubt the genuineness of it, by calling on him, he may be favoured with a sight of the copy from whence this was reprinted.

'As the subject, independent of the beautiful variety contained in it, relates to the trade and navigation of this kingdom, so essential to the stability and happiness thereof, the editor flatters himself that he shall merit the thanks of the public for rescuing from oblivion, a poem, which, in its importance, is not exceeded by any other of the learned doctor's inimitable performances.'

We have perused this *noble Pindaric poem*, as the editor calls it, at the expence of much patience as well as labour. Whether a work unanimated by any real flame of poetry, is the genuine production of a celebrated author, deserves no great solicitude of enquiry. It seems, however, from the editor's advertisement, that this ode has been printed before, and we may fairly infer from thence that it would certainly have been joined with the rest of the doctor's pieces, had he thought it worth preserving; nor could indeed so soon have been consigned to oblivion, had the public received it, at its first appearance, with any distinguished marks of favour. In these days, alas! it is no uncommon thing to collect each uncorrected scrap supposed to have been written by a popular author, and expose them to the world without paying the least regard to the reputation of the dead.

Whatever great and deserved success the late Dr. Young may have met with as a satirist, a dramatic author, or a moralist, his most sanguine admirers have been always ready to confess that his lyric attempts have proved invariably contemptible and mean. The sea-piece, dedicated to Voltaire, is, perhaps, as flat and empty a performance as any in the English language.

Most of the defects and inequalities which characterize the style and manner of the author of the *Night Thoughts*, are to be found in this *Naval Lyric*, but scarce any of his beauties. Those epigrammatic turns which disgrace the serious labours of the muse, that bulk of words which overlays the infant sentiment, and that cloud of imagery in which objects are totally obscured, or at least rendered indistinct, are to be met with in almost every page of this performance. Sometimes we behold the author, who, like Satan in Milton

As in a cloudy chair, ascending rides
Audacious; but that seat soon failing, meets
A vast vacuity: all unawares

Flut-

Fluttering his pennons vain, plumb down he drops
 Ten thousand fathom deep—
 ———Nigh founder'd, on he fares
 Treading the crude consistence, half on foot,
 Half flying—

Such is, perhaps, the general character of Dr. Young's pieces, if we except indeed his satirical writings and his three tragedies.

Nor is our Pindaric without some sentimental designations of its author. That sagacity which never failed to discover virtues in a coach and six, and that strain of flattery which was never ashamed of its own servility, are conspicuous throughout the whole.

No quotation that the limits of our undertaking permit us to insert, will serve to afford our readers any adequate idea of this performance. To select either the best or the worst stanzas, were alike injurious to the fame of the author and the trust reposed in us by our readers. We shall therefore dismiss this article, by observing once more, that notwithstanding our Naval Lyric may be the genuine offspring of the doctor's muse, it is certain he had disclaimed it in his life-time, as it is not inserted in the collection of his works made by himself, though apparently written soon after the arrival of George II. in this kingdom.

13. *The Dramatic Works of Mark Anthony Meilan; consisting of Three Tragedies, Emilia, Northumberland, The Friends. As they were presented to the Managers of both our Theatres, but refused. Published by way of an Appeal from the arbitrary Decisions of the Despots of the Drama, to Candour and the Lovers of Theatrical Amusements, whose Liberality so amply aggrandizes those Defaulters.* 8vo. 5s. White.

Mr. Mark Anthony Meilan has attempted in his angry Preface, which breathes the true spirit of a disappointed author, to be very severe on Messieurs Garrick and Colman, for refusing such pieces as would have been dismissed with contempt even by the manager of a company of strollers acting in a barn. From an advertisement at the end of this truly dull publication, we learn that our author is a kind of pedagogue, who undertakes, like his brother academy-keepers, to teach every thing: and we are certain, from perusing as much as we could of his sleep-compelling scenes, that he is better accustomed to the colloca-tion of Arabic numerals than English words.

All the poetry Mr. M. Anthony Meilan has ever read, is perhaps comprized in the following lines, which are not unknown to every young practitioner in arithmetic.

Multiplication
 Is a vexation;
Division is as bad:
The Rule of Three
 Doth puzzle me,
 And *Practice* makes me mad.

We hope, however, for the sake of poor *Mark Anthony*, that the tragic muse will not prove the fatal *Chopatra* for whose sake he will be content to lay down his birchen sceptre, and lose his empire over the posteriors of his scholars, in whose situation we should not chuse to be, immediately after he has perused this article in the Critical Review.

14. *The Prostitute, a Poem. The Author J. H. Wynne.* 4to. 1s. 6d. Wheble.

‘ The ground-work of the following piece is a moral tale, calculated to furnish that instruction to the young and gay, which they might not so readily imbibe from performances of a more rigid nature.—Sentiments, like rudiments, are often best delivered in verse; and the little ornaments of poetry which are diffused through works like these, generally prove more striking and agreeable than the chain of argument and reflexion, which characterises the productions of the strict and severe moral writers.

‘ On such principles the author offers his piece to the public, concerning which he has no more to add, but that he flatters himself he has not permitted his verse to transgress the common rules of measure, nor his language those of grammatical propriety. What farther merits or defects the Poem may have, he submits to the candid reader to determine, as well as what portion of indulgence it may be proper to allow one who does not boast of being initiated in the mysteries of Parnassus, or admitted as a favourite of the Muses.’

This Poem has no inconsiderable share of merit, together with some imperfections. We shall insert the first fifty lines (which are by no means the author’s best) in support of the former part of our opinion; and if our readers prove as candid as we are, they will regard the modesty with which this performance is submitted to the public, as a sufficient apology for its defects.

‘ An humble bard, as yet unknown to fame,
Without a patron, and without a name;
Nor skill’d in academic walks to rove
Which Phœbus and the tuneful Sitters love,
With bold design attempts, in simple lays,
A rude, unlabour’d, artless verse to raise.
Of lawless loves he sings, of guilty wiles;
Of raptures feign’d, false words, and treach’rous smiles;
Of tender looks, which point the burning dart,
And send it rankling to the melting heart:
Through mazy paths he points the dang’rous road,
Which, ah! too many hapless maids have trod;
Whilst new-born pleasures round them seem to blow,
Till, lost at length in labyrinths of woe,
Too late they curse the false insidious way,
Which from fair honour led their steps astray.

‘ Thus in his cot, while some tir’d peasant dreams
Of yellow meads and softly-gliding streams,
On ev’ry side a glowing landscape sees,
And ruddy clusters bending from the trees,

Lo! on the mountain's cloud envelopp'd height
 Lours the black storm, beneath the veil of night,
 The livid lightnings flash from either pole,
 And waters roar, and mutt'ring thunders roll:
 Down rush the torrents with impetuous sway,
 And bear the subject cottages away:
 The simple swain, awaking with surprise,
 Finds all the prospect fade before his eyes,
 And round his couch the gath'ring horrors rise,
 Till driving with the stream, he floats amain,
 While tempests howl, and Jove descends in rain.

‘ Such certain ruin waits the hapless maid,
 By flatt'ring words, by faithless vows betray'd.
 Be this our task to paint—the plaintive muse,
 No present theme more lofty strives to chuse.
 If these sad strains awake the tender sigh,
 And call the tear from Pity's melting eye,
 If, timely warn'd they save one easy fair
 From the sharp tortures of the last despair,
 Well is the labour spent, and well the time
 Bestow'd to build this pile of homely rhyme.
 Perhaps, in future days, she may aspire
 To more exalted strains to strike the lyre;
 To sing the progress of the regal line,
 A race of heroes gen'rous and divine,
 From whom our kings their ancient lineage claim,
 And the long glories of the Saxon name;
 But now she drops all more ambitious views,
 And thus in simple guise the moral tale pursues.’

The title-page of this poem is adorned with an elegant and highly finished copper-plate, designed and engraved by Walker.

15. *Cricket. An Heroic Poem: illustrated with the Critical Observations of Scriblerus Maximus. To which is added an Epilogue, called, Bucks Have at Ye All. Spoken by Mr. King, at the Theatre Royal in Dublin, in the character of Ranger, in the Suspicious Husband. By James Love, Comedian. 4to. 1s. T. Davies*

‘ To the Members of the Cricket Club, at Richmond, in Surrey.
 ‘ Gentlemen,

‘ The following little Poem, which, near thirty years ago, was the effusion of a youthful mind, is re-printed for your amusement. The greatest circumstance, perhaps, in its favour is, that it is founded upon fact; and may serve to entertain the true lovers of cricket, by a recollection of many particulars, at a time when the game was cultivated with the utmost assiduity, and patronized by the personal appearance and management of some of the most capital people in the kingdom.

‘ If the admirers of a manly British exercise should, in a vacant hour, receive the least entertainment from this production, it will amply satisfy the author's utmost ambition; who, as an inhabitant of Richmond, would ever be happy to contribute his mite to the pleasure of his friends and neighbours, and is their very obedient, and most humble servant, James Love.’

The singular modesty with which this poem is ushered into the world, ought to procure a favourable reception even to a less ingenious performance.

16. *Eve's Legacy to her Daughters; a Poem in two Cantos; with her Epitaph: and Tiresias.* 8vo. 1s. T. Davies.

This performance is far above the common attempts at burlesque poetry; and such of our readers as purchase it in expectation of an innocent laugh, will not be disappointed.

17. *An Epistle from the Princess F———, at Naples, to the Countess of———, in London.* 4to. 1s. White.

This Epistle seems to be intended as a satire on the institution of the Female Coterie: but as we have not the honour of being initiated in the mysteries of that elegant assembly, we cannot take upon us to determine with certainty concerning the justness of the author's insinuations. We hope, however, that they are entirely void of foundation; and would beg of the facetious gentleman to whom the Epistle is addressed, to record this our favourable opinion, that the Critical Reviewers may not be black-balled, if ever they should request being admitted as members of that gay and polite association.

18. *An Elegy written in Covent-Garden.* 4to. 1s. Ridley.

The scene of this Elegy might have been laid at Tyburn with as much propriety as in Covent-Garden: for the subject of it is the fate of pick-pockets. It is a kind of parody on the celebrated Elegy in a Church yard, but resembles the original neither in elegiac tenderness nor beauty of sentiment; and is rather an apology for the innocence, than a lamentation for the vices, of the lower class of the people.

To escape an ignominious death is imputed in the following stanza to a defect of education.

‘ Full many a youth, fit for each horrid scene,
The dark and sooty flues of chimnies bear;
Full many a rogue is born to cheat unseen,
And dies unhang’d for want of proper care.’

19. *The Love of Money, a Satire.* 4to. 2s. Evans.

A very dull and illiberal performance, printed on a very stiff paper, and sold (if any are sold) at a very high price.

20. *The Drunken News-writer, a Comic Interlude.* 8vo. 6d. Smith.

A most impotent attempt at humour.

N O V E L S.

21. *Sentimental Tales.* 2 Vols. 12mo. 5s. sewed. Wilkie.

If these two-volumes, which we have endured the labour of perusing, should be weighed in opposition to any work that can boast the merit of affording the least instruction, they would appear but as a few floating atoms which fall unheeded into the

scale, without the power to shake it. Such light, such fluttering stuff, such pages of inanity are seldom seen; and the lover may truly be said to *bestride the Gossamer* who trusts his conduct to the guidance of a *Palinurus* like this.

In the preface to this performance, we are told 'that if the passions any where seem painted with too warm a colouring, it must be remembered that the writer's design is to display their errors and escapes; which can never properly be effected, unless they are delineated in such a manner as to produce a lively and durable impression on the mind.'

We should have found little reason to applaud the high colouring of this author, even if he had reached that degree of *Aretinism* at which he seems in some places to have aimed. His most moral characters, if he may be said to have exhibited any, but faintly combat on the side of virtue; while his vicious heroes and heroines, from the superior degree of ornament bestowed on them, appear to have been most his favourites.

Our author has in one part of his work attempted to imitate the manner of the late Mr. Sterne, whom he resembles only in some occasional levity and puerilities; while in other places he inserts a number of translations and imitations of *Catullus*, which retain all the grossness of ideas peculiar to that licentious Roman, without the least approximation to his ease or elegance. It were an idle task to give our readers a more distinct account of these volumes, which we can by no means recommend as capable of affording either instruction or entertainment.

22. *The Generous Inconstant. A Novel. By a Lady. 2 Vols. 12mo. 5s. Nicol.*

The hero of this novel is a wretch whose sole employment is to excite hopes which he never means to gratify, and to embitter the anguish of disappointment by proceeding in a new courtship with the next deluded fair whom he meets. After having deserved the gallows ten times in the course of the present insipid narrative, the author has thought proper to reward him with a young, rich, and amiable wife.

23. *The Contrast; or History of Miss Weldon and Miss Mosely. 2 Vols. 12mo. 5s. Noble.*

Mr. Noble is a very industrious purveyor for his fair readers; and as his provisions are at present wholesome, we shall not complain of their coarseness. We do not, however, suspect Miss Weldon's and Miss Mosely's biographer of having kept what is called the best company, as he introduces cold ham, pickled oysters, and arrack punch, as part of the refreshment given at a rout.

24. *Belle Grove, or the Fatal Seduction, a Novel. 2 Vols. 12mo. 6s. Noble.*

A very flimsy performance indeed. The hero of it is an inconsistent profligate, who pretends to follow the woman he had de-

debauched, to make her all the reparation in his power; and yet enters into every new intrigue that offers, while he is yet engaged in that pursuit which is to redeem his character with the reader, and entitle him to happiness at the conclusion of the story.

M E D I C A L.

25. *Dux Dissertationes in Publicis Scholis Cantabrigiæ habitæ.*
 I. *Præxi Medicinæ non est apprime necessaria Scientia Anatomica.*
 II. *Fœtum Deformatas non oriuntur ab Imaginatioem Prægnantis, &c.* A Thoma Okes, M. D. Cantab. 8vo. Pr. 1s. White.

In the first of these dissertations the author endeavours to prove, that a knowledge of anatomy is not essentially necessary in the practice of physic. If, by the knowledge of anatomy, Dr. Okes here means a perfect acquaintance with all the *minutiae* of that science, we shall very readily admit the truth of his proposition. But if he would be understood to extend the charge of inutility to every degree whatever of anatomical disquisition, we must totally differ in opinion from this academical gentleman. The arguments he adduces to prove the insufficiency of anatomical knowledge for ascertaining the identity of several diseases, can never be justly insisted upon as a ground for establishing its universal and absolute inutility in the practice of physic. Among other theoretical cases, which Dr. Okes enumerates to the prejudice of anatomical learning, he says, that we can never explain from it the reason why the skin is tinged yellow by the bite of a viper, or why the venereal infection is received by contact only, while many other contagious diseases are communicated by the air. But it is evident, that the doctor here confounds the imperfection of anatomy with that of physiology. And we shall only observe, that it would be as absurd to depreciate the former, on account of its insufficiency for the solution of such problems, as it would be to impute deafness to a fault of the eyes, or an arthritic complaint of the toes, to a morbid affection of the olfactory nerves. It is certain beyond dispute, that anatomy is the grand foundation of all physiological and pathological enquiries, and therefore we cannot help regarding every attempt to depreciate its utility, as a step towards demolishing the most important barrier betwixt rational and empirical practice.

The specimens which Dr. Okes exhibits, of a new version of Hippocrates, are undoubtedly an improvement of the former translations; and we should be glad to see the work continued with the same degree of attention.

26. *The True Method of Reducing Ruptures; and Retaining them in the Abdomen, and in the Navel.* By Robert Brand, 8vo. 1s. Bladon.

The testimonies here produced in favour of Mr. Brand's elastic truss, both from gentlemen of the faculty and persons who have wore it, evidently prove its superiority to other inventions of the kind. This truss is intended only for such ruptures in the

groin and scrotum as may be returned into the abdomen; but the inventor makes others of a different construction, to suit the various circumstances of any hernial tumour; and particularly an elastic bandage for a rupture in the navel.

27. *Incontestible Proofs of Curing the Gout, and other Disorders, Chronic and Acute (deemed incurable) by Mild and Efficacious Medicines, originally discovered, and Chemically prepared, by Henry Flower, Gent. an American.* 8vo. No Price. Leage.

Yes, ye Reviewers, incontestible proofs! I say. What more is requisite to establish the character of Henry Flower, gent.?—*More incontestible proofs.*

D I V I N I T Y.

28. *Two Sermons on the Mortality of Mankind.* By George Marriott, Lecturer of St. Luke's, Middlesex, late Chaplain of the British Factory at Gothenburg. 8vo. 1s. Flexney.

Mr. Marriot discourses on these words of St. Paul, Rom. viii. 10. *The body is dead because of sin*; and makes some striking and ingenious observations on the mortality of mankind. In the first sermon he endeavours to give his readers proper notions of death, shewing that it is not a mere fatality, but the judicial sentence of God. In the second, he considers the various ways, in which the dispensation of death operates as a punishment; viz. the misery which it causes, the horror we feel on the apprehensions of its approach, our anxiety to prolong life, the uncertainty of the time of our dissolution, the grief we suffer on the loss of our friends, and the obscurity and confusion which it causes in our reasonings about a future state of recompence. At the conclusion he points out the good effects which may be ascribed to it, though considered as a punishment: which he thinks is no inconsistency, since all punishments from God are productive of good. When he says, 'that death appears to be a punishment from the uncertainty of the time of its approach,' he entertains a notion which is peculiar to himself. This uncertainty has been generally looked upon as a fortunate circumstance; and, notwithstanding what he has advanced in favour of his opinion, we still think, that it is productive of more advantages than could possibly result from any foreknowledge of the precise time of our dissolution, and is rather a blessing than 'a misfortune.'

The following extract will enable the reader to form a competent idea of our author's style and manner of writing.

'We feel death to be a punishment, in the grief we suffer on the loss of our friends. We suffer, not only in being mortal ourselves, but in being the companions of other mortals: many of whom die before us, and leave us to lament them. We lose sometimes a right hand.—So let me call the friend, whose presence is become at least as essential to our comfort, as the most precious limb in our body; without whose society all things become strange. When we are thus forsaken by our long-enjoyed comforters, whose tender solaces smoothed for us the rugged path of life, mournfully do we haunt the places where we often

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saw them—but we find them not. We listen—such enthusiasts are we in distress, as if we expected a repetition of the never-to-be-forgotten sound:—But we hear it not. The voice of the charmer has ceased for ever. The table wants its ornament, and the walk its visitant. Let the weary mourner retire to rest. And even then, before the closing eye will pass the firmly-impressed image of the departed. The busy imagination will grasp the phantom, and eagerly represent every wonted glance, and every accustomed attitude. Sleep, alas! was not made for the mourner.

——— ‘ the wretched he forsakes,
Swift on his downy pinions flies from woe,
And lights on lids unfulfilled with a tear.

Or to what purpose should the mourner awake, to behold that light, which cannot discover to him the only object which he longs to see! The beauties of nature, the accommodations of art, and the supplies of fortune, have lost their charms. Every scene is dull. The sable hangings in the houses of the great, are superfluous. We need only to see objects as they used to appear, to convince us that an essential one is absent. We may flee for fresh spirits to new scenes, and seek diversion from a succession of objects. It may succeed in time; but it is a violent force upon nature. Do we not accuse ourselves of cruelty to the memory of a friend, in striving to root it out of the mind? And when we have got rid of it for a time, do we congratulate ourselves upon it? Or rather, is not the fresh recollection a ground of keener and superadded pain? Inconsistent mourners that we are! Whom have we been striving to forget? Did the friend we have lost, deserve no better than to be forgotten, and forgotten intentionally too? After all the arts of oblivion, (which never can be pronounced innocent) the loss, with sensible minds, will be the prevailing thought; and full often will they look back with a sigh, and fondly wish to recall the pleasing hours which never can return. Why, oh Death! says a mourning parent, was thy rage pointed at a harmless babe! Could not innocence be exempt from thy fury? Why must that heart, which never entertained one purpose of deceit, be cold? Why must that cheek, which conscious guilt had never taught to blush, be pale? Or why does heaven give, determining next moment to take away? Another unhappy mortal laments, not merely over innocence intombed, but over excellence, over virtue ripened to a solid maturity, cut off in the vigour of existence, the powers of the understanding in full strength, and the amiable qualities of the heart in perfect lustre: a blessing lost to the world, and an ornament lost to humanity. And though the benignity of heaven may be adored, in transplanting early very singular virtue to a soil more worthy of it, the loss is severely felt by the kindred plant, which once flourished by its side. But so it is. The most excellent virtues must yield to the power of death. *If Christ be in you*, says the apostle, i. e. if the qualities of Christ be in you, if humility, if

piety, if heavenly-mindedness, if generosity, if benevolence, and every godlike principle be in you, *the body is dead because of sin.*

The gentleman is the author of an Ode, entitled the Primate, and some other pieces.

29. *An Appeal to the Good Sense of the Inhabitants of Great Britain, concerning their religious Rights and Privileges.* 8vo. 1s. 6d. Bladen.

The author of this appeal is a warm and strenuous advocate for religious liberty, and an inveterate enemy to our ecclesiastical establishment. Few writers have treated the church of England with less respect. The reformers, he says, 'threw off only some of the religious observances of popery; but they kept many others equally ridiculous.'—'The church is a building which the people of England respect more for its antiquity than its use'—'I am not ashamed to avow that it would be the greatest happiness of my life, if I could contribute by any laudable means to the destruction of the church of England.' He writes with great bitterness against an establishment of subordinate power by bishops, &c. against Subscription to Articles, the Test-Act, &c. And at the conclusion thus addresses himself to his countrymen.

'Let me then with all the respect which is due to a powerful as well as good prince, but with as much confidence as is natural to a British subject, call upon the first magistrate in this kingdom, to relinquish that right which has devolved to him from his ancestors, but of which, as a religious man, he can no longer avail himself. Let me call upon both houses of parliament, the representatives of our wants, and the security of our properties, to rescind those acts by which an unnatural authority has been usurped over the consciences of men, and to restore the professors of religion to all the freedom which is allowed them by its Author: Let me call upon the venerable bench of bishops, and every subordinate power under them, to search the Scriptures and to see upon what grounds their authority is supported, and as disciples of Jesus, to yield to their fellow-creatures whatever is derived from human and not from divine original. Let me call upon our universities, to lay aside subscriptions, which can have no influence over young and un-informed minds, but to destroy the first principles of truth, and of sincerity. Let me call upon the inferior clergy who are deprived of their necessary subsistence, and yet are bound to articles, contradictory to their consciences, to assert the spirit of free enquiry; and a just participation of their lawful dues. Let me call upon every dissenter to remonstrate against the oppression levelled against him in the test act, and the restrictions by which he is unjustly punished; for no man is bound willingly to submit himself to a penalty, where he is conscious of committing no crime. In fine, let me call upon every man who is an inhabitant of these realms, to study the scripture of truth, and to pay

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no greater respect to worldly authority, than what is warranted by them : let me call upon him particularly to read the precepts, and to observe the character of our divine master ; and if in not thing which he has said, he can observe the traces of the establishment of a clergy, the power of a bishop and church censures, let me call upon him to disclaim this unnatural authority, and endeavour, as much possible, to effect a revolution, which may free him from these shackles, restore the cause of reason to his mind, set his conscience at liberty from oppression, and justify the rights of the author of his religion.'

Some of our author's complaints may be very reasonable ; but he should consider, that imperfections will attend every human institution ; and that the religion of this kingdom would, perhaps, have been long since in the most deplorable situation, if that antiquated building, called the church, had been destroyed.

30. *Meditations upon several Texts of Scripture. By the late Mrs. Jean Steuart. 8vo. 6s. Dilly.*

This volume contains 127 of Mrs. Jean Steuart's Meditations, and some religious letters to her friends. From these devout works we can form no favourable idea of the deceased lady, as a writer. But let us take this opportunity to inform the public, that her most amiable character entitles her memory to tenderness and veneration, and that her Meditations, though not remarkable for elegance of style, or strength of argument, are evidently the overflowings of a heart fraught with benevolence, virtue, and piety.

31. *The Life of Joseph, the Son of Israel. 12mo. 3s. Keith.*

A religious novel, in which the interesting events that befel this patriarch are interwoven with the chimeras of the author's imagination. This piece resembles the Gothic descriptions, and languid declamation, of the sacred poems of the Klopstocks and the Gessners, which were translated into English some years ago. Its pictures are executed with as little propriety, and spirit as theirs, but they are not so much daubed with the German glare of colouring. Its most affecting scenes are taken from the account which we have of Joseph in scripture ; but the beautiful simplicity of the sacred writings is much disguised, and their striking energy is much weakened, by the minute narration, and tedious speeches of this author.

Lest we should be thought too severe in our remarks on this performance, we shall give our readers a short quotation from it. Joseph's brethren had dipped his coat in kid's blood, and brought it to their father, that he might conclude his son was slain by a wild-beast. Our author makes Jacob faint at the sight : when he recovers, he breaks out in the following lamentation.

'Where am I? What has been the matter, my daughters? Why have ye disturbed me? I am now awakened from the soundest sleep that I ever fell into. My Dinah, where is she? Tell me, my girl, what ails thee? I am thy father, Dinah ;

nah; come near my love, and let me embrace thee. Bid Joseph to come speedily, I want to see him. Ay, now I have hit the fore. Joseph is gone, Dinah! Joseph is rent to pieces. Bring that bloody coat. That coat, Benjamin, is thy brother Joseph's. He wears it no more. Some of that voracious army, wherewithal God hath plagued sinful man, hath torn him in pieces and devoured him. O my Joseph! my Joseph! Had I a thousand lives, I would have given them all to have redeemed thee from death. But thou art gone, my son, for ever gone from the land of light; and I shall soon follow thee into that of darkness. I come my son. I follow thee, I soon shall join thee in the land afar off. Hasten thy pace, thou tardy executioner; cut short thy work, thou friendly enemy; I long once more to encircle my son in these withered arms. Yet, my Dinah, poor ruined damsel, if I could, I would live for thy sake, a little to alleviate thy sorrows. But I die my girl: I find I cannot long survive my Joseph.'

Our author forgets in this, and many other parts of his work, that people are not apt to prate when they are agitated by violent passions.

He informs us, that in writing his book he chiefly had in view the entertainment and instruction of boys and girls. But we do not think it well calculated even for their perusal: it might give them impressions which are not easily removed, and which often torment us with puerile apprehensions in our riper years—for it abounds with stories of apparitions.

32. *Remarks on M. de V——'s New Discoveries in Natural History, in a late Publication, intituled Les Singularités de la Nature.* 8vo. 1s. 6d. Robinson and Roberts.

The design of this pamphlet is to maintain the credibility of the Mosaic account of the deluge, against the notions of a celebrated writer. The remarks are in general sensible and spirited, and are founded upon the most rational system of philosophy.

M I S C E L L A N E O U S.

33. *The Shipwreck and Adventures of Mons. Pierre Viaud,* 8vo. 4s. T. Davies.

To give a particular account of these Adventures, would, in some measure preclude the pleasure which the perusal of them will afford our readers. We shall therefore, confine ourselves to a general recommendation of them.

Captain Viaud, in a Letter to a Friend, relates the almost unparalleled hardships and dangers which he and his companions suffered on some American islands, and the neighbouring continent. The surprising series of events which beset them, is recited in a distinct and agreeable narrative, interspersed with moral and sentimental reflections. The reader will find these Adventures sufficiently authenticated to gain the belief of every rational mind. They will only be deemed fabulous by people
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of limited understanding and superficial reflexions who refuse credit to those facts which happen out of the sphere of common and domestic observations; who are ignorant of the complicated history of mankind.*

These entertaining and interesting Adventures have an excellent moral tendency. They teach us never to admit despair while we retain life. They corroborate the salutary belief of an active Providence, ever watchful over the welfare of the patient and the virtuous.

34. *Miscellaneous Tracts of the Rev. John Clubbe, Rector of Whatfield.* 2 Vols. 8vo. 6s. Longman.

The first volume of these *Miscellaneous Tracts* contains the *History and Antiquities of Whatfield*, 2d. Edit.—*Physiognomy*, being an Introduction to a larger Work, 2d. Edit.—*Scattered Thoughts on Title-pages, Dedications, Prefaces, and Postscripts.*

The second volume contains—A Letter of Free Advice to a Young Clergyman, 2d. Edit.—A Sermon Preached before the Sons of the Clergy at Ipswich, Suffolk, 2d. Edit.—*Infant Baptism considered under the great Probability, if not absolute Certainty of its Practice in the first Ages of Christianity.*

We have already taken notice of all these Tracts except the last one of each volume. His *Thoughts on Title-pages, Dedications, Prefaces, and Pamphlets*, are just and numerous.—His *Treatise on Infant-Baptism* is learned and judicious. By many texts of scripture, by the Jewish manner of admitting proselytes to the religion of Moses, and by the testimony of Clemens Romanus, Justin Martyr, and other fathers, he proves, to the satisfaction of an unprejudiced mind, that infant-baptism was recommended to the church by the practice of Christ and his apostles.

35. *Sketches and Characters of the most eminent and most singular Persons now living.* Vol. I. 8vo. 2s. 6d. Wheble.

In an age when the cabinets of the dead are ransacked for their letters, and each forgotten folly of those who are at all concerned in the management of state-affairs, is revived, it is no wonder that publications like these should be tempted abroad into the world. The comfort of such as are injured by them, ought to be, that the abuse of to-morrow will expel the lampoon of to-day; for when the blameless and the guilty are indiscriminately lashed by satire, the original end of it is lost, and with it all its power to do either good or harm. The mark of stripes, inflicted even by the iron rod of a Junius, speedily wear out; and what lasting effects can this impotent writer promise to the puny chastisements of his *last of film*?

This performance is as contemptible as malicious. The author knows little of what passes in the polite world; and generally contrives to render that little unintelligible by his manner

* The truth of these Adventures are attested by authentic certificates.

of telling it. *The Critical Reviewers*, among others, are treated with as much severity as the poor rogue was able to treat them; and are represented for the ten thousandth time (to use the language of Chevy-Chase) as

*All men of pleasant Tivdale
Fast by the river Tweed.*

We leave all particular censure of this despicable catchpenny to some of those distinguished characters who have had their good name filched from them by the anonymous writer; and will venture to prophecy, that nothing can ever tend to abridge the freedom of the press so effectually as its own licentiousness. All ranks of people begin to be tired of seeing their names exposed to public ridicule, and will unite, in some unlucky hour, to court the aid of that restraint which they have hitherto been taught to abhor as the badge of slavery.

36. *The Academy Keeper: or Variety of useful Directions concerning the Management of an Academy, the Terms, Diet, Lodging, Recreation, Discipline, and Instruction of Young Gentlemen, &c.* 8vo, 1s. Peat.

We have received no small degree of entertainment from this ironical pamphlet, in which all the frauds of academy-keepers are pointed out with much good sense, perspicuity, and humour. We sincerely recommend the work before us, to the notice of those parents and guardians, who have been so far imposed on by pompous advertisements, as to shut up their children or wards in such bastard places of education. We never pass by the door of one of these seminaries of second-rate erudition, without reading the board displayed over it with the same contempt as we should express on perusing the bill of a Tower-hill or West-Smithfield quack. The resemblance between the professors of irregular education and unlicensed physic, is more than imaginary. The first set of men make no scruple to promise their pupils instruction in classic authors, of whose names they are too often ignorant; and the second as frequently arrogate to themselves the cure of diseases, with the same impudent ostentation, though they are unable to spell their very titles with propriety.

37. *A New and Accurate Description of all the Direct and Principal Cross-Roads in Great Britain, &c.* By Daniel Paterfon, assistant to the Quarter-Master-General of his Majesty's Forces. 8vo. 1s. 6d. Carnan.

'The preference which the following Description claims to any work of the kind hitherto published, will be very apparent, on the least comparison. It contains all the new roads to the present time, and the alterations and improvements in the old roads.

'At the first view, is shewn the distance of each city, town, and remarkable village from London, with a particular account of the road leading to it, measured from the Standards in London, according to the mile-stones on each road.'

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We take what this author says in praise of his work, for granted, as we have reason to believe that uncommon pains has been taken to make it correct.

38. *The Trial of Farmer Carter's Dog Porter, for Murder. Taken down verbatim et literatim in Short-hand, and now Published by Authority from the corrected Manuscript of Counsellor Clear-point, Barrister at Law, &c.* 8vo. 1s Lowndes.

If this Trial, &c. means any thing, it is to be witty on the Game-act.—We had hardly sufficient patience to read it through.

39. *An Index to the Excise Laws; or an Abridgement of all the Statutes now in Force relating to the Excise.* By Jellingher Symons. 8vo. Printed for the Author. 1s.

Soon after the Restoration, in the year 1660, the commons granted to the restored sovereign, in lieu of the revenue arising from the Court of Wards and Liveries, and in full recompence and satisfaction for all tenures *in capite*, and knight's service, an annual income to be raised by Excise upon beer, ale, cyder, perry, and strong waters. On casting up the numbers for passing this bill, they stood 151 against 149. Since that time, during the course of 110 years, the Excise-laws are become so numerous, and the frequent alterations therein, and many references from one to another, have made them so intricate, that, as our author justly observes, some help is absolutely necessary to those who would acquire a knowledge of them. This led Mr. Symons to the design of drawing up an abridgment of the statutes now in force relating to the Excise-laws, wherein the method he has pursued in the arrangement of those laws under their proper heads, and referring to the particular chapter and section, where each act may be found in the Statutes at Large, cannot, in our opinion, fail of rendering this work extremely useful to those whose dealings in trade may require an immediate knowledge in Excise duties.

There are, however, (as indeed it is almost impossible to be otherwise in a work of this nature) some few things which have escaped the observation of our author. As for instance we find no mention made of the penalty, which is five shillings per bushel and the whole wetting charged with the full duty of six shillings per quarter, incurred by any malster who shall suffer his malt upon the floor to become *acrespired*. Nor has Mr. Symons informed his readers that the penalties in the coach-act admit not of any mitigation. These and other omissions (if any other there are) we hope the author will supply in the next edition of this very useful performance.

40. *A Letter to the Members of the Provident, and other Societies, established with a View to secure a Provision in Old Age, on the Impropriety and Insufficiency of their present Plans.* 1s. Brotherton.

This pamphlet is intended to shew, that the several societies, established for the benefit of age, by granting annuities to the

members thereof, in decline of life, are insufficient for that purpose, and even the Provident Society, which, in this letter-writer's opinion, is founded upon the most rational plan of any, if they comply with their terms now proposed, will not, with their whole fund, be able to provide for more than eleven years, which is, till such of their members, as shall be still living, have attained the age of 61 years; at which time their whole investments will be all sunk, and there will remain 222 out of 445 of their members still living and unprovided for at 62 years of age. The arguments advanced by the author, in support of this, and indeed every other assertion of any consequence throughout the whole performance, are, in our opinion, very far from being satisfactory, as will appear by the following extract, relating to the impropriety of admitting to subscribe for more than one share on each life. "For as any given life, says our author, with more shares than one has an equal chance of living with the one share life; it may happen, that in lieu of a certain number, according to the course of nature falling, the chance may turn on the single shares and the others subsist: it has not only this inconveniency that attends it, but another, which is the decreasing the number of lives, and by that means decreasing the number of chances; for as by the rules of the society any life may be nominated, the nominee fixing his own for one, has a much greater certainty on the other three, than on one life, in the proportion of two out of four, and the society is benefited by the increased number of chances, in the proportion of four to one; to explain this, a life of 40, has an equal chance of living to 62, and at that age has another equal chance of obtaining 11 years longer annuity, at which age of 73, he may still hope to see 79, and has then a chance to reach 83. Now, as I observed before, the chance on any one given life is equal, and of course contrary to the interest of the society, to benefit the said life more than its proper proportion; and the subscriber, by fixing on three other nominees, has for himself a much better chance in the proportion, as an annuity of four lives has never been disputed to be of much greater value than one, the whole benefit of this society to its members, depending on the just distributions of its shares; for in that case something near an exact calculation may be made: but to explain this still further, suppose that only 225 should be single-share members, and the remaining 220 shares should be held by 55 members, no person acquainted with the chances of lives would say, that it was of equal benefit to the society, to be composed of 280, or 445 members, though their subscriptions would amount to equally the same; for each of the 55 have the same chance as each of the 225 of attaining 83, and the proportion in favour of the four-share members is as 225 to 55. Was the value of each subscribing life calculated, and depended on itself, then it could not be of any consequence to the society if the annuity was eighty or twenty pounds; but as the whole depends on equal chances, an

unequal distribution can no way benefit, and may sensibly hurt the society."

To those who can possibly discover the author's (or indeed any) meaning in the above extract, we recommend the perusal of this *curious* performance.

41. *A Letter to the Governors of the College of New York; respecting the Collection that was made in this Kingdom in 1762 and 1763, for the Colleges of Philadelphia and New York.* By Sir James Kay, Knt. M. D. 8vo. 1s. Kearsly.

As this Letter relates to some transactions which have been made the foundation of a suit in the court of Chancery, it would be improper for us to say any thing more of it, than that it is written with spirit and poignancy.

42. *A short, plain, and comprehensive Grammar for the Latin Tongue.* By John Worsley, of Hertford, 8vo. 2s. Pearch.

This Grammar is chiefly compiled from Ward and Lilly, and may be of service in the schools, as well to the master as to his scholars.

43. *A new Latin and English Dictionary, designed for the Use of Schools and private Education.* By John Entick, M. A. 8vo. 4s. Dilly.

This Dictionary may be of some use to those who have just begun the study of the Latin language; but it is too deficient in a variety of words and phrases to answer the purpose of explaining the higher Classics.

44. *Free Thoughts on the Present State of Public Affairs. In a Letter to a Friend.* 8vo. 1s. Oliver.

The author of these thoughts treats of the causes of the late political disputes, with a mixture of raillery and serious argument; but he appears to be unnecessarily apprehensive in regard to the importance of their consequences. We hope he is actuated more with religious zeal than a spirit of divination, in supposing, that perhaps, *God has a controversy with the land.* The pamphlet, upon the whole, is an ingenious expostulation with the opponents of government.

45. *A Letter to the rev. Mr. John Wesley, in Answer to his late Pamphlet, entitled, "Free Thoughts, &c."* 8vo. 9d. Towers.

This answer presents us with some ingenious remarks on the preceding publication; though it appears to be dictated more by the warmth of party than disinterested attachment to truth.

46. *The Complete Baker; or a Method of effectually raising a Bushel of Flour with a Tea-spoonful of Barm.* By James Stone, of Amport, in Hampshire. 8vo. 1s. Crowder.

The directions contained in this pamphlet appear to be founded upon a competent knowledge of the nature of fermentative substances; and must prove useful for accomplishing the purposes expressed in the title-page.

47. *A Practical Treatise on Brewing: Containing various Instructions and Precautions, &c. 2d Edit. By William Reddington, late of Windsor, Brewer. 8vo. 2s. 6d. Richardson and Urquhart.*

Though the Reviewers are perfectly skilled in the difference between good and bad beer, as far as such knowledge can be obtained from tasting it, yet are they most thoroughly unacquainted with the methods of preparing that friendly liquor. All books that treat of the noble and useful sciences of eating and drinking, are sure to draw mortifying confessions of ignorance from our pens; and we heartily wish, that the publishers of such works would furnish us with opportunities of seeing the experiments tried which they so confidently recommend, before our Monthly Court of Criticism is obliged to pronounce sentence upon them. The knowledge which we have derived from Apicius, Juvenal, and Horace, can by no means be applied to modern cookery. The ancients were alike ignorant of the rapture arising from the embrace of a foaming pot of porter, and a bowl of aromatic punch; of the happy repletion caused by turtle, well seasoned with Cayenne, and the speedy digestion of barbicue thoroughly impregnated with Madeira.

To conclude, we indeed, have not even experience sufficient to discover whether the beer we drink derives its intoxicating quality from *Coccus Indicus*, or potent Malt; and must, therefore, leave this treatise to stand or fall by its own merits or demerits, among those who are no strangers to the quality of such ingredients as we must blindly swallow; observing, at the same time, that this work may be of service to the public, even after a perusal of the more regular and compendious performance of the late ingenious Mr. Combrune.

CORRESPONDENCE.

An author, who signs himself A YOUNG MAN, has lately addressed a letter to us in the *St. James's Chronicle*; and very angry he seems to be that we forebore to quote any of his verses in our Review for January last. We really were of opinion, that good advice would prove more salutary to him, as well as more convenient for his reputation, than any specimen we could have produced from his works. We likewise believe him to be master of some more beneficial trade than that of scribbling poetry *in vana Minerva*; and make it our constant rule never to encourage those, who seem to have no talents adequate to the execution of that which their vanity too often urges them to undertake.

I nunc, et versus tecum meditare canoro.



THE CRITICAL REVIEW.

For the Month of *April*, 1771.

ARTICLE I.

The History of Manchester. In Four Books. By John Whitaker, B. D. F. S. A. and Fellow of C. C. C. Oxford. 4to. 15s. sewed. Doddsley.

IT is generally the misfortune of an antiquarian to bestow his attention upon trifles; to indulge the passion of a boy, instead of prosecuting the study of a man; to plume himself upon finding an old urn, or tracing an old causeway, without giving us any judicious reflexions on the improvements of time, which might be illustrated by those remains of ruder ages.

It would be unjust to charge the historian of Manchester with this childish taste. He has made the antiquities of a town interesting to every English reader: he has adorned the labours of investigation with useful learning, and animated description: he has judiciously connected with an account of old Manchester, reflexions and information which throw light upon the history of our island: his examination of ancient fragments hath been subservient to the purpose to which it should always be dedicated; it has enabled him to exhibit a distinct and striking view of the revolutions of empire, the progress of arts, the gradual refinement of manners, the opening and enlargement of the human mind in morals, policy, and religion. He has not only shown himself in this publication a curious and accurate antiquary, but likewise a learned and rational philosopher, politician, and divine.

But it will be proper to give our readers a more particular and extensive account of Mr. Whitaker's plan.

He proposes to divide his work into four books, containing as many periods, the British and Roman-British, the Saxon, the Danish and Norman Danish, and the modern. Three of these periods he has already completed; and the first he now presents to the public. We need not wonder, that, as he informs us, the History of Manchester has been a principal object of his attention for many years; when we consider the various materials of which it is composed, accessible only to indefatigable diligence, and acute penetration.

The reader, as we have already observed, must not expect in this work merely the uninteresting history of a single town. It is enriched with whatever curious particulars can with any propriety be connected with the annals of Manchester. Whatever serves to illustrate the general antiquities of the county, or the kingdom, to mark the polity of our towns, to lay open the causes, and the circumstances, of any momentous events which affect the interests of Manchester, the author proposes to examine and explain. He intends clearly to fix the position of all the British tribes; and to ascertain the extent of all the Roman provinces in our island: arduous discoveries, which have hitherto eluded the search of the antiquarian. He will investigate, and he flatters himself he will evince the commencement of our present towns, by tracing them back to the rude stations of the Britons in the woods. He will elucidate the curious system of polity that was established among the ancient Britons, and their domestic æconomy. He attentively marks the progress of the Roman genius on the subjection of the Britons, in planting fortresses, and constructing towns to command the country, and in civilizing the natives. The period of our history before the Conquest, is very interesting and important. It fixes the attention by the quick succession, and active variety of its incidents, and by the decisive greatness of its revolutions. That period should be the grand object of modern politicians, for in it our constitution received its genuine form. That golden æra our author proposes to redeem from obscurity and error, to unfold the origin and history of the Picts, the Scots, the Saxons, and the Danes, and the momentous history of Arthur and of Alfred. He intends to point out the commencement of counties and hundreds, of townships, and of manors, of parishes, of feudal tenures, and of juries. In perusing this book, the mind of the reader is often agreeably diverted from the minute and jejune labours of the antiquary, by the picturesque descriptions of the poet, by the judicious and useful observations and reflexions of the philosopher. He presents to the fancy many pleasing pictures of domestic and rural life, in the happy ages

of innocence and simplicity ; he exhibits, in a well connected series, the gradual refinements of our ancestors in manners, and in arts. To a masterly acquaintance with other branches of knowledge, he joins the inquiries of the naturalist ; and gives us an accurate history of the vegetative and animal world in Britain ; distinguishing the native productions of our island from those which were imported into it at different times.

From a view of this extensive plan, to which, it appears from this first volume, that his abilities and acquisitions are adequate, the reader may infer what a variety of learning and information his work will contain. Yet in all the variety of his first period, we find no wanton and impertinent digressions. Though, by taking in a large field of speculation, he often relieves our attention to the local and private history of a single town, his copiousness always flows from, and winds around, his principal object.

This first volume opens with the earliest antiquities of Manchester, and the county of Lancaster. The author ascertains the derivation of Mancunium, the old name of the town, describes its situation and construction under the Britons, and after it became a Roman station. The towns of the ancient Britons were not intended for perpetual and general residence ; they were only their places of refuge amid the dangers of war, where they might occasionally lodge their wives, their children, and their cattle, and where the weaker might resist the stronger till succours could arrive. It is not to be supposed, that the Britons, at this period, had any considerable skill in the science of fortification ; though our author thinks they secured themselves against the attacks of an enemy with more art than antiquarians are willing to allow them. Their fortresses were planted in the center of their woods, they were defended by the natural advantages of the situation, were fortified by trees cut down, and piled up around them, and by the formation of a bank and a ditch. They baffled the attacks of the best troops under the command of the best officers in the world ; and the greatest of the latter gave them the commendation of excellent fortifications. This first chapter gives an account of the inhabitants of old Lancashire, of some of their curious remains lately discovered, of their husbandry, and their arms, and of their subjection to the Romans about the year 79.

He next gives a description of Mancunium, the old Manchester, when converted into a Roman garrison ; of the forts and walls erected in that part of Britain by the conquerors, and of the Roman polity and religion in the vanquished province. He traces the Roman geography of our island more

accurately than any preceding antiquarian; he acquaints us, that he was greatly assisted in this part of his work by an Itinerary, discovered at Copenhagen by Mr. Bertram in 1747. This Itinerary was written by Richard, a native of Cirencester, a monk of Westminster, and the author of many historical and theological tracts. It was translated by Dr. Stukely, in 1757. By this Itinerary, Mr. Whitaker was enabled to investigate the Roman geography in Britain, from the Firth of Tay to Inverness; that Firth was the boundary of Agricola's victories; and the conquests of Lollius terminated at Inverness. Lollius was a brave and experienced Roman general, and governor of Britain in the reign of Antoninus Pius. For his prudent conduct and exploits that emperor conferred on him the title of Britannicus.

Our author connects with his northern excursions a regular and distinct survey of the geography of Lancashire, and the other parts of the island. He shows the reader the different Roman stations; he points out to him the origin of our British towns, by diligent inquiry, often embellished with lively description, and the flowers of fancy. He marks the progress of Agricola's arms, the irruptions of foreigners, and the migrations of the natives from one quarter of the country to another.

From him we learn, that Bath and Buxton were seats of luxury in the early age of the Roman invasion. The Romans, when in Britain, carefully marked, and collected for use, the mineral springs of the island, which had flowed for ages utterly unnoticed by the Britons around them, who, however, soon adopted the custom of their conquerors. The mineral springs, that steamed as they gushed from our British hills, were collected into basins, and the Romans and the Britons equally plunged into the relaxing waters. Hence we see *Udara Jappa* in Ptolemy, *Thermae* in Richard, and *Aquæ Solis* both in Richard and Antoninus, to be all the characteristic appellations of our Bath in Somersetshire.

The following quotation from the beginning of the sixth chapter will give our readers an idea of our antiquarian's taste, and of the construction of the Roman roads.

'These are the Roman roads that coursed from Mancunium to the neighbouring stations. And such as they are, they must share in the great admiration and the high praise which the antiquarians have bestowed upon the roads of the Romans in general. But surely those critics have been too lavish in their eulogiums upon them. Antiquarianism is the younger sister of History, less sedate and more fanciful, and apt to become enamoured of the face of Time by looking so frequently upon it. But let not this be the conduct of her loberer disciples. Let not the sensible antiquarian

disgrace himself and his profession by admiring greatly what is merely antient, and by applauding fondly what is only Roman. The pencil of Age may justly be allowed to throw a shade of respectableness, and to diffuse even an air of venerableness, over the productions of very antient Art. And we may appeal to the native feelings of every sensible beholder for the truth of the observation. But this is all that can be allowed to the mere influence of Time. And the antiquarian that once oversteps this reasonable limit sacrifices the dignity of sentiment to the dreams of antiquarianism, and gives up the realities of history for the fables of imagination.

‘ The great excellence of the Roman roads is the particular directness of their course. Being constructed at a period when the laws of property were superseded by the rights of conquest, they were naturally laid in the straightest lines from place to place. From this line of direction they could not be diverted, like many of our modern roads, and thrown into obliquities and angles, by the bias of private interest. From this line nothing could divert them but the interposition of an hill which could not be directly ascended; the interruption of a river which could not be directly forded, or the intervention of a moss which could not be crossed at all. Thus, to adduce only a single instance, the Roman road to Slack courses in one uninterrupted right line from the Castlefield to the Hollinwood, while the modern and nearly parallel way to Huthersfield, one of the directest roads that we have in the vicinity of the town, runs curving all the way at a little distance from it, and has no less than twelve or thirteen considerable angles betwixt the end of Newton-lane and the extremity of Hollinwood.

‘ But the Roman roads appear not to have been constructed upon the most sensible principles in general. The road over Newton Heath is a mere coat of sand and gravel, the sand being very copious and the gravel very weak, and not compacted together with any incorporated cement. And the road at Haydock is merely an heap of loose earth and loose rock laid together in a beautiful convexity, but ready to yield and open upon any sharp compression from the surface. Such roads could never have been designed for the passage of the cart and the waggon. Had they been so designed, they must soon have been furrowed to the bottom by the cutting of the wheels or crushed into the ground by the pressure of the load, and have been rendered absolutely impassable by either. But for such rough services they were not intended at all. This the sharp convexity of the road at Haydock most clearly demonstrates, which scarcely leaves the level of a yard at the crown, and throws all the rest of the surface into a brisk descent. And this the breadth of the more flattened road over Failsworth Moss concurs to demonstrate, the surface, even now when it has naturally spread out into a broader extent, being not more than three yards and a half in width. Both these roads, though the one was intended for the great western way into the North and the other was the way of communication betwixt Chester and York, must plainly have been confined to the mere walker, the mere rider, and the mere beast of burden.

‘ The only roads that seem to have been constructed for the cart and the waggon are such as were regularly paved with large boulders. Such appears to have been the road from Manchester to Blackrode; such appears to have been the road from Manchester to Ribchester; and such evidently was the road from Rib-

chester to Overborough. But as this alleviates not at all the censure upon the narrowness of the ways, so the paving of a road is obviously a very awkward expedient at the best. This may sufficiently appear from those boasted remains of the Roman roads, the Appian and the Flaminian ways in Italy, which are so intolerably rough and so inexpressibly hard, that the travellers, as often as they can, turn off from them, and journey along the tracks at their borders.

Many of the Roman roads indeed have continued under all the injuries of time and all the inclemencies of climate to the present period, and some few in excellent conservation. The Romans, having the whole power of the country at their command, and nations of subjects to be their labourers in the work, were not frugal of toil in the discovery of the materials and in the conveyance of them to a considerable distance. Thus, since little or no gravel was to be found along the course of the Roman road from the common of Hollinwood to the end of Street-lane, they dug up a very great quantity of it along the sides of the present Millbrook upon the former, as the long broad and winding hollow which still remains doth manifestly evince, and constructed all the road from the one to the other with it, as the peculiar redness of the gravel along the road does evidently prove. Thus, what is much more remarkable, the Stane street in Suffex, ten and seven yards in breadth and one yard and a half in depth, is composed entirely of flints and of pebbles, though no flints are to be found even within seven miles of the road. And they laid their roads, not sunk, like ours, many feet below the level of the ground about them, but rising with a rounded ridge considerably above the surface, unless they were obliged to climb obliquely up the side of a steep hill or to descend obliquely down it. By this means the water never settled upon their roads, silently sapped the foundations, and effectually demolished the works. But the continuance of many roads to the present moment, and the peculiar conservation of some, result very little from these general circumstances, and are principally the effect of particular accidents. That these circumstances have not given the roads such a lasting duration, is evident from the above mentioned structure of all of them within, and more evident from the particular roundness of some of them without. The fact arises chiefly from the early desertion of particular roads by the Britons and Saxons, new roads being laid for new reasons to the same towns, or the towns being destroyed and the roads unfrequented. Such must assuredly have been the case with the sinartly rounded road at Haydock. And such will hereafter appear to have been the case with the still-remaining road upon Stony Knolls.

But had the Roman roads been always laid in right lines, always constructed with a sufficient breadth, and been never paved with stone; had the materials been bound together by some incorporated cement; and had they been all calculated to receive carts and to bear waggons; they must still have been acknowledged to have one essential defect in them. The roads almost constantly crossed the rivers of the island, not at bridges, but at shallows or fords, some of which nature had planted and others art supplied. By this means the travelling on the roads must have been infinitely precarious, have been regulated by the rains, and have been controuled by the floods. Such must have certainly been the consequence at the fords of Ribchester and Penwortham over the Rib-

Ribble, such more particularly at the fords of Warrington Streetford and Stockport over the Mersey, and such even at the fords of Knotmill and Garret over the Medlock, at the way of Trafford over the Irwell, and at the passages of Huntsbank over the Irke and of Throstlenest-lane over the Cornebrook. One of those very rainy nights which are so common in our Lancashire winters would raise a considerable depth of water upon the fords, and would fix an absolute bar to the progress of travelling. Thus, for want of a few bridges, the Roman roads must have been often rendered impassable during the winter, and often for a considerable part of the winter together. And thus, for want of a few bridges, must the Roman roads have been rendered frequently useless, the military communication between the several parts of the island have been frequently suspended, and the Roman empire within it have been frequently exposed to danger.

In this chapter, he informs us of the number of the legions by which Britain was garrisoned after the Romans had conquered the greater part of the island; he describes the situation and strength of their stations and their camps.

In the two subsequent chapters, our author gives us an account of the policy of Agricola. That conqueror drew the Britons from their retreats in their woods and mountains, and settled them in towns, to rivet their subjection and dependence. By degrees, they incorporated Roman manners with their own, and began to imbibe a taste for the finer arts, imported into the island by their conquerors. In these chapters, we have an entertaining description of the food and manner of our ancestors at this early period; of the government, of the private and publick œconomy of the British chiefs: and in the same chapters, our author traces the first regular division of the country into districts, and the commencement of feudal tenures.

He gives a particular, but not an insipid and tedious history, of the improvements which the Britons received from the Romans in mechanics, and the other useful arts. He distinguishes the productions of the earth, and the animals which were natives of our island, from those which were introduced by the Romans and other foreigners: and he enumerates the diversions which we adopted from the Romans. Among other savage amusements, he proves, that they introduced cock-fighting into Britain; and we are glad to find that we cannot reproach the memory of our ancestors with the invention of that savage entertainment.

We learn from our author, that the Britons were indebted to their communication with the Romans for their early improvements in commerce and navigation; and for the introduction of Christianity into their island. He concludes this first book of his antiquities with the brave and effectual oppo-

fiction of the Caledonians to the Roman arms, and the expulsion of the Romans from Britain by the Northern nations, 446 years after Christ, and 501 years after they first invaded us. We must here again observe, that though Mr. Whitaker's plan comprehends many general investigations and remarks, he has thus far, in the course of his work, paid proper attention to its principal object: he has, with an agreeable variety, with accurate method and connexion, displayed the gradual improvements which Manchester and its neighbourhood received, or the injuries which they suffered, by the changes and revolutions of time.

Having thus given our readers a regular view of our author's principal subjects, we shall quote his account of the earliest British commerce, as a specimen of his merit, as an antiquarian, and a writer.

' The foreign commerce of the Britons was occasioned by the resort of the Phœnicians to their coasts. These bold adventurers in navigation and traffic, having planted colonies at Carthage and at Cadiz, and ranging along the borders of the great untraversed ocean on the west, reached the south western promontories of Britain, and entered into a trading correspondence with the inhabitants of it. The real singularity and the commercial consequences of the voyage gave great reputation to the officer who conducted it, and have occasioned the name of Midacritus to be transmitted with honour to posterity. Midacritus brought the first vessel of the Phœnicians to our coasts. And Midacritus opened the first commerce of the Phœnicians with our fathers. He found the country to abound particularly with tin, a metal that was equally useful and rare. He trafficked with the Britons for it. And he returned home with a cargo of the silvery metal.

' Such was the first faint effort of the commercial genius of Britain, which was afterwards to conduct the vessels of the island to the shores of Cadiz of Carthage and of Tyre, and even to raise the Britons superior in boldness and in skill to the Phœnicians! Such was the first faint effort of the commercial genius of Britain, which has since displayed such a variety of powers, has since opened such a variety of channels, and has diffused the overflowing tide of the British commerce into all the quarters of the globe! This effort was first made some years before the time of Herodotus and about the period of the first inhabitation of Lancashire, about five hundred years before the æra of Christ. The Belgæ were not yet landed in the island. The original Britons still possessed all the southern regions of it. And the trade was opened with the Britons of the Cassiterides or Silley islands. These islands were then only ten in number, though they are now more than an hundred and forty; and only nine of them were inhabited as late as the reign of Tiberius. But one of them was greatly superior in size to the rest, and was therefore distinguished by the general appellation of the whole, being denominated Cassiteris Insula or the One Tin-island. This was the first land of Britain which the Phœnicians reached and with which Midacritus began the traffic for tin. This was known amongst the Britons by the appellation of Silura, and must have communicated the still remaining name of Silley to
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its contiguous isles. And this was then a very considerable island, being separated only by a dangerous strait from the shore of Cornwall, and reaching beyond the present uninhabited islet of Silley. The present isles of Brehar, Guel, Trescaw, St. Martin's, and St. Sampson's, the rocks and islets adjoining to all, and St. Mary's and the Eastern isles, must all have composed this original island. And large banks still extend from St. Martin's nearly to St. Mary's and the Eastern isles, which are all uncovered at low water and have only a depth of four feet at high. The isles of Guel and Brehar, now half a mile distant from the rock of Silley, appear plainly to have been once connected with it. And Trescaw, Brehar, St. Martin's, St. Sampson's, and their adjoining islets, were once evidently united together. Sands extend from Brehar to Trescaw, and may sometimes be crossed on foot. Betwixt Trescaw, Brehar, and St. Sampson's the flats are laid entirely bare at the recess of a spring-tide, and a dry passage is opened over the sand-banks from the one to the other. In these banks, over which the tide rises ten or twelve feet in depth, hedges and walls of stone are frequently disclosed to the view by the shifting of the sands. And from the general remains of stone-hedges stone walls and contiguous houses, and from the number of barrows which are dispersed over the face of these islands, the whole appears to have been once fully cultivated and thoroughly inhabited.

‘ This island was peculiarly replenished with mines of tin, though the present unburied remains of it exhibit no vestiges of the ancient works and scarce carry any appearances of the ancient metal. But in the month of May 1767 a rich vein of tin was discovered in St. Mary's, which bore directly into the sea and pointed towards the shore of Cornwall. And the cargo which Midacritus brought from the island, and the account which he gave of it and its contiguous isles, occasioned a regular resort of the Phœnicians to the coasts of Silley. The trade was infinitely advantageous to the state. And the track was most solicitously concealed by the public.

‘ Thus continued the trade of Britain for nearly three hundred years, being esteemed the most beneficial commerce in Europe, and being carefully sought after by all the commercial powers in the Mediterranean. The Greeks of Marseilles first followed the track of the Phœnician voyagers, and some time before the days of Polybius and about two hundred years before the age of Christ began to share with them in the trade of tin. The Carthaginian commerce declined. The Massylian commerce increased. And in the reign of Augustus the whole current of the British traffic had been gradually diverted into this channel. At that period the commerce of the island was very considerable. Two roads (as I have formerly mentioned) were laid across the country, and reached from Sandwich to Carnarvon on one side and extended from Dorsetshire into Suffolk on the other; and the commerce of the coasts must have been carried along them into the interior regions of the island. The great staple of the tin was no longer settled in a distant corner of the island. It was removed from Silley, and was fixed in the isle of Wight, a central part of the coast, lying equally betwixt the two roads, and better adapted to the new arrangement of the trade. Thither the tin was carried by the Belgæ, and thither the foreign merchants resorted with their wares. And the trade was no longer carried on by vessels that coasted tediously along the winding shores of Spain and of Gaul. It was now transported over the neighbouring channel, was unshipped on the opposite coast, and was carried upon horses across
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the land or by boats along the rivers to Marseilles and to Narbonne.

The Isle of Wight, which as late as the eighth century was separated from the remainder of Hampshire by a channel no less than three miles in breadth, was now actually a part of the greater island, disjoined from it only by the tide and united to it always at the ebb. And during the recess of the waters the Britons constantly passed over the low isthmus of land, and carried their loaded carts of tin directly across it. Such also were many other islands on the southerly shore of Britain, appearing as islands only on the tide of flood, and becoming peninsulas at the tide of ebb. It is curious to mark the different operations of the sea upon the different parts of the English coast. The sea has gained considerably upon the shores of Yorkshire Norfolk Suffolk and Essex, the eastern coast of Kent, and the coasts of Sussex Hampshire Dorsetshire and Cornwall. Within these forty years it has greatly usurped upon the Silley islands in general, and even from May 1766 to May 1767 it encroached near forty inches upon one of them in particular. And these gradual and successive depredations, these and these alone, must assuredly have been the cause that has been so vainly explored in the annals of history, and that has reduced the Silley islands to their present condition. These, and not the violence of an earthquake or a tempest, must assuredly have widened the narrow turbid strait of Solinus into an ample and calm expanse of thirty or forty miles, have covered half the great island of Silura with the waters of the ocean, and have left only its mountains and its promontories rising like so many islets above the face of the waves. These appear from the experience of the recent ravages in the islands to be a cause too unhappily adequate to the effect. And the same cause has greatly plundered the coasts of North-Devonshire Pembrokeshire and Cardiganshire. But the sea has resigned a part of its original domain on the southern shore of Kent in Lincolnshire and in Lancashire. In Kent it has retreated from the shore of Sandwich, has sunk the small æstuary of Solinus into an insignificant current, and has converted the fine harbour of Rhutupæ, where the Roman fleet was regularly laid up, into an expanse of rich pastures and a valley watered with a rivulet. In Lincolnshire it has added a considerable quantity of ground to the coast, shrinking from the original boundaries, and leaving many thousands of acres betwixt the old bank of its waters and the present margin of its shore. And in Lancashire the sands which originally formed the beach of the sea and were originally covered every tide with its waters are now regularly inhabited. These are still distinguished among us by the appellation which they received from the Britons, and which is equally common to the sea-sands of Lincolnshire Norfolk and Wales, the appellation of Meales or loose quaggy lands. But loose as they once were by nature, and quaggy as they were once made by the overflowing of the tide, they are now annually cultivated; a parochial church has been erected, and a village has been constructed upon them.

In this state of the British commerce, the articles imported into the island were earthen-ware, salt, and brass both wrought and in bullion. In this state of the British commerce, tin was not, as it had been originally, the only export of the island. It still remained the principal article of our foreign trade. But with it were exported gold, silver, iron, and lead, hides, cattle, corn, slaves,

snails, and dogs, gems and muscle-pearls, polished horse-bits of bone, horse-collars, amber toys, and glass vessels.

Such was the nature of our foreign commerce when the Romans settled among us. And it instantly received a considerable improvement from the Romans. This appears sufficiently from that very remarkable particular in the interior history of the island, the sudden rise and the commercial importance of London within a few years after their first settlement in the island. But the trade was no longer carried on by the two great roads to the southern shore, and the staple was no longer settled in the Isle of Wight. The principal trade still appears to have been confined to the south in general and to the regions of Middlesex Kent Sussex and Hampshire in particular. But the commerce was diffused over the whole extent of the Roman conquests, and was carried on directly from the western and the eastern shores as well as from the southern. Thus new ports were opened on every side of the island, most indeed about the south eastern angle of it, but some along the eastern and the western coasts. Thus Middlesex had the port of London, Kent the ports of Rhutupæ Dubris and Lemanis, Sussex had the ports Adurnum Anderida and Novus, and Hampshire had the port Magnus. And thus Yorkshire had its port Felix on one side, and Lancashire had its port Sifuntian on the other. These were evidently the commercial ports of the Roman Britons. Had they been merely the useful harbours upon the coasts, as they must certainly have been much more considerable in number, as they must certainly have been mentioned upon every part of our coasts, so must they have been equally noticed upon the coasts of Caledonia and the shores of Ireland. They were all of them harbours first used by the Romans, they had all of them cities first raised by the Romans upon them, and under the Romans they must all have become considerable ports for commerce. And the articles introduced into the island at these ports were the many particulars which I have previously mentioned to have been introduced into Britain by the Romans, as sugar, pepper, ginger, writing paper, and other similar articles perhaps, besides them. The saccharum or sugar of the Romans, like our own, was the extracted honey of a cane, was brought from Arabia or from India, and was used only for medicinal purposes. And all these spices appear plainly from their Roman-British appellations to have been actually imported among us by the Romans. And the articles exported from the island must have been partly the same as before, and partly the additional particulars of gagates or jet, the British jet being the best and the most copious in Europe, bears for the foreign amphitheatres, baskets, salt, corn, and oysters.

Such was the foreign commerce of the island in general during the residence of the Romans among us. And such must have been in part or in whole the foreign commerce of our own port in particular. This was not merely the port of a single county. It was the only commercial harbour along the whole line of the western coast, and had no rival from the Clwyd to the Land's-End. And the exports of the neighbouring region, the lead of Derbyshire and the salt of Cheshire, the corn the cattle and the hides of the whole, must have been all shipped at the port of the Ribble. The British dogs in general were a very gainful article of traffic to the Romans. And as all the interior countries of Britain, then first turned up by the plough, must have produced the most luxuriant harvests at first, so the whole island freighted no less than eight hundred vessels with corn every year for the continent.

To this, and all the other sections, into which Mr. Whitaker's chapters are divided, he subjoins references to those authors who are vouchers for his history.

This work is adorned with eight plates of British and Roman antiquities. The author has added to it, by way of Appendix, the Itinerary of Richardus Corinensis, to which he has frequently referred, with the parallel parts of Antonine's Itinerary, that the one may reflect light upon the other. To this Itinerary, he has likewise annexed the modern places correspondent to each ancient name, as they are assigned by Gale, by Horsely, and by Stukely.

Though we have given particular attention to the History of Manchester, as we think it a work of great learning and ingenuity, we must observe, that it is disfigured with some disgusting peculiarities. The author is obstinately fond of an affected omission of punctuation at those parts of a sentence where reason dictates, and use has established the signs of pauses. His love of a flowery diction often betrays him into a childish wantonness, and redundancy. He often throws a Dutch glare over the grave disquisition of an antiquary, by a profusion of gaudy and compound epithets, where the application of any epithets would have been ridiculous. Notwithstanding his usual accuracy, he sometimes pronounces decisively and dogmatically upon points which must for ever be controverted; and frequently, in his periods of any length, if we only attended to his solemn repetition of expression, we should imagine, that with the vehemence of a Cicero, he was pleading the cause of expiring liberty, when, perhaps, he only wants to ascertain the use of an old urn, or the materials of a Roman causeway.

II. *Medical Observations and Inquiries. By a Society of Physicians in London. Vol. IV. 8vo. 5s. sewed. Cadell.*

NO species of writing is more apt to degenerate into impertinence and futility than that which contains Observations, at the same time that there is none wherein a scrupulous regard to the advancement of useful knowledge ought to be maintained with greater attention. To preserve an account of all the inconsequential cases which may deviate from the ordinary course of things, would render such an indiscriminate collection of facts as enormous as it would be destructive to the purposes of information. Who would not stand amazed at so voluminous a collection of Observations as might equal the ancient library of Alexandria? And yet it is cer-

certain, that human industry would sooner be exhausted than the infinite variety of nature. While individuals were left to publish or suppress the observations themselves had made, many useful records were undoubtedly lost to the public: but it may be affirmed with equal truth, that since the institution of societies for obviating that inconvenience, a multitude of facts have been registered, which, without any detriment to science, might have remained in perpetual oblivion. It is therefore greatly to be wished, that those gentlemen who are the collectors of Medical Observations, would consider with attention the value of the contributions they receive; and that neither an undue complaisance to their correspondents, nor an eagerness for large publications, would induce them to admit an accumulation of such materials as tend rather to retard than accelerate the advancement of useful knowledge.

According to the method which we usually follow in reviewing publications of that kind, we shall proceed to give a general account of the contents of this volume, and extract only such articles as merit more particular attention.

The first article is the case of a diseased leg in a young girl. The ailment had been originally contracted by receiving a slight hurt, which gradually produced such consequences in the space of three months, as to occasion the amputation of the member. Upon the dissection of the limb, it was found, that almost the whole *tibia* and *fibula* were entirely dissolved, and the leg exhibited the appearance of one confused mass of coagulated blood and mucus, without distinction of bones, membranes, or muscles.

The second contains experiments relative to the analysis and virtues of Seltzer water, by Dr. Brocklesby. The doctor's opinion of the virtues of that water is, that they depend chiefly on the remarkable quantity of fixed air it contains, which, by acting on the finer vessels and animal fibres, tends to revive their languid oscillations. He affirms that he has found the Seltzer water beneficial in several acute and chronic disorders, and recommends to physicians a more extensive use of it than obtains in the present practice.

The next is remarks on the hydrocephalus internus, by Dr. John Fothergill. He acknowledges that the late Dr. Whytt has done more to elucidate this subject, than any other writer he has seen, and entirely agrees with him in regard to the seat of the disease, the greatest part of its symptoms, and its general fatality. He differs, however, from that ingenious author, in the supposition that the commencement of the disease is obscure, and that it is generally some months

months in forming; having observed children, who were apparently healthy, seized with the distemper, and carried off in about fourteen days; and he has seldom been able to trace the commencement of it above three weeks. The symptoms that chiefly distinguish this disease from those which are produced by worms, dentition, and other irritating causes, are, according to Dr. Fothergill's observations, the pains in the limbs, incessant head-ach, and sickness, which are more uniform and lasting in the hydrocephalus internus than in other diseases of children.

• Another circumstance likewise, says he, is familiar, if not peculiar to this disease: I recollect not one instance, in which the patient was not costive, and in which likewise it was not without singular difficulty that stools were procured.

• The stools are most commonly of a very dark greenish colour, with an oiliness or a glassy bile, rather than the slime which accompanies worms. They are, for the most part, singularly offensive. The urine shews nothing to be depended on: it is various both in colour and contents in different subjects; depending chiefly on the quantity of liquids they get down, and the time between the discharges of urine. From their unwillingness to be moved, they often hold their water a long time; twelve or fifteen hours, sometimes longer; they seldom complain of their belly: indeed when they complain of sickness, they mention their belly; but, if one desires them to point to it, they always lay their hand on the stomach. In disorders from worms this is not so generally the case. In these complaints, and those attending dentition, spasms are more frequent than in the distemper I am describing. Children subject to fits, are sometimes seized with them in a few days before they die; sometimes they continue for twenty four hours incessantly, and till they expire; but this is not constant.

The succeeding article is an account of a rupture of the bladder from a suppression of urine in a pregnant woman: and the subject of the fifth is the cure of the sciatica, by Dr. Fothergill abovementioned.

The obstinacy of this disease is so well known, that the account of a successful method of treating it cannot fail to excite our attention. From that consideration, we shall present our readers with the following extract.

• I was desired, many years ago, to visit a man somewhat above forty years of age, who had long been confined to his bed, from the effects of a lumbago imperfectly cured. The violence of the pain was abated, but he was incapable of moving, or being moved, from the place he was laid, without suffering grievous torture. The part affected was the lower part of the lumbar region, from side to side, across the loins. His flesh was much reduced, his appetite decayed, and a feverish heat constantly attended him, the consequence of pain and inanition. He had been many weeks under the care of a very able physician, who had attended with much diligence, and prescribed, with judgment, very efficacious medicines. The patient was reduced to the necessity of taking opiates to procure a temporary relief. He had taken them a considerable time,

time, and in doses rather more than moderate, though not very large before I saw him.

Not finding any reason to suspect either an internal abscess, or a tendency to it; but that the seat of the pain was in the tendinous parts about the loins, and deep seated, I directed a small dose of calomel to be given every night.

The following was the prescription :

R. Calom. levig. gr. x.

Tereb. e Chio. q. s. f. pil. x. non deaurandæ. Cadiat. j. omni nocte.

A laxative mixture was provided, to be taken in the morning, to procure stools, if he should be costive. The opiate was gradually omitted.

Finding a grain of calomel per diem to have no effect, I ordered him to take two one night, one the next, and so to proceed.

His pains rather grew less by the time these pills were taken; but not the least appearance of any effect from the calomel as a mercurial. I increased the dose, till he got up to six grains of calomel every day, three at night, and three in the morning; without ever perceiving any tendency to a ptyalism, purging, remarkable misturition, or diaphoresis. The pains, however, gradually lessened; he got up every day, recovered his appetite, got strength, and, in five or six weeks time, was able to go abroad. He halted considerably, and made use of a walking-stick; but enjoyed tolerable health, and has not since been afflicted with any complaint of this nature.

Six grains of calomel per diem, for near a fortnight together, may seem a very large dose to be taken without producing the common effect of mercurials. It surprised me at the time; and I should by no means have proceeded to such a length, if experiment, conducted with some degree of caution, had not led me so far in this particular instance.

A gentleman of great eminence in chymistry had assured me, that he had found very good effects from calomel given in the manner above mentioned, with the chio turpentine, in worm-cases, and all the diseases of children. Thinking that small doses of calomel would be as likely to remove a disease so deeply situated sooner than any other remedy, I had recourse to this medicine, and gave it in the manner above-described.

On reflecting, however, on its effects, I found cause to suspect, that exhibiting calomel in the manner I had done, was using it in the most uncertain method. Most kinds of turpentine, I believe, are indigestible in the human stomach; the more solid their consistence, the more difficult they are to be dissolved in the human body. Great part of the calomel might, therefore, be so effectually wrapped up in the chio turpentine, the hardest and most indissoluble of the whole class that are used in medicine, that I apprehend a very small proportion of the calomel ever came into action. From this consideration, I have seldom since given mercurials made into pills with this substance, unless where I wanted to give the smallest quantity possible; but have generally ordered it to be formed into pills, with some substance that was easily dissolvable; as some conserve or confection. From the success attending this case, I determined to make trial of a similar process in the sciatica, and the event has generally answered my wishes. I recollect divers cases of both sexes, and different ages, in which a process like the following,

ing, has been of singular service, after various other medicines and operations, recommended for the cure of this complaint, had been used to very little purpose.

‘ R. Calom. levig. gr. x.

Conf. Ros. q. f. f. pil. x. non deaur. Capiat. j. omni nocte superbibendo haust. seq.

‘ R. Aq. Alexit. simp. oz. i ss.

Alexit. spir. dr. i ss.

Vin. Antimon. gut. xxx.

Tinct. Theb. gut. xxv.

Syr. simp. dr. j. m.

‘ If the pain does not abate by the time this quantity is taken, I increase the dose of calomel to two grains one night, one the next, and thus proceed alternately. When the pain abates, the anodyne and antimonial are gradually lessened; perhaps omitted every other night, or wholly dropped. I have seldom met with a genuine sciatica but has yielded to this process in the space of a few weeks, and has as seldom returned.

‘ My inducement to make trial of this method at first was, that this kind of pains are deep seated in the most fleshy parts of the human body, and to which it is extremely difficult to convey the efficacy of any medicine entire, either given internally, or applied without.

‘ That mercurials of all the medicines we are acquainted with, most certainly pervade the inmost recesses of the muscular and tendinous parts, and remove diseases which we know have in them their residence.

‘ That, till these could take effect, it was necessary to mitigate the pain; for all painful disorders increase in proportion to the irritation attending them. The anodyne, above directed, has other properties than that of an opiate merely. Like as in Dover’s famous powder, the anodyne in this composition, when duly proportioned, restrains the antimonial from exerting its usual efficacy on the stomach and first passages, and conducts it to the remotest parts of the circulation, rendering it an useful and efficacious medicine in many painful disorders.

‘ If the disease does not yield to the dose above mentioned, I gradually increase it till some little tenderness is perceived in the mouth; but I have seldom had occasion to proceed so far, or to subject the patient to any confinement, unless in very rigorous weather. As the violence of the pain may safely be mitigated by this kind of anodyne, which is not merely a palliative, I have always thought it better to proceed with the calomel, in the manner above mentioned, as an alterative, than to risk any thing for the chance only of a few days speedier recovery. Formerly I have had recourse to the bark, guaiacum, the terebinthinate spirits, and other usual medicines: but seldom to the patient’s benefit, or my own satisfaction. Fontanells, blisters, caustics, likewise; but with as little advantage. Of late I have trusted to the process above described, and have very seldom been disappointed.

‘ Bleeding has not been mentioned, because in most of the cases I have seen, it was unnecessary. Physicians are seldom consulted on these cases in the beginning of the disease. In plethoric habits, this evacuation may be necessary as well as purging. Those who see the patients early, will be the best judges of the necessity of these evacuations.’

The next number contains observations on the hydrocephalus internus, by Dr. Watson. These accurate observations correspond with what have formerly been made on this subject by the late eminent Dr. Whytt. Though the hydrocephalus internus is most frequently incident to children, both Dr. Fothergill and Dr. Watson admit that it is sometimes observed in adults. This is certainly a fact, and the knowledge of its reality will be perpetuated by a case the most memorable, on account of the person in whom it existed, that occurs in medical observations; we mean that of the celebrated dean Swift.

The seventh article is a case of the locked jaw and opisthotonos, with some remarks on the use of the cicuta. It appears from this case of the locked jaw, that the patient had taken more than five drachms of opium in the space of three weeks, which amounted, at a medium, to fourteen grains a day; yet Dr. Farr, physician at Plymouth, who has favoured the society with this article, informs us that it never produced the least stupor through the whole of the disease; neither was the person's head at all affected, or, though troubled with a cough, was his expectoration rendered difficult, but rather the reverse. This remarkable case affords the greatest encouragement to a liberal, and even an unlimited use of opium, in spasmodic affections; and we agree with the author, and Dr. Chalmers, whom he has cited, that the quantity of opium necessary to be given, cannot by any means be defined; but must be proportionable to the violence of the spasms, and the effects produced by the medicine.

The next number contains a case of an hemiplegia; the succeeding is employed on the use of tapping early in dropsies; the tenth, on a painful constipation from indurated feces; the eleventh is an account of the putrid measles, as they were observed at London in the years 1763 and 1768; the twelfth contains observations on the bilious fever usual in voyages to the East Indies; and the thirteenth is an account of a new method of amputating the leg a little above the ankle joint, with a description of a machine particularly adapted to the stump. This surgical improvement is the invention of Mr. White, surgeon to the Manchester infirmary, and was inserted in a volume lately published by that author. The society, in the Preface to these observations, has made an apology for the republication of this article. They inform us, that it had been entirely printed off, before they knew of its having appeared in any other collections, and they request that those gentlemen who intend to publish their works apart,

would for the future prevent them from falling into the impropriety of such a procedure.

The fourteenth and fifteenth numbers present us with the good effects of the carrot poultice, and malt infusion, in cancerous disorders. The carrot poultice had been formerly recommended in these cases, by Mr. Soultzer; and Mr. Gibson, of Newcastle, here informs us, that, though he will not pretend to assert that a cataplasm of carrots will cure an ulcerated cancer, yet he dares advance, that it will subdue the intolerable stench frequently attending foul, gangrenous, cancerous ulcers. This, it must be owned, has been a great desideratum in surgery; and even should the poultice be productive of no farther advantage, it is a considerable recommendation in its favour.

The next article contains experiments on the cerumen or ear-wax, in order to discover the best method of dissolving it when causing deafness. It appears from the whole, that water is the most powerful solvent of that substance; and that the warmer it is applied, so as not to hurt the ear, its efficacy is always the greater.

The sixteenth number consists of observations on the cure of an hæmoptœ, and upon riding on horse-back for the cure of a phthisis, by Dr. Dickson, of the London Hospital. This article is of so much consequence in the practice of physic, that we shall extract the whole.

‘ A spitting of blood is a much more common complaint in this country, than I believe is generally imagined; and when it arrives to any considerable height, and is long continued, usually becomes the prelude to a consumption, from which, in my opinion, very few indeed ever recover. I am not, however, to inform you, that in this age and place, men are to be found who talk of their cures of a consumption with the utmost confidence; and which they performed too with much ease, by methods only known to themselves. Is it not to be lamented, that these cures are chiefly imaginary, and only celebrated from interested views, to impose on the credulous and ignorant? But to the point: a spitting of blood, which always greatly alarms the patient and those about him, when the method which I shall mention is early pursued, is, in general, with little difficulty removed. The medicine, which I am to recommend, is neither new or uncommon; on the contrary, it is in most frequent use in the practice of physic, though seldom, as far as my knowledge extends, there is much stress laid upon it for the cure of this disease. But in this last point I may easily be mistaken. However, though physicians should be never so well informed of this method; yet, as the greatest part of practitioners have only recourse to styptics, by which they are egregiously disappointed, as I have often myself experienced, I think it my duty to turn their attention to what they will find much more efficacious. One great purpose of our publications being to communicate any thing found useful in practice, which, however generally adopted here,

here, may be unknown in remote parts, induces me likewise to give you this paper.

The medicine which I have spoken of in such high terms of praise, is only nitre, to the use of which I was directed by the late very learned and worthy Dr. Letherland, physician to St. Thomas's Hospital. I had occasion to consult him for a hectic patient, who frequently brought up large quantities of blood, and had been attended along with me, by the late Dr. Schomberg, where every kind of restraining medicine had been tried in vain. Dr. Letherland, upon this consultation, gave me a very particular detail of his own case under this disease, and said, that he had experienced no benefit from any thing, but from small doses of nitre, very frequently repeated, and put me in mind that this was his practice at the hospital when I attended it; and added, that he constantly found the best effects from its use.

The nitre was administered to the patient abovementioned; but though I thought it did service, yet, as the lungs were much affected, and a consumption had made a great progress, I am well satisfied that nothing could have saved him. He, however, did not die of an hæmorrhage, which both Dr. Schomberg and I apprehended, from the great quantities of blood brought up at particular times. Immediately after this consultation with Dr. Letherland, I was determined to make trials of nitre in this disease at the hospital; and as the most commodious form of using it, I ordered an electuary to be made in the proportion of four ounces of conserve of red roses, and a half ounce of nitre, of which the bulk of a large nutmeg was directed to be given, four, six, or eight times a day, according to the urgency of the case. The good effects from this electuary have astonished me, and in so much, that when given early in an hæmoptoë, I can almost equally depend upon it as upon the cortex Peruvianus in a genuine intermittent. I must, however, observe, that whenever the pulse is full and hard, and indeed almost always there is some degree of hardness in the pulse in this malady, some blood is ordered to be taken away, which, in such circumstances, I have always found to be sily. The bloodletting is occasionally repeated.

In my consultation with Dr. Letherland, I observed to him, that nitre seemed possessed of the power of abating heat and the strength and frequency of the pulse, beyond any medicine I was acquainted with; whence I inferred, that the rarefaction and momentum of the blood being thereby diminished, the vessels had an opportunity of recovering themselves, so as to stop any further hæmorrhage. But to this the doctor made answer, it might be so; but that he had only talked from experience.

A cool regimen, and quiet of body and mind, are certainly as useful in this disease, as in any whatsoever. When the cough is very troublesome, a small opiate frequently exhibited, is absolutely necessary.

I have found nitre too administered in this manner, of singular service in uterine hæmorrhages; but only so far, if my observation is correct, where there was a feverishness and hardness of pulse; for in other cases, the elix. vitr. acid. given in small quantities, and very frequently repeated, was attended with much greater benefit.

Though I meant at my first ordering the forementioned electuary, that the conserve of roses should only be considered as a

vehicle for the nitre; yet I will by no means pretend to say that it is destitute of efficacy. In private practice, the nitre joined with sp. ceti, or p. à trag. c. has produced equally good effects.

‘ I have said that nitre, or the electuary already mentioned, is almost as efficacious in an hæmoptoe as the cort. Peruv. is against intermittents; but notwithstanding the vast number of instances of good success which I have seen, yet, when I think of the great Sydenham talking as highly of the benefit of riding on horseback in consumptions, I am afraid to trust myself with making a single observation on any medicine whatsoever: for, if I can judge at all, I am certain that riding on horseback in consumptive cases, is most commonly hurtful, without such regulations as in general have been little minded. For instance, I have known a person who, by a ride of an hour or two in the morning, was wonderfully recruited, and who, at another time, in the afternoon and evening, without undergoing more bodily motion, has returned faint and languid, and apparently worse; and this observation on the same person has been so frequently made, as to point out evidently the times when this exercise shall not do hurt in consumptive cases. You are well acquainted how the pulse, in the disease just referred to, however calm in the morning, becomes more frequent in the afternoon and night, attended with heat, and other feverish symptoms; wherefore exercise can only add to the mischief of the fever. I would therefore recommend to all hectic persons, and especially to those who shall travel to distant places on account of a better air, or the benefit expected from any particular water, that their travelling should be slow, and confined to a very few hours, and only in the morning. From the neglect of this precaution, how many persons have gone to Bristol, and the next day, or in a few days, have made a very unexpected exit?’

The subsequent article presents us with some remarks on the bills of mortality in London. The design of these remarks is to vindicate the salubrity of the British climate from the injurious opinion which may be entertained of it by foreigners, in consequence of the ignorance of those persons who are allowed to frame the bills of mortality; with whom it is usual to imagine that all diseases, whether acute or chronic, of which people have died emaciated, were genuine consumptions.

A case of a fatal ileus is the subject next in order; which is followed by remarks on the use of balsams in the cure of consumptions, by Dr. Fothergill. The doctor here justly reprehends the general use of balsamics in pulmonary disorders, on account of the heat and stimulating quality with which they are mostly endowed; evincing their injurious effects in those cases from the consequences of which they are productive when applied to external wounds.

The two next articles are, a defence of Sydenham’s method of treating the measles, by Dr. Dickson; and the two immediately succeeding are employed on the Cæsarean operation.

Number XXIII. contains several useful, though not new, observations on the cure of consumptions, by Dr. Fothergill.

The seven subsequent articles are respectively on the following subjects. An account of a late epidemical distemper in Barbadoes. Appendix to a paper on the hydrocephalus internus. Of a fatal effusion of blood into the cavity of the pericardium. Of the good effects of dividing the aponeurosis of the biceps muscle, in a painful lacerated wound. Observations on the insensibility of tendons. Account of a successful method of treating sore legs. A case of a fatal hernia.

The two next numbers contain farther accounts of the good effects of the cicuta, and carrot poultice, in a cancer of the breast; and of the usefulness of wort in some ill-conditioned ulcers. But we wish that the author of the last article had more fully ascertained the nature of the first case he mentions, as the want of precision in such a point must render the proper use of a remedy extremely indeterminate.

The thirty-third number is a curious case of an incysted tumour in the orbit of the eye, cured by Messieurs Bromfield and Ingram. The two following are on the varicose aneurism. The next is the history of a fatal inversion of the uterus, and rupture of the bladder, in pregnancy; and the last article in the volume is an account of a simple fracture of the tibia in a pregnant woman, where the callus was not formed till after delivery, which was seven months posterior to the accident.

We have here given our readers a full enumeration of the articles which this volume contains. Several of them certainly deserve a place in the records of physic; but, with all due regard for the industrious and benevolent society, we must be of opinion that the number might have been greatly reduced. The tythe of facts of this kind would form a collection more valuable than the aggregate of the whole; and we long to behold the auspicious æra to science, when the useful product shall be entirely separated from the chaff of medical observation.

III. *Sermons on Different Subjects, by the late Reverend John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan's in the East, and Vicar of Kensington.* 8vo. 16s. Boards. White.

DR. Jortin is so well known by his *Remarks on Ecclesiastical History*, his *Life of Erasmus*, and other valuable works, that it would be superfluous, upon this occasion, to expatiate on his literary character. It will be sufficient to observe in general, that these discourses may be read with pleasure and

improvement by men of learning and taste. The subjects of which the author has treated are of universal importance; his method is easy and natural, his reasoning clear and judicious, his language correct, manly, and perspicuous.

In the first sermon he explains and illustrates this commination of Moses: *Cursed be he that makes the blind to wander out of the way.* Deut. xxvii. 18. In the Old Testament, he says, there are several precepts which have a double meaning. For example, in Leviticus it is said, "Thou shalt not curse the deaf." Cursing a deaf person is indeed condemned; but that is not all: there is something more forbidden by this law. The expression seems to be of a proverbial nature, and the general meaning is, thou shalt not take the advantage of a man's incapacity to defend himself, and hurt him either in his body, his fortune, or his reputation. Among the Mosaic laws are these, "Thou shalt not kill a cow and her young both in one day. If thou findest a bird with her eggs or young ones, thou shalt not take both the dam and the young." Besides the actions which are here prohibited, every kind of behaviour which shews inhumanity and barbarity seems to be forbidden. Feeding upon blood was prohibited, because it had a savage and brutish appearance; and by abstaining from it, men were taught to shun cruelty and inhumanity towards their fellow-creatures, and bloodshed and murder. In Deuteronomy it is said, "Thou shalt not muzzle the ox, when he treadeth out the corn." Here we have a symbolical law; and the meaning of it is, whosoever is employed in labours beneficial to others, ought himself to partake of the profit.

From examples of this nature he infers, that the moral, spiritual, and enlarged sense of the commination in the text is this: Cursed is he who imposes upon the simple, the credulous, the unwary, the ignorant, and the helpless; and either hurts or defrauds, or deceives, or seduces, or misinforms, or misleads, or perverts, or corrupts and spoils them. He then shews by what actions we may be supposed to be guilty, more or less, of this fault.

The ministers of the gospel, he observes, may be said to mislead the blind when they deal in false opinions, or unintelligible doctrines, or unprofitable disputes, or uncharitable and unmannerly reproofs, or personal reflections, or flattery, or in any subjects foreign from religion, and void of edification, much more when they teach things of an evil tendency, and which may have a bad influence on the minds and manners of the people. The church of Rome has been very guilty of the crime abovementioned. Her ecclesiastical state and system in general is calculated to keep the commonalty in
igno,

ignorance, and in an implicit faith and blind submission to human authority, and under the pretence of unity and external peace, to discourage liberty of conscience and free and rational examination. We subject ourselves to the denunciation of the text when in our worldly affairs and intercourse with others we act unfairly and dishonestly; when we wrong the weak, the ignorant, the friendless, the poor, the orphan, the widow, or the stranger; or when we give wrong counsel and hurtful advice, knowingly and wilfully, to those who have an opinion of our superior skill, and apply to us for direction; or when we seek out the weak, the young, the ignorant, the unwary, the unsteady, and instil bad principles into them; when we entice them to sin, draw them into temptation, spoil an honest disposition, seduce an innocent mind, rob an unspotted person of virtue, of honour, and reputation, of peace of mind, of a quiet conscience, and perhaps of all happiness present and future. Of the same sort of crime are they guilty who employ their time and their abilities, given them for other ends, in writing loose and profane books, in contriving and studying to do all the mischief they can in all times and in all places, to poison present and future generations, and to work iniquity even when they are in the grave.

The subject of the second discourse is, Abraham's offering up his son. The author considers every circumstance relative to this transaction, and endeavours to place the conduct of the patriarch in its proper light. The following important uses, he says, may be made of this history. First, we may learn from it the true nature of faith, of that practical and active faith which recommends us to the favour of God. Secondly, if we inquire what was the design of God in trying Abraham, we may plainly discern that it was not only to make him an illustrious and a lasting example of faith and obedience; but to foretel the death and resurrection of our Saviour, and to make Isaac a lively type and representation of Christ.

The resemblance between Isaac and Christ is, he tells us, continued through a great variety of circumstances, is extremely singular and striking, and not to be accounted for, except by a divine design and fore-appointment. To prove this point, he proceeds in the following manner.

• The birth of Isaac was miraculous and contrary to the common course of nature: so was the birth of Christ; and in this the resemblance was singular.

• The birth of Isaac was foretold and promised by God himself: so was the birth of Christ declared before by the angel.

• Isaac had his name given to him before he was born; God said to Abraham, Sarah shall bear thee a son, and thou

shalt call his name Isaac : in like manner the angel said to Mary, Thou shalt bring forth a son, and call his name Jesus.

• The word *Isaac* signifies *laughter* or *joy*, which name was given him, not only because Abraham and Sarah had laughed when the promise was made to them, but also on account of the joy which he caused to them at his birth, and as he was to be a public blessing to all nations, and in him the great promises of God were to be fulfilled. So the word *Jesus* signifies *Saviour*, and the tidings of his birth were tidings of great joy which was to be to all people.

• Isaac is called the only son, and the beloved of his father ; a title afterwards most peculiarly appropriated to Christ, the only-begotten and the beloved son of God.

• Abraham offered up his only son, as God afterwards gave up his only son to die for mankind.

• Isaac was an emblem of Christ in his death and resurrection ; and in this there is that difference which ought to be between the type and the person represented, between the shadow and the substance ; for Isaac died figuratively and typically, but Christ died truly and really.

• Isaac for the space of three days, that is, from the time that the command of God was pronounced, to the time when he was laid upon the altar, may be considered as dead, dead by law, and by the sentence passed upon him ; and when he was released by a second command, he arose figuratively, and was restored to life again. So Christ was for three days in the state of the dead, and on the third day arose to life.

• Abraham took the wood for the burnt-offering, and laid it upon Isaac, who carried it to the place where he was to be sacrificed, and then he was bound, and lifted up, and laid upon it. The like circumstances are observable in Christ bearing his cross.

• As the most clear and express promise of the Messiah was made to Abraham ; so the most express and lively type of the Messiah that we meet with in all the Old Testament, was Abraham's offering up his son : and as St. Jerom tells us, from an ancient and constant tradition of the Jews, the mountain in Moriah where Abraham was commanded to sacrifice Isaac, was Mount Calvary, the very spot where our Lord also was crucified and offered up for us *.—

• When Abraham was upon the point of sacrificing his son, the angel of the Lord came and prevented him : when Christ had been the appointed time in the grave, the angel of the Lord came and attended upon his resurrection.

• Thus have we shewed the resemblance between Isaac and

* Tillotson, vol. ii. p. 18. fol.

Christ to be so strong and singular, as to justify the supposition that the first was a type of the second.

‘ That Abraham had a foresight of the Messias, who was to spring from him, and in whom all the families of the earth should be blessed, is affirmed by our Saviour, when he says to the Jews; “ Your father Abraham rejoiced to see my day; and he saw it, and was glad.” And it is probable that when the great transaction of offering up his son Isaac was happily concluded, it was also revealed to him that this was a typical and figurative representation of the death and resurrection of the only beloved Son of God.’

Though we are no advocates for types and typical reasonings, and have seen them carried to a ridiculous extent, yet we cannot help admiring the ingenuity of Dr. Jortin in finding out a resemblance between Isaac and Christ, in such a variety of circumstances: if in some of these circumstances there is no intended prefiguration, there is, we confess, a remarkable coincidence of similar facts.

We have looked into St. Jerom, but cannot find that he any where says, ‘ that the mountain in Moriah, where Abraham was commanded to sacrifice Isaac, was mount Calvary, the very spot where our Lord also was crucified and offered up for us.’ He tells us, that ADAM is said to have lived and died in the very place where Christ was crucified. *In hac urbe, imò in hac tunc loco, et habitasse dicitur, & mortuus esse Adam. Unde et locus in quo crucifixus est Dominus noster Calvaria appellatur: scilicet quod ibi sit antiqui hominis calvaria condita.* Hieron. tom. i. p. 124. Edit. Basil. 1565. He informs us likewise, that the Jews believe, that the mountain where Abraham offered up his son was the mountain on which the temple was afterwards built. *Aiunt Hebræi hunc montem esse in quo postea templum conditum est, in areâ Ornæ Jebusæi.* Tom. iii. p. 213. According to this account of the matter, Christ, who was crucified on mount Calvary, and not on Moriah, where the temple of Jerusalem was built, could not be crucified ‘ on the very spot’ where Abraham was commanded to sacrifice his son. Instead of Moriah in Genesis, the Samaritans read *Moreh*, and pretend that God sent Abraham into the neighbourhood of Sichem, where certainly was Moreh, Gen. xii. 6. and Deut. xi. 30. and that it was upon mount Gerizim that Isaac was brought in order to be sacrificed. Upon the whole, the grounds on which Dr. Jortin and archbishop Tillotson assert, that Isaac was offered up on the very spot where our Saviour was crucified, are extremely precarious. Or rather, we are inclined to think, that these writers have made some mistake in citing the authority of St. Jerom.

In the third sermon our author points out the reasons for which

which Providence permits a mixture of good and bad men in the world; and shews the absurdity of a favourite doctrine with some enthusiasts, that the saints ought to inherit not only heaven, but the earth also; that the true Israelites have a right to plunder the wicked Egyptians; that the ungodly have no property here below, no true title to their goods and chatels; and that dominion is founded in grace.

In the fourth discourse the author recommends industry in our worldly callings, and in our religious concerns. In the fifth he explains this maxim of Solomon, *Be not righteous over much*; and produces various instances of people running into extremes, indiscretions, and absurdities, under the pretence of superior holiness.

The sixth discourse contains some excellent observations concerning the love of our country, and the behaviour by which it is evidenced. The text is taken from Nehemiah v. 19. and the courage, industry, liberality, disinterestedness, and public spirit of that Jewish governor are recommended to our imitation, as far as our condition and abilities will permit. The following remark, though extremely obvious, is very just, and expressed with energy and spirit. 'A patriot without religion, and an honest man without the fear of God, is one of the most uncommon creatures upon earth; and unhappy are the people who have nothing better to trust to, than to the honour of such counsellors and magistrates. Let revenge, or ambition, or pride, or lust, or profit tempt the man to a base and vile action, and you may as well hope to bind up an hungry tiger with a cobweb, as to hold this debauched patriot in the visionary chains of decency, or to charm him with the intellectual beauty of truth and reason.'

The intention of Providence in the mixture of rich and poor, and the moral reflections resulting from this inequality, are considered in the seventh discourse.

The goodness of God is the subject of the eighth. That this perfection belongs to the Supreme Being he proves by the following considerations. 1. From the necessary connection between goodness and other divine attributes. 2. From the consequences arising from supposing that he is not good. 3. From the goodness which is seen in his creatures, in men. 4. From the effects of his goodness in the blessings we receive: and lastly, from the works of the creation.

In the ninth sermon the objections to this truth are stated and considered.

The objections to the goodness of God are taken from the evil that is in the world, which may be comprised under the evil of sin and the evil of pain. Is not God, says the objector; the author of all those evils; or, at least, does he not permit them?

them? How can this be reconciled with his goodness; and how could they enter into a world, created and ruled by a beneficent Being? Our author answers, first, We are such incompetent judges of God's providence, that we ought not to charge him with want of goodness from those evils which we see and experience, &c. Secondly, 'in all questions of this nature, it is the part of every prudent enquirer to consider the difficulties on both sides, and to embrace the opinion which hath the fewest. By this way of judging, the question before us is soon decided; for there are many unanswerable proofs of God's goodness, there are many absurdities which follow the denial of it; and the difficulties which attend it arise in all probability from our limited capacity, and imperfect knowledge, which cannot discover the whole plan and system of divine providence.

' From these general answers let us now descend to a consideration of particulars.

' It was an act worthy of our beneficent Author to create a variety of beings endued with reason, and capable of immortal happiness.

' But a rational agent must be a free agent; for to reason and to act require and imply choice and liberty: and every created and free being must have a power of sinning, unless he had the perfections of his Creator, which is impossible.

' Thus the evil of sin entered into the world in such a manner that it cannot be charged upon God, and prove any want of goodness in him.

' If we consider the evil of pain as the consequence of sin, we must acknowledge that we are deservedly subject to it, and that beings who act perversely and unreasonably, ought to suffer for it.

' The pain to which the good are liable, if it be to them an occasion of exercising many virtues, and of qualifying themselves for greater rewards in a better state, is profitable and desirable.

' The pain to which the bad are exposed, if it may, as it certainly may, be useful to them, to reclaim them from sin, and to remind them to seek happiness where it is to be found, is also of great advantage; and if it have not this effect upon them, it is a punishment which they deserve.

' Indeed, if we duly consider the thing, and take in all circumstances, from the very evil which is in the world, no slight arguments may be drawn to prove the goodness of God, since those evils have a tendency to produce such a variety of moral virtues and Christian graces, and are alleviated by so many aids, and tempered and allayed with so many favours.

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Hence we may reason and infer ; if God be so gentle even in his corrections, so kind even in his anger, how great must his goodness, his munificence, and his recompences be ? Of all evil the worst is sin ; and yet if we had not sinned, the clemency of God had not been manifested, nor would he have had those titles, in which he seems to glory, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin. Sin is the occasion of repentance, and repentance produceth humility, distrust of ourselves, religious fear and caution, and when it ends in reformation, it is a powerful motive to affectionate gratitude towards God, according to our Saviour's remark, that he to whom much is forgiven, will love much ; and at this happy change of one sinner, there is, as he also says, more joy in heaven, than over ninety and nine just persons who need no repentance. Shall we then continue in sin, that grace may abound ? By no means ; for even long-suffering hath its limits, and patience itself may be provoked too far. But the consideration of the easy terms of reconciliation upon repentance and renewed obedience should teach us to adore the riches of the divine goodness, which thus out of the greatest evil brings forth good.

‘ As to temporal inconveniencies and troubles, they are not only of a short duration, and a mere nothing compared to eternity, but by God's appointment, they either produce desirable effects, or they are alleviated by many comforts, or they are compensated by many advantages. Labour, though it was at first inflicted as a curse, seems to be the gentlest of all punishments, and is fruitful of a thousand blessings : the same Providence which permits diseases, produces remedies ; when it sends sorrows, it often sends friends and supporters ; if it gives a scanty income, it gives good sense, and knowledge, and contentment, which love to dwell under homely roofs ; with sickness come humility, and repentance, and piety ; and Affliction and Grace walk hand in hand. In general, the disagreeable events and the troubles incident to human life both wean us from an immoderate love of this world, and raise the hopes and desires to better objects, and soften the heart of man for the reception of the gentle affections, of affability, humanity, civility, pity, condescension, and officious kindness ; and prevent or remove a certain narrow, selfish, and uncompassionate disposition, which often attends great health and a flow of prosperity.’

The author answers several other objections to the divine goodness, deduced from the doctrine of future punishments,
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and that of absolute reprobation, from a supposed defect of Christianity, namely, its want of universality, and from the sufferings of the brute creation; and then concludes with some practical inferences.

The tenth, eleventh, twelfth, and thirteenth discourses are on the omnipotence, immutability, spirituality, and impartiality of God; and are calculated to give us just, honourable, and exalted sentiments of the divine nature.

The five subsequent sermons contain many instructive observations on the love, and the fear of God, on reliance, hope, and thanksgiving.

The last sermon in the first volume is an explanation of our Saviour's discourse with St. Peter, recorded in the 21st chapter of St. John.

We could, with additional satisfaction to ourselves, make some farther extracts from these valuable sermons; but the limits prescribed to this article will not allow us to enlarge.

[To be continued.]

IV. *Sermons on the most Useful and Important Subjects, adapted to the Family and Closet. By the Rev. Samuel Davies, A. M. Late President of the College at Princeton in New-Jersey. Two Vols. 8vo. 8s. Buckland.*

THREE volumes of Sermons by this author, with Memoirs of his Life, were published in 1766, by Dr. Gibbons. In our Review for September that year, we gave our readers the substance of those Memoirs, some extracts from Mr. Davies's discourses, and our opinion of his literary abilities. We shall therefore dispatch this article in a summary way. The preface to the fourth volume contains a delineation of our author's character by the reverend Mr. Bostwick of New York. Mr. Davies was undoubtedly an amiable and ingenious man, and his discourses bear the marks of *a warm imagination*, and a benevolent heart. But surely Mr. Bostwick was actuated by friendship, rather than judgment, when he says 'sublimity and elegance, plainness and perspicuity, and all the force and energy that the language of mortals can convey, are the ingredients of almost all his compositions.'

Let the reader judge. The president begins a sermon on the death of his late majesty in this flaming language. *How are the MIGHTY fallen!*—'George is no more! George, the mighty, the just, the gentle, and the wise; George, the father of Britain and her colonies, the guardian of laws and liberty, the protector of the oppressed, the arbiter of Europe,

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terror of tyrants and France; George the friend of man, the benefactor of millions, is no more!—millions tremble at the alarm. Britain expresses her sorrow in national groans. Europe re-echoes to the melancholy sound. The melancholy sound circulates far and wide. This remote American continent shares in the loyal sympathy. The wide intermediate Atlantic rolls the tide of grief to these distant shores. And even the recluse sons of Nassau-Hall feel the immense bereavement, with all the sensibility of a filial heart; and must mourn with their country, with Britain, with Europe, with the world—George was our father too. In his reign, a reign so auspicious to literature, and all the improvements of human nature, was this foundation laid; and the College of New Jersey received its existence. And though, like the sun, he shone in a distant sphere, we felt, most sensibly felt his benign influences cherishing science and her votaries in this her new-built temple.’—

“How is the mighty fallen!”—fallen under the superior power of death!—Death, the king of terrors; the conqueror of conquerors: whom riches cannot bribe, nor power resist; whom goodness cannot soften, nor dignity and royalty deter, or awe to a reverential distance. Death intrudes into palaces, as well as cottages; and arrests the monarch as well as the slave. The robes of majesty and the rags of beggary are equal preludes to the shroud: and a throne is only a precipice, from whence to fall with greater noise and more extensive ruin into the grave. Since death has climbed the British throne, and thence precipitated George the mighty, who can hope to escape? If temperance, that best preservative of health and life; if extensive utility to half the world; if the united prayers of nations; if the collected virtues of the man and the king, could secure an earthly immortality; never, O lamented George! never should thy fall have added fresh honours to the trophies of death. But since this king of Britain is no more, let the inhabitants of courts look out for mansions in the dust. Let those gods of earth prepare to die like men; and sink down to a level with beggars, worms, and clay. Let subjects “be wise, and consider their latter end,” when the alarm of mortality is sounded from the throne; and he who lived for their benefit, dies for their benefit too;—dies to remind them, that they also must die.’

Here is a warmth of fancy, and a *copia verborum*; but, in our opinion, extravagance and bombast; and, at the last, a quibble.

The following are the principal subjects of which our author has treated in these volumes, viz. An Enrollment of our names
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in Heaven the noblest Source of Joy; The Success of the Gospel by the Divine Power upon the Souls of Men; The Divine Perfections illustrated in the Method of Salvation through the Sufferings of Christ; The Rejection of Christ a common but unreasonable Iniquity; Religion the highest Wisdom, and Sin in the greatest Madness and Folly; The Nature and Necessity of looking to Christ; The Vessels of Mercy, and the Vessels of Wrath delineated; The Nature and Necessity of true Repentance; The tender Anxieties of Ministers for their People; The wonderful Compassions of Christ to the greatest Sinners; The Nature of Love to God and Christ; The Nature and Author of Regeneration; The Divine Life in the Souls of Men; The Ways of Sin hard and difficult; The Characters of the Whole and Sick, in a Spiritual Sense; The Nature of Justification; A Sight of Christ the Desire and Delight of Saints in all Ages; The Gospel Invitation. The Success of the Gospel Ministry owing to a Divine Influence; A New Year's Gift (or Reflections on Rom. xiii. 11.) and a Sermon on the Death of king George II.

V. *The History of England from the Accession of James I. to the Elevation of the House of Hanover.* By Catharine Macaulay, Vol. V. *from the Death of Charles I. to the Restoration of Charles II.* 4to. 15s. boards. Dilly.

THE political principles of this author are already so well known, that it would be an unnecessary task to enter into any farther detail of that subject. We have only to observe, therefore, that the present volume is conducted with the same uniform attachment as all the former to the system of a republican government. Whatever aversion to regal power the fair historian might have contracted from preceding despotic acts of monarchical authority, we are of opinion, that, had she viewed, with an impartial eye, the happiness enjoyed by her country under the reigns of later sovereigns, she would have found sufficient reason for renouncing the predilection by which she is so strongly influenced. If such a form of government as at once diversifies and unites the interests of a community, can be productive of the greatest general felicity to a people, which we think is incontestible from the soundest maxims of human policy, it must be allowed to exist in the highest perfection under that of a limited monarchy. The truth of this position might be proved from the history of the most celebrated republics of ancient times; and we may venture to affirm, that it is no less clearly evinced from the
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more interesting annals of the British constitution, through the succession of sovereigns subsequent to the epoch which fixed its present form.

This volume commences with the transactions relative to the total abolition of monarchical government in England, in which, according to our author, the parliament of that period followed the example of the Romans after the expulsion of their regal tyrants. The democratical administration, which succeeded this event, is afterwards related by this historian with all the triumph and partiality that might be expected in a writer of congenial sentiments. We must, however, beg leave to dissent from Mrs. Macaulay, for reasons we have formerly intimated, in opinion that the subsequent acts which buried the oligarchical government in the same grave with the royal authority, ever proved the termination of the halcyon days of England; and however unjustifiable we admit the conduct of Cromwell to have been, in the measures which he pursued for obtaining the protectorship, it is certain that neither the glory nor strength of the empire suffered any abatement from the elevation of that celebrated usurper. There is even ground to imagine, that had the parliament retained much longer the power it had so violently assumed, the people of England would have experienced the effects of a tyranny more intolerable than any to which the nation had ever been subjected under the government of its most despotic princes.

We shall here present our readers with a short extract from this historian, concerning the character of Cromwell.

‘ From the lasting animosity of those numerous parties Cromwell had basely betrayed; from the rancor of the Stewart faction, and the honest resentment of patriotism; from the general odium in which the usurper ended his days; from the envied power he had with so much guilt acquired and maintained, with the termination of that power in his family almost with the termination of his life; it was to have been imagined that his character, to latest posterity, would have been handed down with all the reproach it deserved, and that, from a principle of self-defence against the irregular ambition of individuals, the universal voice of all ages would have concurred in branding his name with infamy and contempt. Neither so just in their sentiments, nor so sagacious in their conduct, are the children of men. The constant attendant of great fortune, however wickedly, however perniciously to the welfare of the species, acquired and supported, is the idolatry of the multitude. With this general disposition of the vulgar, the peculiar state of the times was favourable to the character of Cromwell. Had the opposition against Charles Stewart been carried on on those principles which actuate barbarous nations in their revolt from oppression, and the same tyrannical system of government transferred from the hands of one individual to another; had the block on which Charles suffered been the immediate footstool which elevated Cromwell to the throne

throne of empire; no doubt the faction of the Stewart family would have been little sparing of their abuse. But the trampling on that generous system of equal liberty adopted and almost established by the republicans, with the triumph gained over those illustrious patriots, very sufficiently reconciles his conduct and fortune to the prejudices of royalists; prejudices which the ignorance of the times has rendered almost universal, and, even in patriot characters, confined that aversion to tyranny which ought to be general to the aversion of tyranny in the elder branches of the Stewart family.

The hyperbolical praises bestowed by his partizans on the unhappy Charles, have been fully refuted by several pens; but the yet more exalted commendations lavished on his fortunate successor Cromwell, have, from an odd concurrence of circumstances, met with little contradiction. Did facts allow us to give credit to the exaggerations of panegyrists, the power and reputation which England acquired by the magnanimous government of the republican parliament entirely flowed from the unparalleled genius and virtue of the hero Cromwell: Cromwell imprinted throughout all Europe a terror of the English name: Cromwell was the conqueror of the Dutch; he retrieved the honour of his country in the business of Amboyna, and prescribed a peace to that insolent republic on his own terms: Cromwell was the scourge of the pyratelical states; the scourge of the house of Austria; every court in Europe trembled at his nod: he was the umpire of the North, the support of the reformed religion, and the friend and patron of that warlike Protestant monarch the king of Sweden. In regard to his domestic government, Cromwell was ever ready to attend to complaints and redress grievances: Cromwell administered the public affairs with frugality; filled Westminster-Hall with judges of learning and integrity; observed the strictest discipline in his army; was the support of religious liberty, and a benefactor to the learned: under the administration of Cromwell, every branch of trade flourished: in his court a face of religion was preserved, without the appearance of pomp, or needless magnificence: he was simple in his way of living, and easy and modest in his deportment.

False as is this representation to the true character of the usurper, it has been adopted by that party among us who call themselves whigs, as a mortifying contrast to the principles, administration, and conduct of the Stewart line; and the royalists of all denominations are well pleased to give to the government of an individual a reputation which was alone due to the republic, and to conceal from the multitude the truth of facts which must discover to vulgar observation that eternal opposition to the general good of society which exists in the one, with the contrary spirit which so evidently shone forth in the other. Historians, either from prejudice or want of attention, have in general given into these ill-founded encomiums so prodigally bestowed on the usurper; but a just narration of the transactions of those times, shews that it was under the government of the parliament the nation gained all its real advantages, and that the maritime power they had raised and supported, with the skill and bravery of the commanders they had placed over the naval force, was the sole means by which Cromwell supported the reputation of his government.

To this history, Mrs. Macaulay has subjoined a Dissertation on the Political State of England, in which she endeavours to

represent the administration of the parliament as the most auspicious both to the civil liberty and morals of the people. We have already suggested our doubts concerning the stability of public freedom under that democratical government; and the author must excuse us, when we give it as our opinion, that the morality of the nation, if an external austerity of manners deserves such a name, was owing more to the puritanical genius of the times than the influence of the legislature.

‘ It was, says she, just after the battle of Worcester that the nation was arrived at the meridian of its glory and the crisis of its fate: all iniquitous distinction, all opposition to the powers of democracy, were totally annihilated and subdued; the government of the country was in the hands of illustrious patriots, and wise legislators; the glory, the welfare, the true interest of the empire was their only care; the public money was no longer lavished on the worthless dependants of a court; no taxes were levied on the people but what were necessary to effect the purposes of the greatest national good; and such was the economy of the parliament, that at this time, whilst they kept a superior naval force to any which the preceding sovereigns had maintained, with a land-army of eighty thousand men, partly militia and partly regulars, the public assessments in Scotland, Ireland, and England did not exceed one million a year.

‘ A government thus carried on on the true principles of public interest, with the advantages peculiar to the island of Great-Britain, could not but be formidable to foreign states. They felt their present strength, and trembled at the growing power of England, which bid fair to be the second mistress of the world. The great success of the parliament’s arms, with the other happy effects of their government, had to appearance totally subdued domestic opposition. The rage of party had in a great measure subsided, and the jarring factions were calmed into so general an obedience, that the king of Scots, when he invaded England, was joined by a very inconsiderable number, either of the Cavaliers or Presbyterians, whilst the parliament was with alacrity assisted by the whole force of the nation.

‘ Such being the promising aspect of the times, it is not surprising that the commonwealth’s-men should imagine that a people who had tasted the sweets of liberty, the benefit of equal laws, the numberless advantages of just government, after being harrassed for so many years with the oppressions of king, nobles, and churchmen, would never again willingly return to their old state of vassalage; but as the true love of liberty is founded in virtue, the parliament were indefatigable in their endeavours to reform to a state of possible perfection the manners of the people. They have been ridiculed for a preciseness in this article; but the design was certainly laudable, and, during their short reign, attended with the happiest effects; effects which would have subsisted to this day, if they had had sufficient caution to have balanced the power of Cromwell with an equal military command in the hands of the brave and honest Ludlow, till time and opportunity had enabled them totally to destroy an influence, which, from the first establishment of the commonwealth, had threatened its existence.—

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From this state of misery and corruption, into which it was again fallen, England had a pleasing prospect of deliverance, by the death of the usurper and the restoration of the power of the parliament; but Cromwell's reign, though short, was sufficiently long to make a perpetual entail of those evils his wicked ambition had occasioned; the corruption of the major part of the army, and the restless ambition of the military leaders, which had been highly excited by the successful example of Cromwell, prevented the honest endeavours of the parliament, to settle the government on the true principles of justice and equity, from taking any effect. The passions of hope, despair, fear, and revenge, affected the tranquility of the public, and rendered the desire of a settlement on any terms general. This impatience of the people, united to the restless prejudices of the cavaliers, and the peevishness of the Presbyterians, who, misled by interested leaders, obviously hazarded the entire ruin of the just interests of their party, to revenge themselves on those who had prevented their putting into execution their favourite system of religious despotism, produced that shameful, that singular instance of sacrificing all those principles of liberty and justice which had been established by the successful contest of the people with the crown, of voluntarily giving up all the advantages which had been gained by a long and bloody war, of not only admitting an expelled family into the power of their ancestors without limitation or conditions, but in receiving as a favour, from a poor, forlorn, and exiled individual, those necessary stipulations for the general security of the public, which, according to the lowest principle of freedom, ought to have been established by the authority of its representatives.

Thus, in a fit of passion and despair, the nation plunged themselves headlong into a state of hopeless servitude; for every other revolution in government had been attended with the prospect of relief. Thus they prostituted the exalted honour and interest of their country not only to be trampled on by domestic foes, but exposed it to the scorn and derision of foreign states; and thus the mighty efforts which had been made in their favour by their illustrious countrymen were not only rendered useless, but served to complete the triumph and exalt the powers of tyranny; a tyranny which, in its consequences, for a long time obscured the lustre of the brightest age that ever adorned the page of history. That obscurity is now, in some measure, happily dispelled: time and experience have abated the violence, and confined to narrower compass the generality, of those prejudices which prevailed after the restoration. The praise due to the illustrious champions of the public cause, many of whom paid the tribute of their lives and properties for the services they endeavoured to render their country, is a theme of delight among the few enlightened citizens; nor are their memories, with inferior characters, some weak bigots excepted, branded with the ungrateful, the harsh terms, of "the bloody, the impious regicides." The poet Cowley is no longer preferred to the sublime genius of Milton, in whose comprehensive powers were united the highest excellencies of poetry, the acuteness of rational logic, and the deep sagacity of politic science. The recovered sense and taste of the nation can see and acknowledge that the works of Nevil, Sydney, and Harrington, are performances which excel even the antient classics on the science of policy. In the character of Andrew Marvel are allowed to be united in an exalted degree the wit, the patriot, and the legislator; and the keen

satire and judicious reflections of Marchmont Nedham are read with pleasure and applause.'

From the view which we have exhibited of our author's sentiments, it must be owned, that Mrs. Macaulay has supported an uniformity of principle; and that if she has treated the unhappy Charles with unrelenting severity, she has given as little quarter to the character of Oliver Cromwell.

VI. *An Introduction to the History of Great Britain and Ireland.*

By James Macpherson, *Esq.* 4to. 10s. 6d. boards. Becket.

THE region into which this author introduces his readers, may be called the Fairy Land of History. It is peopled with visionary inhabitants; it abounds with the romantic tales of bards, fiesas, and senachies; and is enlightened only with the faintest beams of information. The author's design is, to dispel the shades which cover the antiquities of the British nations, to investigate their origin, and to carry down some account of their character, manners, and government, into the times of records and domestic writers.

By the advantage which Mr. Macpherson possesses of being intimately acquainted with the Erse, he is particularly qualified for the task he has here undertaken; and he has entered upon it with all the information which could be collected from the writers of Greece and Rome. We shall therefore attend him with pleasure in this curious research into antiquity.

Our author sets out with giving an account of the state and revolutions of ancient Europe, where he relates the migrations of the several tribes who have peopled that quarter of the world.

'The Greeks, says he, threw the first feeble light on the Barbarians of the North and West: they rose distinctly to view in the progress of the Roman arms. Two nations, in a great variety of tribes, possessed the vast continent of Europe. The Celtæ extended themselves from the pillars of Hercules to the banks of the Vistula and Tanais, from the Hellespont to the shores of the Baltic. The regions to the North-East of the Danube, from the Euxine Sea to the Frozen Ocean, were preambulated rather than inhabited by the European Sarmatæ. Between the Baltic and the extremities of the North lay the ancient Scandinavians, whose posterity, upon the decline of the Romans, carried into the South undoubted proofs of their Sarmatic extract.

'The Scythians of the western Europe were, for the first time, mentioned under the name of Celtæ, by Herodotus, in the eighty-seventh Olympiad. To investigate the origin of that appellation we must return into a period of remote antiquity. The Pelasgi of Peloponnesus and the Islands of the Archipelago were the first of the European Nomades who quitted the ambulatory life of their ancestors and applied themselves to the arts of civil life. Induced by
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the fine climates of Greece, they settled in fixed abodes; while yet their rude brethren to the North wandered after their cattle or game over the face of Europe. Improving their navigation by degrees, they sailed to the West, seized upon the nearest coast of Italy, and moving into the heart of that country, met with the Umbri, and rose into a mixed nation under the name of Latins. Extending their navigation still further into the Mediterranean, the Phoceans made an establishment on the coast of Gaul; Massilia was founded by those adventurers about the forty-fifth Olympiad, when the elder Tarquin is said to have held the reins of government at Rome.

The improvements introduced by the Phoceans had a great and sudden effect upon the manners of the Gauls. Agriculture, before imperfectly understood, was prosecuted with vigour and success. The means of subsistence being augmented, population increased of course; migrating expeditions were formed to ease the country of its number of inhabitants, and the regions of Europe being traversed rather than peopled by the Nomades, received successive swarms of Galic emigrants. Spain, Italy, Germany between the Rhine and the Baltic, and the British Isles were filled with colonies from Gaul, in whom the old inhabitants, if they differed originally from the Gaël, were lost. This revolution in the North of Europe extended to the greater part of its inhabitants the appellation of Celtæ, which is an adjective derived from Gaël, the aboriginal name of the inhabitants of ancient Gaul.

Though the expeditions of the Gauls, subsequent to the settlement of the Phoceans in their country, are the first mentioned in history, we have reason to believe that they pervaded Europe with their migrating armies in a more remote period of antiquity. They first entered Italy, according to Livy, in the reign of the elder Tarquin: but other writers of good credit affirm that they were, in part, the ancestors of the vagabonds who settled with Romulus on the banks of the Tiber. The Umbri, the most ancient inhabitants of Italy, were Gauls; and from the Umbri the Tuscans and Sabins, who were the founders of Rome, derive their origin. It is, upon the whole, evident that the Gaël who inhabited the vast country bounded by the ocean, the Rhine, the Alps, and Pyrenæan mountains, were the ancestors of the Celtæ, the extent of whose dominions we have already described.

Mr. Macpherson observes that, as the spirit of conquest declined in Gaul, in proportion to their domestic improvements, it retired further among the people of the North, and excited a violent reflux of those barbarians into the country which their ancestors had forsaken.

This inundation of the German Celtæ is placed more than three centuries prior to the Christian æra, and was the origin of the Cimbri, who over-run all the regions lying between the Rhine and the Ionian sea, and who, after the Gaël, also extended their conquests to Spain and Great Britain, where the Welsh, says he, retain, in their name, an undoubted mark of their Cimbric extraction. We are, by no means, inclined to dispute the truth of this observation, as we think it is clearly supported by many collateral proofs; but we may observe,

that an identity of names is an evidence, which the author, on other occasions, justly rejects as indecisive.

He next traces the source of the European and Scandinavian Sarmatæ, and the Slavi; those other barbarous nations which ravaged the western world. So far as these different nations preserved their original distinction, we can discern their collective migrations through the prospect of history; but when, by a mixture of the whole, which happened in succeeding periods, the peculiar complexion of each was altered, we are abandoned by all the resources of written and authentic information. Here, therefore, we must entirely join issue with our author, that language becomes the surest evidence of national extraction, and that wherever any radical tongue is used with most purity, there the blood of the ancient people, from which it is derived, most prevails. This obvious principle greatly influences some of the author's subsequent inductions, and it must be allowed to be as conclusive as it is just.

Leaving the state and revolutions of Europe, the author carries his inquiry into the origin of the ancient British nations, the Gaël, the Cimbri, and the Belgæ, on whom he makes the following observations.

'The three great British nations, whose origin we have endeavoured to investigate, must have differed considerably from one another in language, manners, and character. Though descended from the same source, their separation into different channels was very remote. The Gaël who possessed the northern Britain, by the name of Caledonians, having passed from the continent before the arts of civil life had made any considerable progress among them, retained the pure but unimproved language of their ancestors, together with their rude simplicity of manners.

'The British Cimbri derived their origin from the Gallic colonies who, in remote antiquity, had settled beyond the Rhine. These, with a small mixture of the Sarmatæ, returned, in all their original barbarism, into the regions of the South. During their separation from their mother nation, their language and manners must have suffered such a considerable change, that it is extremely doubtful whether their dialect of the Celtic and that of the old British Gaël were, at the arrival of the former in this island, reciprocally understood by both nations.—The third colony differed in every thing from the Gaël and Cimbri. Their manners were more humanized; and their tongue, though perhaps corrupted, was more copious. They had left the continent at a period of advanced civility. Their character changed with the progress of the arts of civil life; and new inventions had introduced new words and new expressions into their language.

'But though the three nations who possessed the British Isles at the arrival of the Romans spoke three distinct dialects, and differed materially from one another in the formation of their phrases, and construction of their sentences, the radical words used by all were certainly the same. The names of places in the Roman Britain, however much disguised they may have been by the orthography of the writers of the empire, may be, with great facility, traced to their

their original meaning in the language spoken to this day by the posterity of the Gaël in the northern Britain.

‘To descend into a minute detail of the various petty tribes into which the three British nations were subdivided, would neither furnish instruction nor amusement. The Cimbri and Belgæ, falling under the power of the Romans soon after they were mentioned by historians, were lost in the general name of Britons; and the internal state of the Gaël of North Britain and Ireland is covered with that impenetrable cloud which invariably involves illiterate nations who lie beyond the information of foreign writers.’

As a peculiar advantage attending the author of this Introduction, is his intimate acquaintance with the Celtic language, we shall here give our readers his etymon of Albion, and Britain, both which names appear to be derived from the same idea.

‘Alba or Albin, the name of which the ancient Scots, in their native language, have, from all antiquity, distinguished their own division of Britain, seems to be the fountain from which the Greeks deduced their Albion. It was natural for the Gaël, who transmigrated from the low plains of Belgium, to call the more elevated land of Britain by a name expressive of the face of the country. *Alb* or *alp*, in the Celtic signifies high, and *in* invariably, a country.—The name of Albion being imposed upon the Island by the Gaël, the first colony was known before the appellation which the Romans latinized into *Britannia*.

‘The Cimbri, the second Celtic colony who passed into Britain, arriving in Belgium, and descrying Albion, gave it a new name, expressive of the same idea which first suggested the appellation of Albion to the Gaël. Comparing the elevated coast of Britain to the fenny plains of the lower Germany, they called it *Brait-an*, a word compounded of *brait* high, and *an* or *in* a country.

‘This new name never extended itself to the Gaël or North Britain; and the posterity of the Cimbri have lost it in the progress of time. The Scottish and Irish Gaël have brought down the name of Alba or Albin to the present age; the Welsh use no general appellation. The æra of its imposition ought to be fixed as far back as the arrival of the Cimbri in the Island. The Phœnicians of Gades and the Massilian Phœceans, who traded to the ports of Britain, learned the name of the natives, and communicated it to the writers of Greece and Rome.’

The next subject of the Introduction is the origin of the Scots, for determining which we entirely agree in deviating from the opinion of Tacitus. For the language of a people affords such an intrinsic evidence of their extract, as must be sufficient to overturn the authority of every other species of conjecture.

‘It is unnecessary to controvert the opinion of Cornelius Tacitus concerning the origin of the ancient inhabitants of North Britain. The name by which the celebrated writer himself distinguishes their country, is sufficient to demonstrate that they came from a very different quarter of the continent than what he supposed. When the arms of the empire under Julius Agricola laid open all the nations of Britain to the enquiry of the Romans, it has been already

observed that the whole island was possessed by three nations, whom Tacitus endeavours to deduce from communities on the continent very distant from one another. The posterity of two of those nations preserve, to this day, in their names, proofs that altogether subvert this opinion. The Silures or Cumri of the south, it has already appeared, had a much better title to a Germanic extraction than the Gaël of Caledonia.

‘ The Gaël, or ancient Gauls, having transmigrated from the continent at a period when the arts of civil life had made but very little progress among them, must have maintained themselves chiefly by hunting; and we may suppose, that in pursuit of their game they soon extended themselves to the northern extremity of the island. A people whose subsistence arises chiefly from the chase are never numerous; it is consequently natural to believe that the Cimbri met with little opposition from the Gaël, when the former passed from the continent and seized upon the southern division of Britain.

‘ In proportion as the Cimbri advanced towards the north, the Gaël, being circumscribed within narrower limits, were forced to transmigrate into the islands which crowd the northern and western coasts of Scotland. It is in this period, perhaps, we ought to place the first great migration of the British Gaël into Ireland; that kingdom being much nearer to the promontory of Galloway and Cantyre, than many of the Scottish isles are to the continent of North Britain. This vicinity of Ireland had probably drawn partial emigrations from Caledonia before the arrival of the Cimbri in Britain; but when these interlopers pressed upon the Gaël from the south, it is reasonable to conclude that numerous colonies passed over into an island so near, and so much superior to their original country in climate and fertility.

‘ The inhabitants of the maritime regions of Gaul crossing, in an after age, the British Channel, established themselves on that part of our island which lies nearest to the continent; and, moving gradually towards the north, drove the Cimbri beyond the Severn and Humber. The Gaël of the north, reduced within limits still more circumscribed by the pressure of the Cimbri, sent fresh colonies into Ireland, while the Scottish friths became a natural and strong boundary towards the south to those Gaël who remained in Britain.

‘ It was, perhaps, after the Belgic invasion of the southern Britain, that the Gaël of the northern division formed themselves into a regular community, to repel the incroachment of the Cimbri upon their territories. To the country which they themselves possessed they gave the name of *Caël doch*, which is the only appellation the Scots, who speak the Galic language, know for their own division of Britain. *Caël doch* is a compound made up of *Gaël* or *Caël*, the first colony of the ancient Gauls who transmigrated into Britain, and *Doch*, a district or division of a country. The Romans, by transposing the letter *L* in *Caël*, and by softening into a Latin termination the *ch* of *Doch*, formed the well-known name of Caledonia.’

This ingenious etymon was communicated by the author to Dr. Macpherson, who adopted it in his Dissertations.

The origin of the British nations being established upon the most incontrovertible principles of critical investigation, nothing

thing is more probable, than that Ireland was thence supplied with its inhabitants. This opinion is not only countenanced by the more remote situation of that island from the continent, which was the source of all the western migrations; but it is even confirmed by the testimony of the most antient historians.

‘Diodorus Siculus, says our author, mentions it as a fact well known in his time, that the Irish were of British extract, as well as that the Britons themselves derived their blood from the Gauls. Cornelius Tacitus affirms that the nature and manners of the Irish did not, in the days of Domitian, differ much from the Britons; and many foreign writers of great authority give their testimony to the British descent of the old inhabitants of Ireland.’—

‘The name of Gaël, still retained by the old Irish, sufficiently demonstrates that they derive their blood from those Gaël or Gauls, who, in an after period, were distinguished in Britain by the name of Caledonians. The wildest enthusiasts in Hibernian antiquities never once asserted that the Caledonians, or their posterity the Picts, were of Irish extract; yet nothing is better ascertained than that the ancient Britons of the South, gave to the Scots, the Picts, and the Irish, the common name of Gaël; and consequently that they very justly concluded that the three nations derived their origin from the same source, the ancient Gaël of the continent.

‘The British Gaël, in an early age, extending themselves to the very extremities of the Island, descried Ireland from the Mulls of Galloway and Cantire, and crossing the narrow channel which separates the two countries, became the progenitors of the Irish nation. In proportion as fresh emigrants from the continent of Europe forced the ancient Gaël towards the North in Britain, more colonies transmigrated into Ireland from the promontories which we have so often mentioned. It is probable that it was after the arrival of the Cimbri in Britain, a number of the Gaël, sufficient to deserve the name of a nation, settled themselves in Ireland. But they became so numerous in that country before the arrival of the Belgæ in Britain, that the colonies which transmigrated from that nation into Ireland were, together with their language, manners, and customs, lost in the Gaël; so that in one sense the Caledonians may be reckoned the sole progenitors of the old Irish.

‘When the Gaël arrived first in Ireland they naturally gave it the name of Iar-in, or the Western Country, in contradistinction to their original settlement in Britain. From Iar-in is not only to be deduced the Eirín of the Irish themselves, but those various names by which the Greeks and Romans distinguished their island. The appellation of Iar-in was not altogether confined to Ireland by the Gaël of North Britain. They gave it also to those numerous Islands, which crowd the western coasts of Caledonia; but when by degrees they became acquainted with the vast extent of Ireland, when compared to the other Scottish Isles, they called it by an emphasis H'Iarin, or H'Erin, the western country or island.

‘Hibernia, the most common name by which the Romans distinguished Ireland, may appear to some too remote in the pronunciation and orthography from Iar in, or H'Erin, to be derived from either. This difficulty is easily removed. Julius Cæsar mentions, for the first time, Ireland under the name of Hibernia. One of two reasons induced the illustrious writer to use that appellation. He either latinized the H'Yverdho of the southern Britains, or, what

is more probable, he annexed to Ireland a name which suited his own ideas of its air and climate. The Romans, long after the expedition of Cæsar, entertained a very unfavourable opinion of the climate of Ireland; Strabo thought that the severity of the weather rendered that island extremely uncomfortable, and Pomponius Mela was told that corn never ripened there on account of the inclemency of the seasons. The attention of Cæsar was engaged by much more important objects than in informing himself minutely concerning the climate of a country to which he never intended to carry his arms. If Strabo and Mela, whose subject led to enquiries of that kind, supposed that the air of Ireland was extremely intemperate, it is no wonder that Cæsar should have fallen into a similar mistake; and we may from this circumstance conclude that he formed the name of Hibernia from the adjective Hibernus. He thought that a perpetual winter reigned in Ireland; and he was informed that, in the lesser islands in the neighbourhood, one winter night was equal to thirty in Italy.

The author afterwards exposes, at considerable length, the absurdity of the fiction that letters were known in Ireland many ages before Greece itself emerged from ignorance and barbarity. This ridiculous fable has already been exploded by Camden, Bolandus, and Innes. The learned Usher appears to have been so sensible of its extravagance, that he is totally silent on the affairs of Ireland prior to the fifth century; and even Sir James Ware, though an avowed advocate for the honour of his country, renounced the Irish pretensions to any knowledge of an alphabet, before it was introduced by St. Patrick. In fact, the fabulous transactions, which have been adduced by the Irish antiquarians, in support of their ancient pretensions to literature, afford sufficient proof, that the inhabitants of that island were involved, not only in the grossest ignorance, but the meanest credulity, before the period above-mentioned. This subject has been so fully discussed by other writers, that we doubt not but the modern literati of Ireland, who, we are persuaded, are no abettors of the system of the fileas and senachies, will think that our author here has entered upon a very unnecessary investigation. As Mr. Macpherson, however, has added a few arguments to what have been formerly advanced, we shall present our readers with an extract from this part of the work.

‘ It is unnecessary, with Bolandus and Innes, to pursue the abettors of the pretended literature of Ireland, before the mission St. Patrick, through all the maze of a contest, in which positive assertions, on the side of the latter, supply the place of argument. To a brief detail of some other unanswerable objections advanced by the two learned writers, we shall annex some additional observations, to put an end for ever to the dispute. Keating, O’Flaherty, and Toland, upon the authority of the book of Lecan, a manuscript scarcely three hundred and fifty years old, affirm that one Phepius Farfa invented the Hebrew, Greek, Latin, and Irish alphabets, together with the Ogum of Ireland, little more than a cen-

century after the universal deluge. A legend which says that the Greek alphabet was invented many ages before Cecrops and Cadmus, and the Latin characters seventeen centuries before the Romans were a people, is too ridiculous to deserve any serious consideration. But this idle story is not more pregnant with absurdity than the mention that is made of Adam, Cain, Noah, the deluge, Moses, Pharaoh, and many other names and transactions in the Old Testament, in annals said to have been written many ages before Christianity introduced into Europe any knowledge of the Jewish history and antiquities.

‘ The Irish being in some measure obliged to acknowledge that the Bethluishion, notwithstanding the arbitrary transposition of the letters, and the puerile fancy of imposing upon them the names of trees, by the bards and senachies of the middle ages, was borrowed from the Latin, still continue to insist that their ancestors, in remote antiquity, made use of characters distinguished by the name of Ogom. Ogom is a word which has no affinity with any other in the Irish language, and seems therefore to have been a cant-name imposed upon a species of stenography or cypher, in which the old Irish, like many other nations, wrote their secrets. Sir James Ware, whose authority is often cited to prove the existence of the Ogom, shews plainly that it was a kind of short hand, varied according to the fancy of those that used it, and consequently that it did not merit the title of an alphabet.

‘ There is no circumstance more conclusive against the learning of the Pagan Irish, than the contradictions between the ancient writers, and those of the modern annalists of Ireland. The antiquaries of that country, in proportion as the general history of the world became more and more known to them, reformed, new-modelled, and retrenched the extravagancies of the first rude draught of Hibernian antiquities formed by the bards and fileas. Had letters been cultivated in Ireland in so early a period as is pretended, systems of the history of that country would have been so anciently formed, and so well established by the sanction of their antiquity, that neither Keating or O’Flaherty durst, in the seventeenth age, give a complete turn to the Irish antiquities. But that no such system was formed, is demonstrable from the silence concerning the times of Heathenism, in the most ancient annals of Ireland, of the existence of which we have any satisfactory proof.

‘ To close with one decisive argument this controversy: It is to be observed that the settlement of the Milesians, under the name of Scots, in Ireland, about a thousand years before the Christian æra, is the capital point established by the pretended literature of the heathen Irish. Should this early settlement be once ascertained, it naturally ought to follow that the British Scots derived their blood from those of Ireland; if they did, they must have carried with them to Caledonia that learning, science, and civility, which had made so great a progress in their mother country before they transmigrated from it. But nothing is more certain than that the British Scots were an illiterate people, and involved in barbarism, even after St. Patrick’s mission to the Scots of Ireland. The abettors of the Irish antiquities are then reduced into this dilemma; either the Scots of North Britain did not derive their origin from Ireland, or else the Irish had not any knowledge of letters when the British Scots transmigrated from their country. If the first position is true, the whole credit of the Milesian story is

at an end; if the latter, on the other hand, is the fact, no memory remains in Ireland of transactions prior to the mission of St. Patrick, and the reign of Leogaire.

‘ From the general result of our enquiry upon this subject, we may conclude with Sir James Ware, that nothing certain is known concerning the affairs of Ireland before the middle of the fifth age. We may also, with the same learned writer, take it for granted that the account of their Heathen ancestors, retailed by the annalists, antiquaries, and historians of Ireland, are the impostures of later ages. It were to be wished that the writers of that country, who understood the ancient Galic, had not given room to suspect that they themselves were conscious of those impostures, by their concealing from the public those monuments of their ancient history from which they pretend to derive their information. But had they given them to the world, it is highly probable that external argument would be very unnecessary to prove that the literature of Ireland commenced with the mission of St. Patrick.

‘ It is a matter of some wonder that the Irish remain so long wedded to a ridiculous system of antiquities, which throws the reproach of credulity upon their nation. Every other polished people, who, in the times of ignorance, had set up high schemes of antiquity, have now extricated their history from the fables of their dark ages. Had there been a scarcity of men of abilities and learning in Ireland, some excuse might be framed for this blind attachment to the legends of the bards. But as that country hath produced very able men, and qualified to form a solid foundation for a true history of their ancestors, they deserve to be severely animadverted upon, for not rescuing their antiquities from that obscurity and fiction in which they have been involved, by some modern, prejudiced, and injudicious writers.’

[*To be continued.*]

VII. *The Practice of Physic in General, as delivered in a Course of Lectures on the Theory of Diseases, and the proper Method of treating them.* By Theophilus Lobb, M. D. Member of the College of Physicians in London, and F. R. S. 2 Vols. 8vo. 9s. Buckland.

THIS work consists of a course of twenty-four lectures, which are written in the aphoristical manner, and appear to have been composed with a particular attention to perspicuity. The first seventeen are chiefly employed on such physiological subjects, as are subservient towards acquiring a knowledge of the principles of rational practice. After treating in general of the construction and œconomy of the body, the author presents us with several pertinent observations on the quantity of blood, and the consequences of diminishing it; as likewise on the lymphatic and nervous fluids, and the humours secreted from the blood. He next considers the different constitutions and idiosyncrasies of human bodies, shewing likewise the various classes into which diseases may be distributed, and the general principles or rules of practice for curing them.

That

That our readers may be enabled to form a more accurate idea of the author's method, we shall lay before them an extract from this part of the lectures.

* *Ist Principle.* That in distempers which proceed from too great a quantity of the blood, blood should be taken away by the lancet, or by cupping, or by leeches; but in such cases, care ought to be taken not to draw off so much blood, as will sink the quantity of it below the standard of health; because such a degree of evacuation from the blood vessels will not only render the quantity less than it ought to be, but also diminish the vital strength, and be a hurt to the patient, in proportion to the deficiency made in the quantity of his blood by the excess of the evacuation.

* And it deserves consideration, that an over large evacuation from the blood vessels in plethorick bodies, removes indeed the general cause of diseases intended to be removed by it; but then it certainly brings another general cause of diseases to subsist in the blood, even a deficiency in the quantity of the blood, which can never be a right practice.

* *IId. Principle.* That when the muscular fibres and animal vessels are rigid, besides lessening the quantity of the blood, aqueous liquors, nitrous, mucilaginous, and oleaginous medicines, and such like things, should be advised.

* *IIId Principle.* That when the lymphatic fluid exceeds in quantity, evacuation should be made by urine, or stool, or sweat.

* *IVth Principle.* That when the muscular fibres and animal vessels are lax, besides the evacuations mentioned, those medicines should be directed, which may bring the component parts of those solids to a closer union, and a firmer cohesion.

* *Vth Principle.* That in diseases which arise from an excess in the quantity of the nervous fluid, those medicines should be prescribed, which may lessen its quantity, and remove the excess.—What these are will be shewn in their proper place.

* *VIth Principle.* That in diseases, when the quantity of the animal fluids does not exceed the standard of health, or is not greater than it ought to be, evacuations by bleeding, or purging, or otherwise, ought not to be made: because they will then render the quantity of them less than it ought to be; or, in other words, introduce a deficiency into the body, which is one cause of diseases, and should therefore be carefully avoided.

* *VIIth Principle.* That in diseases, which are produced only by some wrong or bad quality of the blood and other fluids of the body, medicines by which the morbid quality may be altered and destroyed, should only be advised, as the proper remedies.

• And it is as irrational to endeavour curing such diseases by making evacuations, and diminishing the quantity of the animal fluids, as it would be in distempers which result merely from too great a quantity of those fluids, to attempt a removal of them by alterative medicines, with a neglect of the proper evacuations which ought to be made.

• VIIIth Principle. That when the quantity of the blood is too little, endeavours should be used to make up its deficiency by directing those aliments which most easily may be assimilated, or transmuted into blood.

• This is an important rule of medical practice, because the keeping sick persons, in such a state, too low in their diet, may occasion their sinking under their distemper.

• IXth. Principle. That when the quantity of the lymphatic fluid is too little, the deficiency should be supplied by sufficient quantities of such watery, diluting liquors, as may most easily be mixed with the blood, and transmuted into lymph.

• Xth Principle. That when the nervous fluid is too little in quantity, medicines proper to promote the increase of the secretion of that fluid, and suitable cordials should be advised.

• XIth Principle. That in diseases produced by complex causes, each concurring cause should be considered, and the remedies should be carefully adapted for the removal of them.

Dr. Lobb seems to have been particularly explicit in endeavouring to ascertain the proximate cause of diseases, and to make his pupils acquainted with the leading and elementary principles which are the foundation of practice: on which account, he is generally less copious than other systematical writers in the treatment of the several diseases. His opinion of the nature and cause of the hooping-cough, may be sufficient to shew the judgment with which he conducted his inquiries.

• The hooping cough (*tussis convulsiva infantum*) is a disease which very much deserves our consideration; and I do not remember that I have met with a clear explanation, or account, of its productive cause in any author.

• It is called the hooping cough from the sound which the convulsive motions forcibly extort from children in their fits of coughing.

• I may observe that a fit of coughing seldom ceases till a vomiting is brought on, and a humour thereby evacuated, unless the child happens to swallow it. This matter, thrown out by vomiting, is generally clear and viscous like a mucilage or jelly.

• The cause of this disease, in my opinion, is a diminution of the insensible perspiration.

• I ap-

‘ I apprehend that in children, as their vessels are universally more lax than those of adult bodies, so their lymphatic arteries are also more lax, and the diameters of them more easily enlarged. And therefore, that when the quantity usually excreted from the body by insensible perspiration, happens by any occasion to be diminished, there then often occurs a greater flow of lymph through the lymphatic vessels into the air-vesicles of the lungs than in the time of perfect health; whence the hooping cough.

‘ The lymph, evacuated into the air-vesicles clear, (by the exhalation of the thinner, most limpid parts of it, continually with the breath) acquires the consistence of a viscous mucilage or jelly; which, when it encreases to a certain quantity, occasions a cough, which does not cease till it is brought up from the lungs. Then all is quiet till a certain fresh quantity is emptied into the lungs.

‘ The reason why the fits of coughing return in some children more frequently than in others, and in the same children oftener some weeks than in others, is probably this, viz. the quantity of the viscous humour, necessary to occasion a fit of coughing, is in some children sooner collected from the lymphatic vessels than in others; and in the same children, in some weeks or days, it is collected in shorter spaces of time, than in others.

‘ This account of the disease, under our consideration, implies, indeed, that the viscous, clear, jelly-like humour, which children throw out of their mouths in fits of the hooping cough, (often in large quantities) comes from the lungs, and not from the stomach.

‘ The reason for my opinion is this, viz. whatever matter or phlegm happens to be lodged in the stomach, if it creates very uneasy sensations, may bring on vomitings, as in such cases daily happens among children, but not a cough, and especially not a fit of coughing, for several minutes before any vomiting happens.

‘ It is a thing incomprehensible to me, how any humour in a state of rest in the stomach, and a humour which excites no vomiting, no stomach-sickness, or loathing, can act as a stimulus on the larynx, and produce an incessant coughing for minutes before a vomiting is exerted.

‘ But it seems easy to apprehend that an acrimonious viscous humour, extravasated into the air-vesicles in the lungs, may (when the quantity of it is increased to a certain degree) by the action of the air passing to and from it, irritate the nerves terminating under the membrane which lines the *aspera arteria*, and affect the whole membrane, even to the larynx, and excite that violent coughing which happens in this disease.

‘ This coughing, as it occasions the lungs more violently to contract, and expand themselves, must unavoidably agitate and move the viscous jelly-like humour, lodged in the air-vesicles upwards till it comes into the mouth, thence it is with violence thrown out of the body.

‘ The consideration of what has been now delivered on this subject, and an attention to the state of body which those children are under who have this cough (who are weakly and of an obstructed habit) will lead us to the following observations:

‘ Obs. 1. That an air too cold or too moist lessened the quantity that should have perspired from their bodies, brought on a morbid quality of their blood, and occasioned obstructions in some of the perspiratory vessels, through a deficiency in the strength of the action of their vital organs.

‘ Obs. 2. To promote the curing children ill of this disease, they should be kept within doors, and in such a temperate warmth as may conduce to the opening the perspiratory pores, and promoting the insensible perspiration.

‘ Obs. 3. Those medicines which may remove the morbid quality of the blood, and the obstructions resulting from it, and which may strengthen the action of the vital organs, and recover the insensible perspiration, are the proper remedies.

‘ The remedies, which in my experience have been effectual for curing the whooping-cough, have been mixtures, or powders, compounded of the salt of wormwood, cochineal, calx of antimony, millipedes prepared, flower of sulphur, &c. proportioning the doses according to the ages of the children: intermixing, now and then, a gentle purge of manna, to carry from the stomach or bowels the phlegm which may have been swallowed by the child. I say gentle purge, because that will not hinder or lessen the discharge by the insensible perspiration, and yet be effectual to clear the stomach and bowels of what should be evacuated by stool.

‘ Blisters may be sometimes ordered with advantage.

‘ As for diet proper in this disease; I would advise apples boiled soft and mixed with milk, sweetened with sugar to the palate, for one principal part of it. And a decoction of figs with raisins of the sun stoned, of which half a spoonful, or a spoonful, may be given warm two or three times in a day.’

To these lectures are added, directions for examining patients, and rules about prescribing. The author concludes the whole with an earnest exhortation to his pupils, to pray to God daily for assistance in the exercise of their profession. Such advices, though much inculcated in the times when the practice of physic was founded upon principles less ascertained than

at present, are now disused by medical writers, and may, perhaps, be reckoned superstitious; but they can reflect no unfavourable imputation on the merit of Dr. Lobb, where knowledge and sagacity are conspicuous in his several publications.

VIII. *An Enquiry into the general Effects of Heat; with Observations on the Theories of Mixture. In Two Parts. With an Appendix on the Form and Use of the principal Vessels containing the Subjects on which the Effects of Heat and Mixture are to be produced.* 8vo. 2s. Nourse.

THE Cartesians improving on the doctrine of *heat*, as laid down by the Epicureans, and other corpuscularians who defined it, not as an accident of fire, but as an essential power or property thereof, were of opinion that heat consists in a certain motion of the insensible particles of a body, resembling the motion whereby the several parts of our body are agitated by the motion of the heart and blood, this principle our latest and best writers of mechanical, experimental, and chemical philosophy in some measure seem to adopt; but are not perfectly agreed whether *heat* be a peculiar property of one certain immutable body called *fire*, or whether it may be produced mechanically in other bodies, by inducing an alteration in the particles thereof. Boerhaave is indeed of opinion, that the thing we call *fire* is a body *sui generis*, created such *ab origine*, unalterable in its nature and properties, and not either producible *de novo*, from any other body, nor capable of being reduced into any other body, or of ceasing to be fire. This fire is diffused equally every where, and exists alike, or in equal quantity, in all the parts of space, whether void, or possessed by bodies; but that naturally, and in itself, it is perfectly latent and imperceptible; and is only discovered by certain effects which it produces, and which are cognizable by our senses.

The producibility of heat is strongly supported by Sir Isaac Newton, who does not conceive *fire* as any particular species of body, originally endued with such and such properties. *Fire*, according to him, is only a body much ignited, so as to emit light copiously. What else, says he, is red-hot iron than fire? And what else is a burning coal than red-hot wood? Or flame itself, than red-hot smoke? It is certain that flame is only the volatile part of the fuel heated red-hot, i. e. so hot as to shine; and hence only such bodies as are volatile, i. e. such as emit a copious fume, will flame; nor will they flame longer than they have fume to burn. Again, gross bodies and light

are convertible into one another, and bodies do receive much of their activity from the particles of light, which enter their composition; there is no body less apt to shine than water; and yet water, by frequent distillations, changes into fixed earth, which, by a sufficient *heat*, may be brought to shine like other bodies. Add, that the sun and stars, according to this great philosopher, are no other than great earths vehemently heated; for large bodies, he observes, preserve their heat the longest, their parts heating one another: and why may not great, dense, and fixed bodies, when heated beyond a certain degree, emit light so copiously, as by the emission and re-action thereof, and the reflections and refractions of the rays within the pores, to grow still hotter, till they arrive at such a period of heat as is that of the sun; their parts also may be farther preserved from fuming away, not only by their fixity, but by the vast weight and density of their atmospheres incumbent on them, and strongly compressing them, and condensing the vapours and exhalations arising from them. Thus, we see, warm water, in an exhausted receiver, shall boil as vehemently as the hottest water open to the air; the weight of the incumbent atmosphere, in this latter case, keeping down the vapours, and hindering the ebullition, till it has conceived its utmost degree of heat. So, also, a mixture of tin and lead, put on a red-hot iron in vacuo, emits a fume and flame: but the same mixture in the open air, by reason of the incumbent atmosphere, does not emit the least sensible flame.

Upon these, or principles similar to these, the ingenious author of this performance has clearly explained the general effects of heat as relating to expansion, fluidity, vapour, ignition, and inflammability; and after having described Sir Isaac Newton's curious method of supplying the defects of the common thermometer, very justly observes, 'that we cannot by that instrument determine whether one body has double, triple, or half the heat of another body. People are apt to be misled in this particular by the numerals; but as the lowest degree of heat is not known, we cannot absolutely, or accurately, determine upon the heat of bodies being double, or triple, of one another. When Farenheit constructed his thermometer, he marked the freezing point thirty-two; the lowest degree of heat which he then knew being a mixture of sal ammoniac and snow-water, he began his scale from it, and marked it 0, being thirty-two degrees below frost. Repeated trials have since brought the liquor in the thermometer several degrees below the point from whence Farenheit began his scale. Boerhaave relates with wonder and admiration a discovery of the same Farenheit, who, with a mixture of snow-water, and

strong

strong aqua-fortis, or spirit of nitre, brought the liquor forty degrees below 0 on his own scale, that is, seventy-two degrees below the freezing point; and yet with whatever wonder the doctor is disposed to view this artificial cold produced by Fahrenheit, he well knew that such a degree of cold had been observed in nature by the French philosophers, who wintered under the polar circle. In Siberia, a very cold country, and at a great distance from the sea, the mercury sunk still more. At Keveniskoi Ostrog, on the river Lena, in Siberia, the mercury in Fahrenheit's thermometer fell, in 1739, to an hundred and fifty-five degrees below 0; and yet, says professor Ammon, who relates this remarkable depression in a letter to Sir Hans Sloane, animals of all kinds have survived this cold; and although, continues he, the countries throughout which the great river Lena passes, are exposed to such an extreme cold, there are, notwithstanding, the finest, the most rare, and most curious plants to be found in them of any in all Siberia. The experiments made by Dr. Brown at Petersburg, mention depressions of the thermometer that are almost incredible. The mercury froze in some of the trials, and, upon breaking the thermometers, was taken out in a solid state, part of it serving as it were for suspending the rest. Nay, some experiments relate, that it was beat out to the size of a crown-piece before it acquired its original form. One hundred and forty degrees below 0 on Fahrenheit's thermometer, seem to be the greatest depression for which there is any evidence, though two hundred, and even three hundred, are insisted upon. The truth is, as the mercury in some of the experiments confessedly froze, it must have passed through the range of the tube irregularly, and by starts, falling often an hundred degrees at a time; a circumstance which could not fail to involve the whole series of experiments in uncertainty and error.

It is, says our author, a curious question, and deserves attention, Whether heat really acts as an universal agent in disposing bodies to evaporate, in the same manner as we have seen it universally promote fluidity? Perhaps it would be rash to conclude at once that all bodies are capable of being volatilized. Certain it is, there are many earths, which may, by violent heats, be rendered fluid; but have never been observed to suffer a diminution in their weight, or emit any thing like vapour. But it is equally certain that we know not what is the most violent possible degree of heat; and that, till such a degree is ascertained, it would be highly unreasonable to conclude that these earths cannot be volatilized. It was long imagined that gold and silver were perfectly fixed; and many experiments seemed to favour the opinion. Mr. Boyle put a quan-

tity of gold in the hottest part of a glass-house, and allowed it to continue there two months, at the end of which time he found the gold in a state of fusion, but not perceptibly diminished in weight. Experiments on a quantity of silver were equally void of success. The mass of silver had, indeed, lost a little of its weight; but it was so little, that Mr. Boyle supposed the diminution to be occasioned by some impurities in the metal, which, as he imagined, had been destroyed by the action of the fire. More recent observations, however, and with a more violent heat, that, viz. of the focus of a burning glass or mirror, evidently demonstrate that gold emits steam in considerable quantities, which, when condensed, falls down in small globules of that metal. What happens to the gold we may fairly infer will happen to the most fixed bodies, comparatively speaking, provided a degree of heat, sufficient to bring them to the vaporific point, is applied. So readily, indeed, are some philosophers for making its power in producing elastic vapour an universal effect of heat, that they consider every elastic vapour as owing its existence to heat.

In the same judicious manner our author treats of ignition, fluidity, and other properties and effects of heat, and describes a great variety of experiments, which sufficiently confirm the truth of the principles he has advanced. To these are added some excellent rules, or canons, for effecting chemical operations, and likewise an Appendix, wherein the form and use of the vessels, employed in conducting those operations, are very minutely described.

IX. *New-Market : Or an Essay on the Turf. Very proper to be had in all Pockets at the next Meeting. In two Vols. 8vo. 5s. Baldwin.*

A Satire on the diversion of the turf, in a parallel betwixt our modern New-Market races, and the Olympic games, which were celebrated by the ancient Greeks at Elis, in Peloponnesus, every fifth year.

‘ Let me now discover a secret (says our author, in the eighty-eighth page of his first volume) which, if I had told at first, my book had been lain down in a moment, unread; and I might have put, or rather my New-Market reader, would have put for me,

“ Vestibulum ante ipsum, primoque in limine finis.

It is this, that this little treatise is less a comparison between New Market races and the Olympic games, than a mirror held up to vice and folly,

‘ in which may be seen,

‘ The very form and pressure of the times.’

The truth is, he skims over many subjects which are foreign to his main design ; for we cannot say he treats them accurately. He mistakes a desultory, rambling, superficial way of writing, for elegant composition. The productions of the late Sterne have occasioned many light-armed troops to sally forth from Grub-street.

We could not inform our readers of the various objects of his random shots, without giving them an account of almost every page of his book, which is a strange, huddled, unembodied mixture of gaiety and gravity, of ludicrous satire, and phlegmatic theology. However, as this gentleman seems to think himself extremely well qualified to be a censor of the age, and as we cannot help thinking his pretensions groundless, we shall give him a fair hearing, and submit his claim to the tribunal of the public.

Amongst other modes of genteel life he is a vehement enemy to duelling. According to his moral theory, every man who fights a duel must be a coward. From his manner, however, of arguing on this subject, it is plain that he has cut a Gordian knot, which he could not untie.

‘ Oh, certainly ; there can be no doubt of it ; the duellist is a coward ; the man that gives or receives a challenge is, beyond all question, a most despicable coward and poltroon.

“ This, cries an astonished patron of modern courage, is a strange assertion, and is much easier to affirm than to prove ; besides, if it could be proved, what is it to the purpose, and how does it relate to your subject.”

‘ If, my good Sir, you will attend to my proofs, I have no fear of making them good to your satisfaction ; and, when that is done, I will prove what I said upon the point, to be entirely to the purpose, and to relate quite naturally to my subject—Only let me desire of you, if you are convinced—but I need not desire it, for I am sure then you will withdraw your admiration (which will sink into contempt) of the courage of John Orlando, Martin Quixote, Frederick Mambrino, and a long &c.

‘ No man ever engages in a duel, but he is influenced by his own notions of courage and honour.

‘ It is my business to prove those notions mistaken—he thinks himself a man of courage, I think him the direct reverse.

‘ And what will our gentlemen homicides think, if it should appear, notwithstanding the fashionable institutes to the contrary,

trary, That to give or to receive a challenge, is a certain and indisputable mark of cowardice.

‘ True courage arises not from animal spirits, but from reason—Pray mind—for if this be not allowed, then all distinctions between man and brute are levelled at once, and the grim mastiff, or the surly bull, will appear to be as much beasts of honour, as any ready swordsman of them all.

‘ The officer, who, at the head of his troops, marches on intrepid in the face of danger, deserves the noble title of a man of true courage—and why?—Because his courage is founded on reason, as he acts from a sense of duty to his country, which is a call superior to his love of life. On the other hand, if he fails, draws back, or flies in the hour of danger, he is a coward, because he acts contrary to reason, in preferring a paltry life, to that duty which he owes the public.

‘ This is real courage, and real cowardice—and words are most horribly perverted, whenever they are otherwise applied.

‘ Now, considering the matter in this just light, I would fain know what possible title the duellist can have to courage, or how will he avoid the imputation of cowardice?

‘ What claim can he lay to courage, who acts from no nobler spirit, than the mastiff or the bull? Who so far from acting upon a sense of duty, throws all duty behind his back? Who, contrary to all reason, for the sake of revenge, disregards his duty to his country, and heeds not the tender calls of private affection—insensible to the agonizing distress of a dear and afflicted family.—But the point is too tender to be further urged—compassion for such hapless victims stops the trembling hand—Yet is not language perverted, if such a man as this is allowed to be a man of courage.

‘ Yes then; the real truth of the matter is, the poor man is a perfect coward—he is actually afraid—afraid of a shadow—as timorous as an affrighted infant—afraid of the ill-grounded reflections of malice, the foolish and mean sneers of ignorance and insolence; more afraid of these, than of a breach of every social duty, every law divine and human—If such a man is not a coward, then lives there not a coward upon the face of the earth; if such a one is allowed to act upon motives of reason, then folly, reason, and madness, are all of them synonymous terms. The duellist, therefore, must give up all title to courage’——

Is this substantial reasoning, or empty rhapsody? Will not bravery always be respected, and will not cowardice always be despised? And in a country where it is customary to maintain

reputation by the sword, are not there many cases, in which, if a man will not give, or accept a challenge, the world will conclude that he is a poltroon, that he prefers his life to his honour? And is he who fights a duel, to avoid that imputation, hurried to the combat by the instinctive ferocity of a wild-beast, or urged to it by a rational principle? Does not he act as much from reflection as the officer who does his duty in the field of battle? We would by no means be thought advocates for duelling; but in this writer it certainly has a feeble enemy. Indeed the efforts of the ablest philosopher will never bring it into disrepute: it can only be abolished by a signal act of the legislature.

From the following extract, we presume, his comedy will be found as insipid as his logic is inconclusive.

“The large and numerous assemblies upon the plains of Olympia, had, it seems, a deeper design, than we at first were aware of—for thus says Mr. West—“they met to deliberate and consult upon the state,” &c.—Doubtless a very wise and proper design, but it may admit of a question, whether the scene they chose for their deliberations was quite so suitable and proper as might have been wished;—be that as it may, it must be imagined, that upon the course these were not their subjects of deliberation; and when off it, at their lodgings, and macaronis of Olympia, we of Newmarket, I have not the least fear, can exceed them both in the weight of our subjects of conversation, and in our manner of handling those subjects.

“My Lord, what think you? Did not Osmyn afford excellent sport to day?”

“Why, Sir Charles, pretty good I think—but we have an irreparable loss in poor Jethro—the turf never saw (felt, I should say) his fellow, nor ever will again.”

“No! What do you think of Eclipse, who makes such a noise? Would he not extinguish, or, at least, darken Jethro’s fame?”

“Nay, that I can’t say—this I know, that if I were master of Eclipse, I would not take three thousand guineas for him—But did you see captain Rider’s filly upon the course yesterday? What a beautiful creature! Can you tell what horse it was got by?”

“No, I never heard.”

“Well, you talk of three thousand guineas for Eclipse, but if that filly were mine, no money should purchase it—I should indeed be a happy man—I should

“Love it best of all things—but my wife.”

"Well added, my Lord—but here comes Lord Pedigree, and Sir George Arid, they can give us the history of the Captain's filly;—Sir George do you know what horse—but you seem not to mind me—What concerns the man?"

"Concerns me, Sir Charles?—Nothing but what concerns every man—Intelligence is just received, that the French are making preparations."—

"Only mind him, my Lord;—when I talk to him of matters of real importance, he tells me of such trifles as French preparations.—But you, Lord Pedigree, I dare say, will give me your attention and intelligence.—Can your Lordship tell me what horse Captain Rider's filly was got by?"

"Yes, Sir—by Mr. Smith's Barb."

"Nay, my Lord, excuse me, but that is impossible—Barb never got a good colt in his life."

"That, Sir Charles, may be your opinion—but I think differently; I have some excellent colts of his now in my possession, and in a stud, which I look upon as the best in the kingdom, I assure you, Barb's descendants hold the foremost rank."

"Pish!"

"Why, Baronet, you may pish again if you like it; but I am certain Barb has as good blood in his veins, as any peer, horse I mean, in the kingdom;—wasn't he got by Draco, out of a daughter of Selim's Arabian, his sire by Flip, his grand-sire by Lothario, his great grand-sire by Archer, and thus for five generations further could I go to prove the nobility of his blood; but if you are not deaf to conviction, this may convince you; and if you are, five thousand descents will never do it."

"Upon my word, my Lord, I admire your memory, and respect your learning."

Our author, as we have observed above, rambles from subject to subject, and seems to have determined to write on whatever accidentally came into his head. If abruptness of transition characterizes elegance, and ardour of genius, we should assign him a very high rank in literary excellence. Antiquities, criticism, honour, politeness, elegy, encomium, and many other topicks in quick succession, have floated in his brain, and are scattered through his book.

It is no wonder that the indulgence which is shewn to many trifling performances, and the vanity of the human mind, every day embolden literary pretenders to venture their crudities into light. Stimulated by these encouragements, the Quixotes of the pen view their objects of achievement through a delusive medium: they fancy that wind-mills are giants, and
that

that wretched inns are magnificent castles. They take their unconnected declamation for argument, their excursive pertness for wit, and their Chinese pictures for the striking imagery of nature.

X. *The Curate of Coventry : a Tale.* By John Potter, *Author of the History and Adventures of Arthur O'Bradley.* 2 Vols. 12mo. 5s. F. Newbery.

THE hero of this novel is a virtuous young clergyman, whom a faithful attachment to his amiable Dulcinea involves in a course of distresses; till his probation being accomplished, or more properly, his history being spun out to a tolerably decent length, he is landed by the author on the flowery shore of matrimonial felicity. But if our readers are desirous of a more particular account of his adventures, they must attend us upon a journey into Warwickshire, where we first become acquainted with the Curate.

Near the celebrated city of Coventry, we are told, there lives a family of the name of Southern, not more distinguished by the opulence of their fortune, than the exercise of hospitality; and who particularly value themselves for a long succession of respectable progenitors. The present representative of this ancient family, however, is one of the most arrant fox-hunters to be met with in England. His sister, who had been trained up in all the dissipation of high life, by an aunt with whom she lived, had the misfortune of being seduced by a great rake of quality, a lord Villars, to whom she bore a son, who, being sent to the father, was by him disposed of in a private manner. This lady, succeeding to a great fortune at the death of her aunt, and disgusted with the insipid pleasures that intoxicate the gay world, betakes herself to a life of retirement in the neighbourhood of her brother; where, devoting herself entirely to the reading of poetry and romances, her character acquires a particular cast of extravagance, and she whimsically names her habitation *The Castle of Contentment*, and herself the Governess. In this sequestered life, she is accompanied by her niece, Miss Southern, a beautiful and accomplished young lady, whom she proposes adopting as her heir.

In this situation of things, our young hero, whose name is Myrtle, is sent from Oxford, to supply the place of a curate at Coventry, and is soon afterwards introduced by 'squire Southern to his sister at the Castle of Contentment; where he is received by the lady with all the marks of politeness and esteem, which a person of her character may be supposed to shew to a clergyman of virtue and genteel accomplishments. During

the close intercourse that succeeds the curate's introduction to the castle, a mutual passion takes place betwixt him and the amiable Miss Southern; which, coming to the knowledge of the aunt, she is alarmed at the disgrace the ancient family of the Southern might suffer by an alliance so unsuitable to their dignity, and immediately exerts all her interest to have the object of her implacable resentment ejected from his ministerial charge.

Upon this unfortunate event, young Myrtle resolves on going to London, to communicate his distresses to a person whose friendship he had formerly experienced, and who had supplied him with fifty pounds for defraying the necessary expences of his settlement at Coventry. When he arrives in town, he has the fresh mortification to find that his friend is dead. The charms of Myrtle's person, however, make such an impression on the mind of the young widow, that she declares herself disposed not only to remit the debt which he owed her deceased husband, but even to supply him with a farther sum, upon condition, as she intimated pretty plainly, of his becoming her second spouse. The faithful attachment of Myrtle to his beloved Miss Southern, not admitting him to accept of this offer, a proposal of a less honourable nature is afterwards made by the enamoured lady, which our virtuous hero, like a Joseph, rejects with still greater indignation. The wanton widow, thus grievously disappointed of the prospect of gratifying her passion, gives loose to all the fury of female resentment, and causes him to be immediately arrested for the debt of fifty pounds.

The news of the confinement of Myrtle coming to the ears of a person who practised the trade of an author, and had accidentally become acquainted with our hero upon his journey from Warwick, the generous stranger interests himself so far in his behalf, as to procure a bookseller in St. Paul's Church-yard, said to be the publisher of this History, to advance the sum for which he had been arrested, the author becoming surety for the payment.

During the time from Myrtle's leaving Coventry, a secret correspondence had still been maintained betwixt him and the charming Miss Southern; and along with one of his letters, he had sent her, as a token of his love, a picture, which he had received from a person who lived as a hermit, and into whose sequestered habitation he happened to deviate likewise on his journey from Warwick. This was a portrait of the hermit himself, who had formerly been remarkable for libertinism, and whose history forms an episode of the novel.

While Myrtle had been experiencing the rigours of misfortune in London, Miss Southern was enduring no less poignant distress, from the severe treatment of the lady of the Castle of Contentment; and was even constrained to produce all the letters which she had received from her lover. This incident, though apparently fatal to their correspondence, soon proved the means of accomplishing the union of our lovers. Immediately after this violent transaction, an express is received by Mr. Myrtle to repair to the Castle of Contentment, where he is welcomed by the governess in the most affectionate manner. The object of this interview was, to inquire by what means he had come by the picture which he had lately sent to Miss Southern; and upon Myrtle's informing her that it was given him by a hermit, he was requested to conduct her to his retreat. The proposal being agreed to, the governess and Myrtle set off together on the expedition. On their arrival at the hermitage, it is ascertained, that its inhabitant is no other than lord Villars, whom a compunction for the licentiousness of his youth, had induced to renounce all social commerce with the world, and whose idea was still cherished by the governess with particular tenderness and affection. It is discovered at the same interview, by accident, that Mr. Myrtle, the curate, is their son. The next day our hero and Miss Southern are made happy in the completion of their wishes,—and the hermit likewise gives his hand to the governess in marriage, the ceremony of which is attended with the singular circumstance of being performed by the son. We shall here give our readers an extract from this novel, not only as a specimen, but likewise to introduce them to an acquaintance with the curate and the Southern family.

‘ Before we proceed any further, it will be necessary to inform the reader, that our hero is a clergyman; and, that his coming to Coventry, was occasioned by the death of the curate of the parish where Mr. Southern lived, the rector of which residing at Oxford, had sent this gentleman down to fill the vacancy. Having brought letters of recommendation from the rector, to Mr. Southern and his sister, they being the most respectable persons in the parish, he waited on the squire as soon as he arrived, and delivered his credentials; who received him with the greatest cheerfulness and hospitality; swearing by Juno (his usual oath) that he was glad he was come, not having smoked one comfortable pipe since the curate died; concluding all, with desiring Mr. Myrtle, for that was his name, to make his house, his home at all times, as his predecessor had done. To this mark of civility, the curate returned the most grateful acknowledgments, but said, “ He could not think of taking such a liberty with a stranger.” “ O, ho! you can’t,” cried the squire, “ Why then, by Juno, you shall preach to the clerk and the sexton, for me, I’ll assure thee. Odd’s heart, what dost thou mean, man? The family of the Southern, have always been friends to the clergy; besides, you’ll not be able to settle your-

yourself in the parsonage these three months; so set your heart at rest, for here you shall stay, that's poz. Ne'er stand upon compliments and ceremony, thou shalt be welcome, and that's every thing. All I ask in return, is, not to make your sermons too long-winded, especially in cold weather. Enough's as good as a feast; a little at a time will last the longer. No man loves religion better than I do, but too much of one thing spoils all."

"The curate could not help smiling at the 'squire's blunt simplicity, and assured him, he should make it the study of his life, to fulfill the duties of his station, in such a manner, as he hoped, would give general satisfaction to the parishoners. "Aye, aye," replied the 'squire, "No doubt on't, no doubt on't. Be but kind and civil, and let us have our own way, and you'll do well enough amongst us, I'll warrant you. But a pox on some of your black coats, they will take a little too much upon 'em, and that won't do, for we know what's what, as well as they do, though we may'nt have so much learning."

"Supper now making its appearance, Mrs. Southern, her son, and his tutor, were introduced to the curate by the 'squire, who told them who the gentleman was, and desired they would welcome him to Coventry. As soon as this ceremony was over, the tutor, who was a clergyman, asked the curate if he came from Oxford, knowing the rector of the parish resided there. Myrtle replied, "Not immediately, Sir; on my quitting Oxford, I went to London, where I passed a few days with a friend, before I set out for this place." "What! have you been to London, Sir?" cried the son, whose name was Philip, "well, I wish I had been with you, for I long to see the lions, and the Tower, and the Monument, and St. Paul's, and the player-folks, that I do." "Hold your tongue, child," said Mrs. Southern, "and don't run on so." "Lord, ma'am," cried Philip, "you'll never let a body speak; I'm sure it's a burning shame, as I'm a gentleman's son, not to have seen London, when farmer Fairfield's son has been there twice, and he's but two years older than I am." "Aye, aye, all in good time, Phil," cried the 'squire, "you're too young to go to such places yet; mind your studies boy, for a year or two longer, and you shan't want for indulgence." "Yes, so it's a sign," replied the son, "when mother would not let me go but once to the play, when the actors were at Coventry, because I went behind the scenes, and spoke to the young lady that played Cherry, the landlord's daughter. Well, by geminy, she was a sweet pretty creature, that she was, and as handsome as sister to the full, had she been dressed as well." "Mercy on me!" said the mother, "I'm astonished to hear the boy talk so rudely; hold your tongue, sirrah, or I shall turn you out of the room." "Come, come, madam," cried the tutor, "with submission, let me advise you, not to be so violent; master's a fine youth, and if you check him too much, you'll damp his genius; leave him to me, and don't give yourself any uneasiness, he will do very well by and by, never fear." "Pish," cried the 'squire. "let's have no more of this nonsense, the boy will do well enough; so Sir, your health," addressing himself to the curate; "tomorrow I'll go with you to my sister's, who will be angry if you don't make her a visit before you go to any one else in the parish; and when once her back's up, it is not soon down again, I assure you, so you must take care how you affront her." "Aye, that you must," said master Philip, "for if once she's in her tantrums, you had best keep out of her way." "She's a strange woman

woman to be sure," cried the 'squire, "and has taken it into her head, for these four years past, to study romances, and poetry, and books of knight-errantry, till she has almost turned her poor brains." "Almost, father," replied Philip, "aye, by geminy, quite; or else, what does she sit all day poking in the great room at the top of the castle for? There it is, the neighbours say, she keeps all her hobgoblins; and like enough, for certain it is, there's conjuration-work going forward sometimes. I went the other day to see sister, and finding my aunt was above in her study, I had a mind to see what she was at; so I crept softly up stairs, and peeped through the key hole, where I could just discern her walking about the room with a book in her hand, reading to herself; when, all on a sudden, she broke out in a violent manner, calling upon angels and ministers of grace to defend her; so imagining all the devils were let loose upon her at once, I thought it high time for me to escape with a whole skin, as fast as I could." Here his tutor burst into a loud laugh, and with a look of approbation, cried out, "There's a lad for you, there's a wag, there's a genius! A chip of the old block, master Southern; a chip of the old block, by the lord Harry." "Well, for my part," said Mrs. Southern, "I wonder you are not ashamed to encourage the boy in such wickedness! Sirrah, how dare you talk of your aunt in this manner; and what do you mean, by conjuration, and devils, and all this stuff?" "No, Phil," cried the 'squire, "you are a little out there; I don't think your aunt's a conjurer, any more than myself; to be sure, she does run a-head a little sometimes, about elves and fairies, and giants and geniis; but these are whimsies, mere whimsies, and nothing else."

The curate, who had been silent during this conversation, told master Philip, he fancied he could explain the cause of what he had just mentioned. "From the words you repeated," said he, "it seems very probable, that the lady was reading the tragedy of Hamlet, and, warmed by the fancy of the poet, had given utterance to the speech where Hamlet first sees his father's ghost.

"Angels and ministers of grace defend us!
Be thou a spirit of health, or goblin damn'd,
Bring with thee airs from heav'n, or blasts from hell,
Be thy intents wicked or charitable,
Thou com'st in such a questionable shape,
That I will speak to thee."—

"By Juno," cried the 'squire, in a rapture, "the curate has hit the mark; so Phil, there's an end to the conjuration. What do you say to it, doctor?" To this, the tutor replied, with an air of importance, "Verily, I believe the young man's in the right, the conjecture's good, and I approve of it."

This novel is, undoubtedly superior to the common run of romances. Though the characters are generally trite, and an uniformity prevails among several of them, yet they are supported in an agreeable manner, and the reader's curiosity is kept awake through the whole narration. From the particular regard to virtue and morality, with which it is conducted, the persons introduced to our observation are dismissed in the end, with the retribution due to their deserts; and we make

make no doubt but the author and bookseller will likewise come so far in for their share of poetical justice, as to find, from the sale of this novel, a compensation for their *generous interposition* in relieving the distresses of the Curate of Coventry.

XI. *The Plays of William Shakespeare, in Six Volumes.* 4to.
2d Edit. Oxford, at the Clarendon Press. 3l. 13s. 6d.
Payne.

THIS is a splendid and beautiful republication of Hanmer's Shakespeare, with some valuable accessions. The motives which induced the delegates of the Clarendon press at Oxford to print this edition, and the manner in which it has been conducted, will be best understood from the following advertisement prefixed to the first volume.

' The first edition of the following work was published at the Clarendon press in the year 1744 ; an account of which is given by the editor, sir T. H. in the following Preface written by himself. The impression, having been small, was suddenly bought up ; and the original price advanced to a very exorbitant sum. The great demand therefore of the public for so elegant an edition, induced the delegates of the university press to set about this republication : in which the inaccuracies of the first impression in punctuation and spelling are carefully adjusted ; and, in order to obviate such other objections as have been made to it, at the end of each volume are annexed the various readings of the two most authentic publishers of our author's plays, Mr. Theobald and Mr. Capell. The Glossary (to which are prefixed Mr. Upton's rules explaining the anomalies of our author) has received very considerable additions, not only from the several editions of Shakespear's plays, but likewise from the notes of the editors of Beaumont and Fletcher, Ben. Jonson, and others ; from Mr. Urry's Glossary to Chaucer, and Mr. Upton's to Spenser ; Lye's Etymologicon, Dr. Grey's notes upon Shakespear, &c. Besides which the reader will find some valuable notes communicated by the rev. Dr. Percy, editor of *Reliques of ancient poetry* ; the rev. Mr. Warton, late poetry-professor in this university ; and John Hawkins esquire of Twickenham ; to whom was submitted the inspection of the additional glossary : which the editor begs leave thus publicly to acknowledge, with thanks for the many instances of their obliging attention to this work. All additional notes and explanations are inclosed in brackets ; and, if they are not al-

ways here given to their respective authors, the editor may justly claim the forgiveness of the reader, as the error is owing to such as have not acknowledged to whom they were themselves indebted. And, as some *minutiae* may have escaped his vigilance in collating, he presumes the pardon of all those who are acquainted with the extreme nicety of the undertaking; and hopes, the candid reader, who shall detect any such slight omission, will excuse it. The editor has the further satisfaction to inform the reader that the plates of the frontispieces to each play are in the very best preservation, the tail-pieces only being worn out; which are re-engraved by a very eminent artist.

‘ The epistle addressed to Sir T. H. by the late ingenious Mr. Collins was recommended as worthy to be prefixed to the present edition.’

In the mean time we cannot but express our surprise, that when an edition of Shakespeare was projected, in which every expensive and elegant embellishment was consulted, a more authentic text should not have been adopted. Yet it must be granted, that this defect is amply compensated by the various readings of Theobald and Capell, which the diligent and accurate editor has respectively subjoined to every volume. Sir Thomas Hanmer, whose text has been implicitly followed in this publication, to use the words of a celebrated writer, ‘ was a man eminently qualified for these studies.’ But he totally marred the merit of his edition, and destroyed its authority, by mixing conjectural readings, however ingenious and defensible, with the established text. We do not mean by these cursory remarks, to detract from his due praise. He appears to have wanted judgment, not as a critic, but as an editor.

XII. *Observations upon the Prophecies relating to the Restoration of the Jews. With an Appendix, in Answer to the Objections of some late Writers.* By Joseph Eyre. 8vo. 2s. 6d. Cadell.

THE Old Testament contains a great number of prophecies relative to the Jews; and particularly to their return from the Babylonian captivity, under Zerubbabel and his successors. The prophets use many lofty expressions and poetical images, when they speak of this joyful and interesting event. But several modern writers, not considering the genius of oriental compositions, or expecting descriptions of Christianity in every page of the Bible, have applied those predictions, in an allegorical sense, to the state of the Christian church in some future period. Others, following the direction of dreaming rabbies, have contended for a temporal reign of the Mes-

Messiah, a re-establishment of Jerusalem, of its temple, and its sacrifices, and a kingdom of the Jews in the land of Canaan.

The author now before us has adopted some part of the Jewish system, and taken infinite pains to collect a great variety of prophecies, which, in his opinion, prove the future restoration of the Jews and the ten tribes.

There are some expressions in the prophetic writings which have led Whiston, Mr. Eyre, and several others, into mistakes. The *latter days*, are supposed to mean a future period under the Messiah; but they often signify no more than *the time to come*. *For ever* is supposed to denote an absolute perpetuity; but it frequently implies only *an indefinite time*. *No more* does not always signify *never* in an absolute sense, but only *continenter*, or, *for a long time*. If so, our author's hypothesis will fall to the ground. He thinks, that 'the restoration of the Jews to their own land for a few ages, and afterwards their dispersion among the nations for near four times as long a period, without any hopes of a return, can never be the true meaning of giving that land to the seed of Abraham *for ever*.' But why not? The word עולם, *for ever* in Exod. xxi. 6. denotes the very short space of time in which a servant was to serve his master, *usque ad annum jubilæi*. In Isaiah, xxxiv. 10. a similar expression, viz. לנצח נצחים, *in secula seculorum*, is rendered by the Septuagint, εἰς χρόνον πολὺν; and other examples to the same purpose might be alledged. Mr. Eyre, upon his own hypothesis, cannot pretend that this phrase denotes an absolute eternity; for then the Jews must reign in Judea longer than he can suppose the world will exist.

Our author is a great admirer and follower of the celebrated Mr. Mede. But though that writer deserves the highest veneration, it must be allowed, that he maintains many whimsical and visionary notions, and idle traditions of the Jews, who are so inconsistent among themselves, that what is adopted by one, is rejected by another.

The work we are now considering is however not without its merit. The author's arrangement of his materials is extremely clear and methodical. He considers the predictions of the prophets in chronological order, mentions the time in which each prophet is supposed to have lived, quotes their predictions at large, and subjoins such observations as may serve either to clear up the meaning of the text, or answer the objections which may be made against the literal application of it to the future restoration of the Jewish nation. And though his arguments may not be conclusive, yet his book will certainly

tainly be of great service to those who want to consider the doctrine which he has endeavoured to support.

The Appendix is an attempt to answer some objections against the notion of a future restoration of the Jews, in a sermon on the Rise and Fall of the Holy City and Temple of Jerusalem, by the late ingenious and learned Dr. Gregory Sharpe.

XIII. *A Lecture on the Perpetual Motion. Part the First.* 4to.
2s. 6d. Evans.

THE noble and truly generous invitation which Mr. Kenrick has prefixed to his *Lecture on the Perpetual Motion*, redounds so much to the honour and philanthropy of that great philosopher, and so well designed for public good, that the reader will, no doubt, be pleased to view it in the author's own words, which are these.

“ * * * Such readers of the following *Lecture* as have not been auditors, and may be desirous of seeing the experiments exhibited in its recital; will, on sending their address to the author, or the publisher, be furnished *gratis* with tickets of admission for that purpose.”

In consequence whereof, we, the Critical Reviewers, do hold ourselves duly qualified for receiving *gratis* tickets of admission for the purpose above-mentioned, having actually read the said *Lecture*, have not been auditors, and are desirous of seeing the experiments exhibited in its recital. But in order to give Mr. Kenrick as little trouble as possible at the time of our attendance, we have caused our under-secretary to draw up the following summary of those parts of the *Lecture* we do not fully understand, and which, we doubt not, Mr. Kenrick will, with great urbanity, elucidate in the most obvious manner possible.

Page 10. of the *Lecture*. ‘ Sir Isaac Newton’s way of reasoning weak and illogical.’

Memorandum. To ask Mr. Kenrick, where Sir Isaac reasons in that manner?

Page 10. ‘ Almost every one imagines himself capable of seeing what nobody can possibly see.’

Mem. To desire an explanation of this.

Page 11. ‘ Length and breadth are objects of sight; thickness not.’

Mem. To express our doubts concerning imperceptible thickness.

Page 15. 'The place of a dimensionless point, is in that point; but the place of an extended substance, is in the center of its dimensions.'

Mem. To have the center of dimensions defined.

Page 19. 'Why the marrow that forms the brain of a goose may in a short time form the brain of a philosopher, must be imputed to that omniscient and omnipotent cause by whom we live, move, and have our being.'

Mem. This is undoubtedly true with regard to the cause, if the fact be so. Ask Mr. Kenrick, if he is assured of the latter, from the nature of his own brain?

Page 30. 'As the space described by falling bodies is as the square of their velocity, a body will in falling four feet acquire two degrees of velocity.'

Mem. The spaces described by falling bodies are as the squares of their velocities. This is certainly true; but it is impossible to determine (otherwise than by experiment) what velocity a body in falling will acquire; therefore, to speak of a body acquiring two degrees of velocity, must be farther explained,

Page 30. 'Now it is well known that it would require exactly the same force to throw the same body up again in the same time to the same height. But it is as well known that the weight of one pound, and ever so little more, at the end of a balance beam of sixteen feet, would weigh up four pounds to the height of four feet, from whence suppose it fell. (*Mem.* To ask whereabouts the fulcrum is placed.)—It is equally as well known and certain, that if one pound be freely let fall sixteen feet, it will acquire but four degrees of velocity, and of course have acquired but four degrees of momentum by its gravitating force, which is but half the force of the greater weight, which nevertheless it counterbalances both in motion and at rest.'

Mem. We apprehend the balance beam must be twenty feet in length; and if the fulcrum is to be placed sixteen feet from the farther end, then the velocity of the single pound weight will be only four times that of the four pound weight. Is not the velocity here employed to throw the same body up again by this means decreased? Mr. Kenrick must therefore shew what mechanical advantage is hereby gained.

Page 42. 'The room itself, with all that are in it, is moved by the diurnal revolution of the earth many thousand miles in a minute.

Mem. To ask how this is possible, when even the points of the equator move not above eighteen miles in a minute, by the earth's rotation about its axis?

Page 43. 'An animal without weight, how great soever its good will, would not be able to lift, or draw a single feather.'

Mem. To ask what kind of animals those are which have no weight?

If Mr. Kenrick will condescend to remove these (to us) seeming difficulties in his next Lecture, we doubt not but the possibility of a perpetual motion will become extremely obvious.

XIV. *Clementina, a Tragedy. As it is performed at the Theatre Royal, Covent-Garden. 8vo. 1s. 6d. Dilly.*

OF all the dramatic performances which of late years have met with any degree of success, this is by far the meanest, whether we consider its fable, characters, or language. We shall forbear to swell our Review, by attempting any account of its conduct, for not a single striking situation is to be found throughout the whole; nor strive to afford our readers any idea of its heroes or heroines, as no one is discriminated from another by the least peculiar turn of mind or manners. Sentiments, indeed, there are, which have received the applause of the galleries, for whose sole gratification they seem to have been introduced; as in the following instance:

'The people's voice, howe'er it sometimes errs,
Means always nobly, and is rais'd by virtue;
Their very faults, illustrious from their motives,
Demand respect, nay, ask for admiration,
And soar, at least, half sanctify'd, to justice.'

The meaning comprized in the last of these lines, (if any there be) is too substantially covered with words, for us to find it out.

We shall now present our readers with a nosegay of flowers, which we have carefully selected out of this tragedy, and leave their own judgments to expatiate in more extensive criticism.

'But when the arm, the mighty arm of kings,
That should protect all mankind from oppression,
Is stretch'd to seize on what it ought to guard,
'Then heaven's own brand in aggravated fire,
Should strike th' illustrious villain to his hell;
And war in mercy for a groaning world.'

The questions to be asked on this occasion, are more than one. First, What is a *brand in aggravated fire*, or a *brand striking in aggravated fire*? Secondly, What does *his hell* mean?

Had the tyrant a hell made on purpose for him? We know none who have *bells* of their own, but *taylors*.

Thirdly, Is *war in mercy to a groaning world*, to be dispatched after him, or to unite the three questions, what is the meaning of the *rous ensemble*?

“ ——— concurring multitudes
Beheld your fall in battle, and reported,
That in a pile of greatly-slaughter'd heroes,
A Gallic squadron bore you from the field.”

Certainly nothing less than a whole squadron could be equal to the task of carrying a *pile* of dead from the field; but a question will arise, whether it is usual to remove the dead in piles, or to bury them on the spot?

‘Th’ assembled senate now requires my presence—
My lord, farewell!—*I treat you as a friend.—*
I never dealt in ceremony yet; and you’ll excuse
Th’ unpolish’d manners of Venetian sailors.’

The senate wait for Anselmo! one would rather think that such a doge had been educated among gondoliers. The mixture of pomp and familiarity in this speech cannot be sufficiently laughed at.

‘And know I’d scorn to give a shameless woman,
Tho’ ten times mine, to any *man of honour.*’

Would not one think that Anselmo meant, that he should scorn to palm a Trumpet, who had ten times granted him the favour, on *any man of honour*?

‘ ——— the best way each can serve his country,
Is to hold tumult in a deep abhorrence,
And labour closely in a private station.’

Good advice, and delivered in the language of Hickes’s Hall, by one of the Middlesex justices.

‘For this light Frenchmen in a single moment,
Broke ev’ry ROSY NICETY OF SEX.’

Mr. Bayes, surely this is speaking rather too plainly. *The rosy nicety of sex!* Fie, fie, Mr. Bayes!—

‘That mortal man has dar’d to doubt my honour.’

A tolerable vulgarism.

‘From downright gratitude embrace a chain?’

Another.

‘Is not her mind, that *all-in-all* of virtue,
Polluted, stain’d, nay prostitute before me?’

That *all-in-all* is a very happy expression.

‘ ——— this *hest-betraying* ruffian.’

Granville lodged in Anselmo’s palace, and was very near running away with his daughter. Hence the propriety of this beautiful compound epithet.

‘I come no *whimp’rer* of a tragic story.’

We could not more happily delineate the character of the anonymous author of this piece, than by saying he is, what Palermo, to whom this speech belongs, declares himself not to be.

' Her burning eye *expanding into blood,*
Stood desperately fix'd.'

A figure in speech which expands, even into nonsense.

This author, so far from being a poet, is not even a versifier, as the following imperfect lines may shew,

' But remember, if aught adverse shou'd arise.'

' ————— Dare not
Therefore, to withstand us—her heart is mine.'

' ————— Had she an honest,
Rational excuse,—a tale that could be told.'

' ————— and
Transport grows too exquisite for words.'

' ————— Palermo
Triumphs after all—oh, had I giv'n him
Blow for blow—I could enjoy these pangs—But
Thus, thus to fall !'

Thus much for the Tragedy of Clementina, which is nevertheless so much a cento as to put us constantly in mind of better pieces. The author, throughout the whole, seems to be of opinion, that whatever is not prose is verse, and that whatever is not common sense is poetry.

Let the censure we have bestowed on this piece, be received as a warning by all those who otherwise might attempt, like the author of Clementina, to write tragedy without the least acquaintance with Greek and Roman literature. Shakespeare has alone supported the tragic stile without such assistance; and yet it should be remembered, that he was well read in translations. Had Southern been master of as extensive learning as Dryden, perhaps, he might have been justly ranked at the head of all our modern dramatic writers. The author of Clementina having neither genius nor learning to boast of, must be content with a place among the lowest; and ought to think himself indebted even for that inglorious distinction to the uncommon charity of English audiences, and the unusual submission of capital performers, who undertook to personate such characters as could afford them no opportunities of exerting their various and acknowledged talents for the stage.

MONTHLY CATALOGUE.

P O E T R Y.

15. *The Fair Orphan, a Comic Opera, of Three Acts: As performed at the Theatre in Lynn, by G. A. Stevens's Company of Comedians.* 8vo. 1s. 6d. Nicoll.

THE plot of this Opera is simple and naturally conducted, and it terminates in discoveries which yield both satisfaction and surprize. But the characters of Lady Worthy, and Laura,

though highly amiable, are, in some points, liable to objection. The former is drawn, as too unsuspicious of youthful ardour for a lady of her apparent prudence; and the latter, as too compliant to the sacrifice of her happiness for a girl of common sensibility. Upon the whole, however, this opera cannot fail of affording entertainment.

16. *He Wou'd if he Cou'd; or, An Old Fool worse than Any: A Burletta. As it is performed at the Theatre Royal in Drury-Lane. The Music by Mr. Dibdin. 8vo. 1s. Griffin.*

This little piece exhibits a Mr. Gooscap, an amorous old man of sixty-six, whose passion renders him a dupe to the artifice of his maid. As a master, he cannot command respect; and if we may look beyond the catastrophe, he certainly as a husband, can never conciliate affection. In the former capacity he is already miserably hen-peckt, and in the latter, it is probable, he will very soon be horned. The music, which is the best part of this burletta, is far from meriting our censure.

17. *The Triumph of Fashion. A Vision. 4to. 1s. 6d. Griffin.*

This allegorical poem represents a conflict between Reason, Wit, Sense, Virtue, and Beauty, on the one side, and the troops of Fashion on the other. After an obstinate, but unsuccessful engagement of the four allies first named, with the forces of the latter, the issue of the battle is long suspended by Beauty, who makes great havoc among the enemy, till at length, the irresistible powers of the cards advance to the aid of Fashion, and victory determines in her favour.

The personages in this poem are ingeniously imagined, and the characters contrasted with propriety. The description is elegant and picturesque; the versification flowing and harmonious; and the author has animated his subject with a spirit of poetry that interests us in the fate of the ideal combatants.

18. *Poems, from a Manuscript, written in the Time of Oliver Cromwell. 4to. 1s. Murray.*

These poems consists of *Nugæ seriae*, and *Nugæ lusivæ*, or serious and sportive trifles. The former are chiefly remarkable for their piety, and the latter but little distinguished by vivacity. They are supposed to be the production of an unknown person of the name of Carey, who is not likely to be rescued from obscurity by this publication. It is, however, some apology for the author, that they were written in an age little favourable to the exertion of genius.

19. *Verses addressed to John Wilkes, Esq. on his Arrival at Lynn.*
4to. 6d. Baldwin.

We are of opinion, that the author of these verses is no less a false prophet than he is a fullsome panegyrist on the popular patriot, when he presages the veneration in which his hero will be held by posterity; we shall readily admit, however, that Mr. Wilkes is in no danger of being *curst* with grandeur, or *disgraced* by the favours of the crown; though these, perhaps, are blessings which the patriot would esteem much more valuable than the empty hyperbolical praise of such of his admirers as this author.

N O V E L S.

20. *The Divorce. In a series of Letters, to and from Persons of high Rank.* 2 Vols. 12mo. 5s. sewed. Baldwin.

The author of this performance has availed himself of the temper of the times, and launched it into the world with a dedication to a nobleman, the repudiation of whose wife made no little figure in the annals of gallantry. The work is not without its merit, and may certainly be classed with those which are more distinguished by regularity and decency of conduct, than variety or splendor of invention.

21. *The Disguise. A dramatic Novel.* 2 Vols. 12mo. 5s. sewed. Doddsley.

‘Epistolizing, journalizing, and narratives have been so hackneyed, says this author, that novels grow unprofitable to the writer and insipid to the reader.’—He then proceeds in pathetic strains to lament the possibility, that, through want of fresh materials, this useful branch of business will soon be destroyed. ‘In this hour of danger, adds he, philanthropy suggested that a new mode might revive the drooping spirit of romance; and that, when epistolary correspondence were grown dull, narratives tedious, and journals heavy, dialogue might supply their place.’—In a selfish age like this, how much are we bound to admire so rare an instance of disinterested philanthropy!—though truth compels us to declare that we have experienced *the Disguise* to be more narcotic than poppy or mandragora, or all the drowsy syrups of the world.

22. *The Brother.* 2 Vols. 12mo. 5s. sewed. Lowndes.

This little novel seems to be adapted to the capacity of the junior misses at a boarding school; but is so extremely insipid as not to gratify even the most puerile taste.

23. *The Nun; or the Adventures of the Marchioness of Beauville.*
12mo. 2s. 6d. Roson.

An indecent recital of such adventures as are supposed to happen in convents; calculated to inflame the passions of

youthful readers, and to supply the wants of an abandoned and shameless writer *.

M E D I C A L.

24. *Considerations on the Means of preventing the Communication of Pestilential Contagion, and of eradicating it in infected Places.*

By William Brownrigg, M. D. F. R. S. 4to. 1s. 6d. Davis.

Dr. Brownrigg has been excited to these seasonable considerations in consequence of the pestilential disorders which lately raged in some parts of the continent of Europe, but are now providentially abated. He enters into a detail of the several methods for preventing the communication of the contagion, which have formerly been recommended by the writers on that subject, and adopted by the government so far as the public safety has required. The laws of quarantine, and the establishment of bills of health, he considers as the most effectual precautions for preventing the importation of that calamity into an insular country. But if unfortunately the direful infection should elude all the vigilance of the legislature, and enter into the ports of the kingdom, he admits, that the only method of obstructing its progress, is by cutting off all communication with the infected places. He afterwards points out the means which are proper to be used for the subsistence and safety of the sound, who are confined in those places, and for the cure and extermination of the contagion; but of these two last heads he proposes to treat more fully afterwards. On several of these important subjects, Dr. Brownrigg has here favoured the public with some new and judicious observations. But as such an abstract of the treatise as the limits of a Review can admit, is now unnecessary, and would be superseded, in case of public danger, by recourse to the original; it is sufficient to observe, that in so deplorable a situation, these Considerations would merit the strictest attention of the legislature.

25. *An Essay on the Cure of the Gonorrhœa, or fresh contracted Venereal Infection, without the Use of Internal Medicines.* By William Rowley, Surgeon. 8vo. 1s. Newbery.

The remedy for a gonorrhœa, recommended by Mr. Rowley, is an injection of gum arabic, argentum vivum, and oil, into the urethra, which he affirms to have found effectual in the course of several cases.

This seems to be an inversion of the method of cure, which had been formerly published by Mr. Plenck of Vienna; the foreigner advising to be swallowed what Mr. Rowley administers by the penis.

* See Crit. Rev. for Dec. 1770. Art. 42. p. 488.

P O L I T I C S.

26. *Reflections upon the Present Dispute between the House of Commons and the Magistrates of London.* 8vo. 1s. Bladon.

This pamphlet contains a more satisfactory account of the merits of the dispute which at present agitates the political part of the nation, than any thing we have hitherto seen on that subject. In order the better to elucidate the point in question, the author has recourse to first principles. He observes that, in England, the various civil orders of the state are, the king, the house of lords, the house of commons, the courts of justice, corporations, and individuals: that the four first of these orders make or apply the laws; the two last are the objects of the laws; and that each of these orders has its rights. In regard to the rights of the house of commons, he remarks, that, among other powers, they have what is common to all great political assemblies and courts, of establishing orders concerning their own forms of proceeding; and consequently of punishing all who infringe these orders, whether their own members or others. This power, says he, which in common language, is called *privilege of parliament*, and, in legal language, by lord Coke, *lex & consuetudo parliamenti*, makes a part of the law of the land; and the extent of it is to be gathered from 'the rolls of parliament, and other records, from precedents and continual experience.' He observes that this power of the commons, which is indisputable when their privileges are infringed, was acknowledged by Charles II. in an appeal to his people against the proceedings of two houses of commons: that it was maintained by Sir William Jones, at the head of the whigs, in answer to that appeal, that they had a power of committing, even in cases where their privileges were not concerned: and that when the house of lords framed a resolution against the powers of the commons, in the case of Ashby and White, in the reign of queen Anne, they only objected to the creation of new privileges; but acknowledged the validity of those which were 'warranted by known customs and law of parliament.' He farther observes, that this power of the commons, *so far as it goes*, is subject to no controul, except that of parliament; still however, that it is bounded by *record, precedent, and continual experience*.

The author afterwards applies these principles to the discussion of the present dispute; and refutes the arguments which have been advanced for proving that the house of commons had no authority to take the printer into custody at all, or to seize him the city, without the sanction of the city magistrates,

gistrates, in aid of the warrant. He appeals to many instances in the journals, which make it evident that in both cases the jurisdiction of the house of commons is unquestionable; that they have acted *within their powers*, and by the clearest direction of *record, precedent, and continual experience*.

This author's remark, concerning the invalidity of the charters of London to establish an exemption from the jurisdiction of the house of commons, is so clear and forcible, that, if duly attended to, we think it is absolutely sufficient to put an end to the present dispute. He observes, that tho' the charters of the city are as old as the time of the Conqueror, and in one of them in the time of Edward III. the king declared, that 'no summons, attachment, or executions, be made by any of us, or our heirs, by writ, or without writ, within the liberty of the said city, but only by ministers of the said city;' yet, never since that period, did any lawyer dream that the king's consent to limit the operation of his own writ, could restrict the jurisdiction of the courts of parliament, upon which the king has no power to impose limitations.

Upon the whole, this publication is no less spirited and judicious than seasonable; and whoever peruses it for the sake of information, will be convinced, that the power which the house of commons has exerted, is warranted by the principles of the constitution.

27. *A Refutation of a Pamphlet, called "Thoughts on the late Transactions respecting Falkland's Islands."* 8vo. 1s. Evans.

This is an abusive and impotent attack on a celebrated writer. It appears to be dictated by personal malignity, inflamed with political prejudice, and is so destitute of any foundation either in argument or fact, that it would be prostituting criticism to pay it any farther attention.

28. *An Examination of the Declaration and Agreement with the Court of Spain, relating to the Restitution of Falkland's Island to the King of Great Britain.* 8vo. 1s. Bingley.

This pamphlet is written in the genuine spirit of the North Briton, and differs from the preceding only in one circumstance, which is, that the ministry is entirely the object of its invective.

29. *An Address to the People of England, on the Present State of the British Legislature; pointing out the Causes of the present Disturbances.* 8vo. 1s. Griffin.

Had this patriotic author fully considered the principles of the times, he, probably, would have spared himself the trouble of the present application. It is a persuasive to the people
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of England, to chuse only men of acknowledged probity for their representatives in parliament, at the next general election. We think, at least, the publication might have been postponed till the year 1773.

30. *An Answer to Junius.* 8vo. 6d. Organ.

So feeble a partizan as this author, is rather of detriment than advantage to any cause.

D I V I N I T Y.

31. *The Genealogies of Jesus Christ in Matthew and Luke explained; and the Jewish Objections removed.* By Richard Parry, D. D. 8vo. 1s. 6d. Davis.

In this tract the learned author lays before his readers a comparative view of the two genealogies of Christ, by St. Matthew and St. Luke, makes some observations on those genealogies, and endeavours to remove the Jewish objections.

The gospel, says he, has furnished us with two genealogies of its ever-blessed author; each of them free from any reasonable objection; and both concurring to shew, that he was born of the Virgin Mary, and so was the son of David and the son of Abraham; from whom St. Luke, the evangelist of the gentiles, goes up even to Adam, the father of us all. From David downwards the evangelists go different ways; Luke continuing the line through Nathan to Joseph, the son-in-law of Heli, the father of Mary; St. Matthew, on the contrary, continuing the line, through Solomon, to the same Joseph, the husband of Mary: which gives him an opportunity of proving from a prophecy in Isaiah, that Mary herself was likewise of the house of David, and consequently that her son JESUS was the Messiah, the king of the Jews.

In this pamphlet the learned reader will find several observations and criticisms, which are worthy of his consideration, among which are the following.

Our translators have thrown the 22d and 23d verses of the 1st chapter of St. Matthew (Now all this was done, &c.) into a parenthesis, supposing them to be a remark of the evangelist; whereas they are a continuation of the angel's discourse to Joseph, as Chrysostom and others have observed. Had they belonged to the historian, they would have closed the chapter. But the words, with which St. Matthew has, in fact, closed the whole, plainly shew that those two verses are in their proper place, being indeed a part of the angel's address. *Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him;—AND he took unto him his wife;—AND he knew her not till she had brought forth her first-born son;—AND he called his name Jesus.* Here we read, that Joseph knew not

Mary

Mary in consequence of the angel's prohibition. But where can you find such a prohibition in the angel's address, unless the prophecy is a part of it? Then indeed, it is too obvious to be overlooked. For if *the virgin* was to *bring forth*, as well as to conceive a son, the prophecy contains a plain and necessary intimation to Joseph not to know her, *till* she, which was *travailing*, had brought forth.'

Dr. Clarke, in his paraphrase, favours this interpretation of the 22d and 23d verses; for he goes on in this manner: 'And hereby shall be most eminently fulfilled that remarkable prophecy of Isaiah, *Behold, a Virgin shall conceive and bring forth a son; and he shall be called Immanuel, that is, God with us*. When the angel had thus said, &c. In order to accommodate these words, ΤΑΥΤΟ ΔΕ ΟΛΟΝ ΓΕΓΟΝΕΝ, &c. to this interpretation, ΓΕΓΟΝΕΝ, which we render *was* done, must be rendered *is* done; and this may certainly be admitted. Thus we find ΓΕΓΟΝΕΝ, Luke xix. 2. translated, *it is done*; and the same word ought probably to be so rendered, Matt. xxvi. 56.—See Rom. ii. 25. 2 Cor. v. 17. Heb. vii. 16. Jam. ii. 10—v. 2. 2 Pet. ii. 20, &c.

Our author, speaking of Salathiel the son of Jechonias, says, 'As to the objection, that Jeconiah was *childless*, drawn from Jer. xxii. 30. it is evidently founded in a mistake. The term עֲרִירִי signifies simply *orbatus*, *deprived*—of what, must be learned from the context. In some places it necessarily relates to *children*, and therefore may be properly translated *childless*. But in the prophecy before us, it as plainly relates to the *kingdom*. Indeed the text itself, from whence the objection is taken, is a decisive proof, that Jeconiah was not childless. *Write ye this man deprived [of the kingdom] a man that shall not prosper in his days, for none of HIS SEED shall prosper, sitting upon the throne of David, and ruling any more in Judah*. And again, [ver. 28.] *Wherefore are THEY cast out, he (Jeconiah) AND HIS SEED?*'

What Dr. Parry subjoins in a note deserves attention. 'The blessed Virgin, in her *Magnificat*, seems to allude to this part of the Jewish story. *He hath put down the mighty ones [Jehoiakim, Jehoiachin, and Zedekiah] from their thrones, and exalted them of low degree: he hath filled the hungry with good things, and the rich [the royal family] he hath sent away empty*. [Luke i. 52, 53.] It is surely more natural to suppose, that Mary here alludes to the particular circumstances of her own family, than that she is only entertaining her cousin Elizabeth with some trite common-place apothegms, according to Grotius.'

The critical reader, who is desirous of seeing more observations of this nature, must have recourse to Dr. Parry's performance.

32. *The Heresy and Heretic of the Scriptures completely described; that Description honestly improved, and to the Censure of the Public modestly submitted.* 8vo. 1s. 6d. Buckland.

The author of this treatise undertakes to exhibit a complete description of heresy and heretics. For this purpose he examines every passage in the New Testament in which these words occur. He proceeds in this disquisition with great form and regularity; and proves, in the first place, that heresy has relation to sentiment; and that an heretic is a dogmatist, or a man who has taken up a peculiar set of opinions. But, he says, this account is only general and introductory, and observed for the sake of distinction of ideas and precision; and not as the very subject described in scripture. Upon this ground he proceeds to shew, that the heresy properly intended in scripture, is error in the faith, and a reception of religious doctrines opposite to those we are taught in the gospel; and that an heretic is one who believes and propogates such doctrines. This notion, he thinks, is essential to heresy and the character of an heretic; but is not the whole of the account. Accordingly he farther observes, that wickedness is connected with heresy, and impiety always included in the character of the heretic. He therefore infers, that 'whatever error in the faith is the offspring of wicked lusts and carnal affections, does for that reason become heresy; and that whoever holds, propogates, and eagerly defends any mistaken doctrines in religion, at the instigation of, and with a view to gratify such lusts and affections, is assuredly the very heretic of the holy scriptures.

In this tract the learned reader will find no critical enquiries into the meaning of particular passages, terms, and phrases in the original text of the New Testament, which probably, in dissertations of this kind, he may think a defect.

33. *The Methodists vindicated from the Aspersions cast upon them by the rev. Mr. Haddon Smith. In a Series of Letters to that Gentleman.* By Philalethes. 8vo. 1s. Bladon.

In the first of these letters the author endeavours to prove, that Mr. Smith has perverted the sense of these words of St. Paul, 2 Cor. iv. 2. *Μη δολυντες τον λογον της Θεου*, in applying them to the Methodists, that those people cannot be said to *handle the word of God* DECEITFULLY, who misinterpret the scriptures through ignorance and not through design.—This, by the way, is little better than a dispute about words: for though a Methodist, who pretends to explain the scripture before he is qualified to understand it, may not be chargeable with deceit, he is certainly guilty of great impertinence and presumption.

The design of the second letter is to shew, that if the Methodists handle the word of God deceitfully, Mr. Smith does

the same thing, in espousing and maintaining the doctrines of the XXXIX articles.

Mr. Smith having spoken with some contempt of 'the enthusiasm of Methodists, Papists, and Fanatics of every denomination,' this writer, in his third letter, by way of reply, and to shew him that the Papists are entitled to more civility, enumerates a great number of particulars, in which there is a perfect agreement between the church of England and the church of Rome: as the consecration and dedication of churches, festivals, fasts, creeds, litanies, liturgies, collects, responses, singing service, clerical habits, and the like.

The last letter consists of some general remarks on the Methodistical system, the character of Christ, the nature and genius of the gospel, &c.

This writer is no Methodist; but probably some Dissenter, who has taken this opportunity to discharge a little of his spleen against the church.

34. *Free Thoughts upon the Book of Common Prayer, and other Forms; according to the use of the Church of England. Humbly recommending an Abridgement with other Alterations.* 4to. 1s. Becket.

The author of this pamphlet points out a great number of passages in the Book of Common Prayer, which he thinks require alteration and amendment. Many of his objections are trite, but seem to be very reasonable; and are proposed in a modest and ingenuous manner, with a becoming respect for the established liturgy.

35. *An Inquiry into the Necessity of Preparation for the Lord's Supper, upon the Authorities of Christ and his Apostles, and the Evidence of Reason and Argument. To which is added, by way of Appendix, a Discourse on the Frequency of receiving the Lord's Supper.* 8vo. 2s. Wilkie.

If we were to give extracts from this treatise, and transcribe what is particularly excellent in it, we might transcribe the whole. We will therefore content ourselves with recommending it to the serious and inquisitive reader, who wants to form a just idea of that sacred rite, which is the subject of this Inquiry, and he will meet with ample satisfaction. This is absolutely one of the most rational tracts which has appeared upon this interesting subject.

M I S C E L L A N E O U S.

36. *Ten Dialogues on the Conduct of Human Life. To which is added Zara a Moral Tale.* 12mo. 2s. Carnan.

This small volume is not improperly calculated for young people; as it may enable them to distinguish what is graceful,

ful, in a moral sense, from what is detestable, to see the amiableness of virtue, and the deformity of vice. It consists of observations and reflections on ambition, love, avarice, prodigality, anger, revenge, envy, jealousy, cruelty, compassion, and other subjects, illustrated with short historical anecdotes and examples. The tale entitled *Zara* shews the inconveniences and the calamities which frequently attend imprudent love.

Books of this kind, if they are written with elegance and taste, have an advantage over dry, prolix, and elaborate treatises; because they convey instruction under the appearance of amusement, and allure the giddy and the thoughtless to read and reflect.

37. *A New System of Geography, or a General Description of the World. Containing a particular and circumstantial Account of all the Countries, Kingdoms, and States of Europe, Asia, Africa, and America. Their Situation, Climates, Mountains, Seas, Rivers, Lakes, &c. The Religion, Manners, Customs, Manufactures, Trade, and Buildings of the Inhabitants, &c. &c. Embellished with a new and accurate Set of Maps, by the best Geographers, and a great Variety of Copper Plates.* By D. Fenning, J. Collyer, and others. Folio. 3l. 3s. Johnson.

In the Critical Review for July 1767, we observed that this was one of the most comprehensive Systems of Geography in the English language; whether it was considered with regard to topographical description, natural history, or the manners, customs, and government of different countries; that it exhibited such an account of the various parts of the globe, as was both interesting and curious; and that being compiled from the most approved writers, it would be at once entertaining and instructive.

It gives us pleasure to find that the sentiments of the public have so far coincided with our opinion, as to occasion the publication of a third edition of this useful work. Some fresh improvements are here made from the writings of the latest travellers; the maps are more elegant than formerly; some new ones are added; and the whole has been carefully revised by Mr. Collyer, one of the principal authors of the work. The present edition, therefore, must merit in a still higher degree the approbation of the public.

38. *Animadversions on Dr. Stewart's Computation of the Sun's Distance from the Earth.* By John Landen, F. R. S. 4to. 1s. Nourse.

Some few years after Dr. Matthew Stewart had published his *Mathematical Tracts*, wherein that gentleman assures the world he has ascertained the solar force affecting the gravity of
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the moon to the earth, and from that has calculated very accurately the mean distance of the sun from the earth, there appeared a small pamphlet, containing four propositions on the distance of the sun from the earth, of which we gave an account in our Review for September 1769; and delivered it as our opinion, that the distance of the sun from the earth could not be accurately determined from the known laws of gravitation; which we have now the pleasure to find corroborated by one of the most eminent mathematicians of the present age, who, in the work now before us, has clearly shewn, that even after the most rigid correction of Dr. Stewart's mistakes, the distance of the sun from the earth may upon his (the doctor's) own principles, be either four million, or one hundred and nineteen million of miles, (admitting the mean distance of the moon from the earth to be two hundred and forty thousand miles) a circumstance, as Mr. Landen observes, sufficient to invalidate every hypothesis advanced by Dr. Stewart in support of the theory upon which his calculations are founded.

39. *An Essay on the Mystery of Tempering Steel. Wherein the Effects of that Operation are fully considered. Extracted from the Works of the celebrated Mons. Reaumur. By J. Savigny. 8vo. 1s. Kearsly.*

The author of this Essay endeavours to account for three phenomena observable in the tempering of steel. The first is the induration of the metal, the second its expansion, and the third its friability. In regard to induration, he supposes it to be produced by the sudden immersion of the heated iron in cold water, which fixes the cohesion of its particles on the surface; the salts and oils, or phlogistic part of the iron, which had been fused, are thereby prevented from mixing equally again with the whole mass. He imagines the expansion of the steel to be produced by the same action of the water, condensing at once its external surface, and preventing the exit of the fiery matter, which had penetrated during the application of heat. He accounts for the third phenomenon upon the same principle with the first; alledging the friability of steel to be produced by the salts and oils, which had been liquefied by the heat, and were formerly diffused through the interstices of the ferruginous particles, being confined to the more internal parts by the sudden immersion in water.

Notwithstanding the theory of this author is ingenious and plausible, we must be of opinion, that the natural effects in tempering steel are as much a mystery as before.

THE CRITICAL REVIEW.

For the Month of *May*, 1771.

ARTICLE I.

Memoirs of Great Britain and Ireland. From the Dissolution of the last Parliament of Charles II. until the Sea-Battle off La Hogue. By Sir John Dalrymple, Bart. 4to. 18s. boards. Cadell.

THESE Memoirs, which relate to the most important period of British history, were undertaken by the advice of the late right honourable Charles Yorke, to whose memory they are inscribed; who likewise advised the author not to trust to printed books for materials, but to procure access to original papers. In consequence of this admonition, it appears, that Sir John Dalrymple has industriously exerted himself in procuring useful manuscripts in England, Scotland, and France. We cannot help regretting, however, that so valuable a work as is here presented to the public, should not have been enriched with the evidence of those family-memoirs in London of great authority, which the author was anxious to have seen, and for obtaining which, we wish he had condescended to the necessary train of solicitation.

Besides the authority of original papers, Sir John Dalrymple has adopted several anecdotes transmitted by oral tradition, which he considers as of sufficient authenticity when generally current, and relative to a period so late and interesting as that which is the subject of the Memoirs. We have no reason to question the truth of any anecdote introduced by the author in this work, though we must be of opinion, that a general

admission of traditional evidence is dangerous to the credibility of history. Though it be allowed, that neither the opportunities of information of the first historians of any period may be sufficient to collect all the materials that are requisite for an explicit detail of facts, nor their sanction be of adequate consideration to stamp unquestionable authenticity on subjects of common report; yet there certainly ought to remain a great degree of reserve, in adopting circumstances that are not founded on more particular authority than that of common fame. As many of the transactions which history relates, depend originally on the evidence of a few individuals, common report can be considered, in such cases, only as a general echo to the voice of its respective authors, and its authority therefore ought not to be estimated by the general credit it may obtain, but by that which seems due by the laws of evidence to the testimony of the original propagators. We are, however, fully satisfied with the authenticity of the traditional anecdotes related by this author, as they are adopted under such limitations as can offer no violence to historical faith; and, as he informs us, that, in the course of his researches, he has often found a current report, of which no one can tell the origin, authenticated by a number of original papers, which is such a collateral proof of authenticity as can admit of no doubt.

The author has prefixed to these Memoirs, a judicious review of the political state of England, from the commencement of the monarchy until the Restoration; as also a review of events after that period, more particularly connected with his subject. We are sensible of the great difficulty which every historian must labour under, in giving an account of the reign of Charles II. as it is well known that the arcana of government, especially what related to foreign negotiations, were never preserved more inviolable than by that prince, who to an extraordinary degree of affability joined the most profound dissimulation, and an universal distrust of his servants.

We agree with Sir John Dalrymple, that the best key to the secrets of that reign lies in the dispatches of Barillon, the French ambassador; and it gives us pleasure to find, that such application has been made to the ministry at Versailles, for copies of these dispatches, that the author cannot fail of obtaining them. When they are procured, the publication of them would certainly be highly acceptable; and if Sir John Dalrymple would, at the same time, favour the world with a complete edition of the original papers he has made use of in his work, we hope that the expence of a second volume is a tax which the public would pay with cheerfulness, when it was

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occasioned by a work of so much consequence to an interesting period of their history.

The characters and various objects of the conspirators in the Rye-house plot, are distinctly delineated in these Memoirs.

* This band of friends was composed of lord Russel, illustrious from the nobility of his descent; of Hampden, deriving still greater lustre from the commoner his grandfather; of Lord Essex, the friend of Russel; and of Algernoon Sidney, who derived his blood from a long train of English nobles and heroes, and his sentiments from the patriots and heroes of antiquity; a man in some of whose letters all the manly, yet tender eloquence of Brutus, breathes forth, and who, in firmness and simplicity of character, resembled that first of Romans. Lord Russel, though heir to the greatest fortune in the kingdom, yet esteeming the meanest freeman to be his equal, so disinterested, that he never accepted any office of profit or power under government, was the most popular man in England. From principle and reasoning, more than from natural vigour of sentiment, he assumed the high tone of opposition to arbitrary power, and therefore the higher praise was due to him. When Charles disappointed the bill of exclusion, Lord Russel said, "If his father had advised the measure, he would have been the first to impeach him." But what he only said, Essex and Sidney would have done. Essex had been lord lieutenant of Ireland, and at the head of the treasury; but threw every honour of government behind him, because he preferred the people to the King. Sidney had been active equally in parliament and in the field, against Charles I. as long as that prince was an object of terror; but, when he was appointed to be one of his judges, he refused to trample upon an enemy who could no longer defend himself. He checked and prevented some attempts against the life of Charles II. while a youth. He opposed Cromwell, from the same hatred of arbitrary power, which had made him rebel against his sovereign. After the restoration, he submitted to a voluntary banishment during sixteen years; because he did not esteem that to be any longer his country, from which he thought liberty had fled. He returned to England, only with a view to pay the last duties to his father, the Earl of Leicester, who was dying, and then to quit it for ever: but, drawing in with his native air that spirit of party, which almost no Briton can resist, he altered his intention, and plunged into all the cabals of the popular leaders in parliament. He had received a pardon from Charles II. for his offences against government: but, like Brutus, he thought that no obligations to himself could shake off those which he owed to his country. The high rank of the Duke of Monmouth, with his still higher popularity in the nation, made these men receive him into their councils, who was at this time particularly irritated by the affronts which had been lately put upon him. Essex introduced into the same councils Lord Howard, who, forgetting the nobility of his blood amidst republican notions, had sitted as a commoner in one of Cromwell's parliaments; a man against whom Russel, though his near relation, had long entertained an aversion; either from an antipathy, which nature sometimes gives men against their bane, or from the common repugnance which people of silent tempers have to the loquacious. But Howard assumed merit from his late inf,

ferings, and his continual complaints of them were recounted pledges of his sincerity.

By long society in party, the sentiments of these men in politics had come to be the same; and, as often happens to men of similar sentiments, they believed their objects to be the same too, although they were very different. Russel, Essex, and Hampden, intended to make no further use of insurrection, than to exclude the Duke of York, and to fix the barriers of the constitution with precision. Sidney aimed at the destruction of monarchy, and on its ruins to found that republic, which in imagination he adored. Monmouth hoped, amidst public distractions, to pave a way for himself to the throne. Howard, with luxuriant eloquence and wit, adopted the views of each particular person, and incited all to vigour and action, feeling for moments what they felt through life.

Although these persons disliked Shaftesbury, they all, except Sidney, who scorned the intercourse, entered into a communication of measures with him, because they stood in need of his vast party in the city, which was as daring as himself. Shaftesbury's only object was revenge. For, having lately informed the Duke of York that the Dutchess of Portsmouth had prevailed upon the King to get her son named his successor by parliament; and, having offered to communicate other secrets to the Duke, if he would pardon what was past, the Duke broke off the conversation, by saying coldly, "My Lord Shaftesbury, you stand more in need of the King's pardon, than of mine." Lord Grey, endowed with the knowledge of letters and arts, but who hid under it a soul void of that virtue to which that knowledge is allied, joined the conspiracy; a man from whose loose life no generous enterprize was expected. A jury had lately found him guilty of debauching his wife's sister, a daughter of a noble family; but, in the noise of public distractions, he hoped to make his private vices be forgot by the world and himself. Sir Thomas Armstrong, equally careless, but more innocent, followed his example: he had been colonel of the guards, gentleman of the horse to the king, the attendant of all his fortunes, and a companion in his pleasures: but the same social disposition which had attached him formerly to the father, attached him now to the son. These were joined by Trenchard, who had made the motion for the bill of exclusion in the house of commons, and who exhibited in his person an example, common enough in public life, of great political, but of little personal courage. Major Wildman, a violent republican, who had been an agitator in Cromwell's army; Rumsey, one of Cromwell's colonels, whose reputation as a brave blunt soldier was high; and Ferguson, a Scotchman, and dissenting clergyman, remarkable for serving his party, and saving himself, in all plots, were the only persons of inferior note who were admitted to their cabals. Their meetings were held chiefly at the house of one Shepherd, a wine merchant in the city, and who was accounted an humble and discreet dependent; a dangerous character to be trusted with the secrets of the great, in conspiracies. The most formidable of the conspirators were Essex, Sidney, and Hampden; partly because they were determined deists, and partly because they who believe they have a right over their own lives, are alwise masters of those of other men. But Hampden, formed rather for the detail of opposition in parliament, than for the great strokes of faction in the state, although eminent when compared with other persons, had neither the talents

lents nor the virtues of the two former. Russel invited Lord Cavendish, the friend whom he loved most, to join the party. Cavendish, who thought the project rash and premature, refused; and advised Russel to retreat, if he could without dishonour, but to proceed, if he could not.'

In the account of the last scenes in the life of the duke of Monmouth, we meet with a very singular traditional anecdote, respecting the behaviour of James II. to the lady of that unfortunate nobleman.

'The Duke discovered compunction for the neglect with which he had treated his lady, who, though not beautiful, had wit and tenderness, and had brought him one of the greatest fortunes in Europe; and he desired to see her alone. Affecting distance from his treasons, and regard for her children, but, in reality, stung with slighted love, even in death, she refused to see him, unless witnesses were present. Yet, by the tenderness of her affection, and her repeated applications for mercy, she performed every duty of a wife and a friend. It is a family-report, that, on the morning of her husband's execution, James sent her a message, that he would breakfast with her. She admitted the visit, believing a pardon was to attend it. James behaved with fondness to her children, and delivered her a grant, which he had brought with him, of her great family-estate, which had fallen to the crown by her husband's attainder: strange mixture of indelicacy and generosity!'

Sir John Dalrymple gives us the most animated account of the miseries of the inhabitants of Londonderry, during that celebrated siege, of any we have hitherto seen.

The portrait which our author exhibits of lord Dundee, is strongly expressive of an uncommon cast of heroism; and he has introduced into the same part of the *Memoirs* an account of the manners of the Scotch Highlanders, upon the supposition that in future ages the fame of that people may be found only in the records of history.

'Dundee had orders from his master not to fight M'Kay, until a large force which was promised from Ireland should join him: hence he was kept during two months, cooped up in the mountains, furious from restraint. He was obliged continually to shift his quarters by prodigious marches, in order to avoid, or harass his enemy's army, to obtain provisions, and sometimes to take advantages: the first messenger of his approach, was generally his own army in sight: the first intelligence of his retreat brought accounts that he was already out of his enemy's reach. In some of those marches, his men wanted bread, salt, and all liquors except water, during several weeks; yet were ashamed to complain, when they observed, that their commander lived not more delicately than themselves. If any thing good was brought him to eat, he sent it to a faint or sick soldier: if a soldier was weary, he offered to carry his arms. He kept those who were with him from sinking under their fatigues, not so much by exhortation, as by preventing them from attending to their sufferings. For this reason he walked on foot with the men; now by the side of one clan, and anon by that

of another: he amused them with jokes: he flattered them with his knowledge of their genealogies: he animated them by a recital of the deeds of their ancestors, and of the verses of their bards. It was one of his maxims, that no general should fight with an irregular army, unless he was acquainted with every man he commanded. Yet, with these habits of familiarity, the severity of his discipline was dreadful: the only punishment he inflicted was death: "All other punishments," he said, "disgraced a gentleman, and all who were with him were of that rank; but that death was a relief from the consciousness of crime." It is reported of him, that, having seen a youth fly in his first action, he pretended he had sent him to the rear on a message: the youth fled a second time: he brought him to the front of the army, and saying, "That a gentleman's son ought not to fall by the hands of a common executioner," shot him with his own pistol.

The army he commanded was mostly composed of highlanders from the interior parts of the highlands: a people untouched by the Roman or Saxon invasions on the south, and by those of the Danes on the east and west skirts of their country: the unmixed remains of that Celtic empire, which once stretched from the pillars of Hercules to Archangel. As the manners of this race of men were, in the days of our fathers, the most singular in Europe, and, in those of our sons, may be found no where but in the records of history, it is proper here to describe them.

The highlanders were composed of a number of tribes called Clans, each of which bore a different name, and lived upon the lands of a different chieftain. The members of every tribe were tied one to another, not only by the feudal, but by the patriarchal bond: for while the individuals which composed it were vassals or tenants of their own hereditary chieftain, they were also all descended from his family, and could count exactly the degree of their descent: and the right of primogeniture, together with the weakness of the laws to reach inaccessible countries, and more inaccessible men, had, in the revolution of centuries, converted these natural principles of connection betwixt the chieftain and his people, into the most sacred ties of human life. The castle of the chieftain was a kind of palace, to which every man of his tribe was made welcome, and where he was entertained according to his station in time of peace, and to which all flocked at the sound of war. Thus the meanest of the clan, knowing himself to be as well-born as the head of it, revered in his chieftain his own honour; loved in his clan his own blood; complained not of the difference of station into which fortune had thrown him, and respected himself: the chieftain in return bestowed a protection, founded equally on gratitude, and the consciousness of his own interest. Hence the highlanders, whom more savage nations called savage, carried, in the outward expression of their manners, the politeness of courts without their vices, and, in their bosoms, the high point of honour without its follies.

In countries where the surface is rugged, and the climate uncertain, there is little room for the use of the plough; and, where no coal is to be found, and few provisions can be raised, there is still less for that of the anvil and shuttle. As the Highlanders were, upon these accounts, excluded from extensive agriculture and manufacture à-la-mode, every family raised just as much grain, and made as much raiment as sufficed for itself; and nature, whom art cannot

not force, destined them to the life of shepherds. Hence, they had not that excess of industry which reduces man to a machine, nor that total want of it which sinks him into a rank of animals below his own.

‘ They lived in villages built in vallies and by the sides of rivers. At two seasons of the year, they were busy : the one in the end of spring and beginning of summer, when they put the plough into the little land they had capable of receiving it, sowed their corns, and laid in their provision of turf for the winter’s fuel ; the other, just before winter, when they reaped their harvest : the rest of the year was all their own for amusement or for war. If not engaged in war, they indulged themselves in summer in the most delicious of all pleasures, to men in a cold climate and a romantic country, the enjoyment of the sun, and of the summer-views of nature ; never in the house during the day, even sleeping often at night in the open air, among the mountains and woods. They spent the winter in the chase, while the sun was up ; and, in the evening, assembling altogether round a common fire, they entertained themselves with the song, the tale, and the dance : but they were ignorant of sitting days and nights at games of skill or of hazard, amusements which keep the body in inaction, and the mind in a state of vitious activity !

‘ The want of a good, and even of a fine ear for music, was almost unknown amongst them ; because it was kept in continual practice, among the multitude from passion, but by the wiser few, because they knew that the love of music both heightened the courage, and softened the tempers of their people. Their vocal music was plaintive, even to the depth of melancholy ; their instrumental either lively for brisk dances, or martial for the battle. Some of their tunes even contained the great, but natural, idea of a history described in music : the joys of a marriage, the noise of a quarrel, the sounding to arms, the rage of a battle, the broken disorder of a flight, the whole concluding with the solemn dirge and lamentation for the slain. By the loudness and artificial jarring of their war instrument, the bag-pipe, which played continually during action, their spirits were exalted to a phrenzy of courage in battle.

‘ They joined the pleasures of history and poetry to those of music, and the love of classical learning to both. For, in order to cherish high sentiments in the minds of all, every considerable family had a historian who recounted, and a bard who sung, the deeds of the clan, and of its chieftain : and all, even the lowest in station, were sent to school in their youth ; partly because they had nothing else to do at that age, and partly because literature was thought the distinction, not the want of it the mark, of good birth.

‘ The severity of their climate, the height of their mountains, the distance of their villages from each other, their love of the chase and of war, with their desire to visit and be visited, forced them to great bodily exertions. The vastness of the objects which surrounded them, lakes, mountains, rocks, cataracts, extended and elevated their minds : for they were not in the state of men who only know the way from one market-town to another. Their want of regular occupation led them, like the ancient Spartans, to contemplation, and the powers of conversation : powers which they exerted in striking out the original thoughts which nature

suggested, not in languidly repeating those which they had learned from other people.

They valued themselves, without undervaluing other nations. They loved to quit their own country to see and to hear, adopted easily the manners of others, and were attentive and insinuating where-ever they went: but they loved more to return home, to repeat what they had observed; and, among other things, to relate with astonishment, that they had been in the midst of great societies, where every individual made his sense of independence to consist in keeping at a distance from another. Yet they did not think themselves entitled to hate or despise the manners of strangers, because these differed from their own. For they revered the great qualities of other nations; and only made their failings the subject of an inoffensive merriment.

When strangers came amongst them, they received them, not with a ceremony which forbids a second visit, not with a coldness which causes repentance of the first, not with an embarrassment which leaves both the landlord and his guest in equal misery, but with the most pleasing of all politeness, the simplicity and cordiality of affection; proud to give that hospitality which they had not received, and to humble the persons who had thought of them with contempt, by shewing how little they deserved it.

Having been driven from the low countries of Scotland by invasion, they, from time immemorial, thought themselves entitled to make reprisals upon the property of their invaders; but they touched not that of each other: so that, in the same men, there appeared, to those who did not look into the causes of things, a strange mixture of vice and of virtue. For, what we call theft and rapine, they termed right and justice. But, from the practice of these reprisals, they acquired the habits of being enterprizing, artful, and bold.

An injury done to one of a clan, was held to be an injury done to all, on account of the common relation of blood. Hence the highlanders were in the habitual practice of war: and hence their attachment to their chieftain, and to each other, was founded upon the two most active principles of human nature, love of their friends, and resentment against their enemies.

But the frequency of war tempered its ferocity. They bound up the wounds of their prisoners, while they neglected their own; and, in the person of an enemy, respected and pitied the stranger.

They went always completely armed: a fashion which by accustoming them to the instruments of death, removed the fear of death itself; and which, from the danger of provocation, made the common people as polite, and as guarded in their behaviour, as the gentry of other countries.

From these combined circumstances, the higher ranks and the lower ranks of the highlanders alike, joined that refinement of sentiment, which, in all other nations, is peculiar to the former, to that strength and hardness of body, which, in other countries, is possessed only by the latter.

To be modest as well as brave; to be contented with the few things which nature requires; to act and to suffer without complaining; to be as much ashamed of doing any thing insolent or injurious to others, as of bearing it when done to themselves; and to die with pleasure, to revenge affronts offered to their clan or their country: these they accounted their highest accomplishments.

• Their

‘ Their christianity was strongly tinged with traditions derived from the antient bards of their country : for they were believers in ghosts : they marked the appearances of the heavens ; and, by the forms of the clouds, which in their variable climate were continually shifting, were induced to guess at present, and to predict future events ; and they even thought, that to some men the divinity had communicated a portion of his own prescience. From this mixture of system, they did not enter much into disputes concerning the particular modes of christianity ; but every man followed with indifference of sentiment, the mode which his chieftain had assumed. Perhaps, to the same cause it is owing, that their country is the only one in Europe, into which persecution never entered.

‘ Their dress, which was the last remains of the Roman habit in Europe, was well suited to the nature of their country, and still better to the necessities of war. It consisted of a roll of light woollen, called a plaid, six yards in length, and two in breadth, wrapped loosely around the body, the upper lappet of which rested on the left shoulder, leaving the right arm at full liberty ; a jacket of thick cloth, fitted tightly to the body ; and a loose short garment of light woollen, which went round the waist and covered the thigh. In rain, they formed the plaid into folds, and, laying it on the shoulders, were covered as with a roof. When they were obliged to lie abroad in the hills, in their hunting parties, or tending their cattle, or in war, the plaid served them both for bed and for covering ; for, when three men slept together, they could spread three folds of cloth below, and six above them. The garters of their stockings were tied under the knee, with a view to give more freedom to the limb ; and they wore no breeches, that they might climb mountains with the greater ease. The lightness and looseness of their dress, the habit they had of going always on foot, never on horseback, their love of long journeys, but above all, that patience of hunger, and every kind of hardship, which carried their bodies forward, even after their spirits were exhausted, made them exceed all other European nations in speed and perseverance of march. Montrose’s marches were sometimes sixty miles in a day, without food or halting, over mountains, along rocks, thro’ morasses. In encampments, they were expert in forming beds in a moment, by tying together bunches of heath, and fixing them upright on the ground : an art, which, as the beds were both soft and dry, preserved their health in the field, when other soldiers lost theirs.

‘ Their arms were a broad sword, a dagger called a durk, a target, a musquet, and two pistols : so that they carried the long sword of the Celtes, the pugio of the Romans, the shield of the ancients, and both kinds of modern fire-arms, altogether. In battle, they threw away the plaid and under garment, and fought in their jackets, making thus their movements quicker, and their strokes more forcible. Their advance to battle was rapid, like the charge of dragoons : when near the enemy, they stopped a little to draw breath and discharge their musquets, which they then dropped on the ground : advancing, they fired their pistols, which they threw, almost at the same instant, against the heads of their opponents : and then rushed into their ranks with the broad sword, threatening, and shaking the sword as they ran on, so as to conquer the enemy’s eye, while his body was yet unhurt. They fought, not in long and regular lines, but in separate bands, like
wedges

wedges condensed and firm; the army being ranged according to the clans which composed it, and each clan according to its families; so that there arose a competition in valour of clan with clan, of family with family, of brother with brother. To make an opening in regular troops, and to conquer, they reckoned the same thing; because in close engagements, and in broken ranks, no regular troops could withstand them. They received the bayonet in the target, which they carried on the left arm; then turning it aside, or twisting it in the target, they attacked with the broad sword the enemy incumbered and defenceless; and, where they could not wield the broad sword, they stabbed with the dirk. The only foes they dreaded were cavalry; to which many causes contributed: the novelty of the enemy; their want of the bayonet to receive the shock of horse; the attack made upon them with their own weapon, the broad sword; the size of dragoon horses appearing larger to them, from a comparison with those of their country; but, above all, a belief entertained universally among the lower class of highlanders, that a war horse is taught to fight with his feet and his teeth.

Notwithstanding all these advantages, the victories of the highlanders have always been more honourable for themselves, than of consequence to others. A river stopped them, because they were unaccustomed to swim: a fort had the same effect, because they knew not the science of attack, they wanted cannon, carriages, and magazines, from their poverty and ignorance in the arts: they spoke an unknown language; and therefore could derive their resources only from themselves. Although their respect for their chieftains gave them, as long as they continued in the field, that exact habit of obedience, which only the excessive rigour of discipline can secure over other troops; yet, as soon as the victory was gained, they accounted their duty, which was to conquer, fulfilled, and ran many of them home to recount their feats, and store up their plunder; and, in spring and harvest, more were obliged to retire, or leave their women and children to die of famine: their chieftains too were apt to separate from the army, upon quarrels and points of honour among themselves and with others.

In a passage of the above quotation, our author has suggested a very honourable pretext for the illegal practices to which the highlanders had formerly been much addicted. But we should be glad to know upon what authority he has attributed to them the love of classical learning; a distinction which we can by no means admit as a characteristic of the clans. In the panegyrical account which Sir John Dalrymple has given of those martial tribes, he seems to have imitated the conduct of the Macedonian conqueror, when he buried in the ground some suits of armour of amazing dimensions, that posterity might be impressed with an opinion of the gigantic stature of his troops. This partiality, however, in a cotemporary author, may, perhaps, confirm the remark of the Roman historian, who conjectured, that the achievements of the Greeks were probably not so great as the superior genius of their writers had represented them.

Towards the close of these Memoirs, Sir John Dalrymple presents us with a striking comparison of the situation of William, and the abdicated James, in a point of great consequence to their interest. The anecdote relating to lord Shrewsbury in the following quotation, is taken from a manuscript of the late lord Balcarras, who had it originally from lord Bolingbroke; and the alternative it mentions is extremely remarkable.

‘ It is a singular circumstance, that, at this period, James trusted the sincerity of the men, on whose assurances he proceeded, and that William made use of the services of some, of whose insincerity he had intelligence. When James considered the justice of the informations with which Marlborough supplied him, he believed that lord to be sincerely attached to him: but, when he reflected upon the breach of his promises, with regard to the revolt of the army, he suspected that he meant a second time to betray him. He sometimes believed, that Russel’s views were not so much directed to serve him, as from republican principles, to degrade monarchy in his person: and, at other times, he suspected, that Russel played a double game; if he missed the French fleet, to plead merit with him, and if he met it, to secure the same advantage with his rival. His suspicions were increased by the conduct of the whigs; because, although their leaders were permitted to give him assurances, from a great body of their friends, yet they were not left at liberty to give him a list of their names. Upon William’s return from Holland, after the battle of La Hogue, he reproached lord Godolphin with the correspondence he carried on. Godolphin denied it: but the king put a letter into his hand, written by Godolphin to James, which had been stolen from that prince’s cabinet, and desired him to reflect upon the treachery of those he was trusting, and the mercy that was shown him: a generosity of proceeding which attached Godolphin for ever after to his master. William asked lord Shrewsbury about the same time, “ Why he had quitted his service ? ” Shrewsbury answered, “ Because his measures had not corresponded with his promises to the nation.” The king looking stedfastly upon him, said, “ My lord, have you no other reason ? ” The other answered, “ He had not.” William then asked, “ When he had last seen Sir James Montgomery ? ” Shrewsbury faltered, but recovering himself, said, “ He could not help seeing people who called at his door, but that his principles were loyal.” “ I know you to be a man of honour,” replied the king, “ I will believe what you say: but remember what you have said, and that I trust to it.” And, without waiting for an answer, quitted the room. It is likewise reported, that, at an after period, when it was of consequence to king William, to make the world believe he was not deserted entirely by the whig-party, he sent a colonel of the guards to let Shrewsbury know, that he had orders either to conduct him to the Tower, on account of his connections with James, or to leave with him the secretary’s seals.’

Upon the whole, these Memoirs inform us of many facts equally curious and important to history; and they are written in general with taste and sentiment, though the style is not void of incorrectness; and a warmth of fancy has sometimes led the author within the verge of affectation.

II. *An Introduction to the History of Great Britain and Ireland.*
By James Macpherson, Esq. 4to. 10s. 6d. boards. Becket
and De Hondt. Concluded.

AFTER exposing the ridiculous fiction, that learning flourished in Ireland many ages before the Christian æra, the author enters upon an inquiry into the antiquities of the British and Irish Scots; and informs us, that he derives much of his information on this head from the manuscript notes of the late ingenious Dr. Macpherson. The Spanish and Scandinavian extraction of the Irish are here examined and confuted.

‘ It appears upon the whole, says our author, that no colonies came to Ireland either from Spain or the north of Europe, between the commencement of the Christian æra, and the close of the third century, when the Scots are mentioned by Porphyrius for the first time. That the Scots came from either of those countries by a long voyage to Ireland, prior to the first century, is sufficiently contradicted by the known barbarism of the old Hibernians, as well as of all other nations whom an intercourse with the Romans had not humanized. We must have recourse, in the last resort, to the Caledonian Britons for the genuine origin of the Irish. Their name of Gaël, their language, the conformity of their manners and customs with those of the old Britons, all concur in proving, beyond any possibility of reply, that the Irish are the posterity of the Gauls or Gaël, who, after having traversed the island of Great Britain, passed over, in a very early period, into Ireland from the promontories of Galloway and Cantire.’

If there be reason for subscribing to this conclusion, which, we think, is absolutely incontrovertible, the notion of the Irish extraction of the Scots must at once be totally annihilated. This subject, however, employs the author’s attention through many succeeding pages; where the pretended testimony of foreign writers is examined and confuted, and the falsehood of the allegation is proved from various arguments, many of which are extracted from the ingenious dissertations of Dr. Macpherson above mentioned. After exhibiting these several arguments, the author thus concludes.

‘ We shall now leave it to the candour of the unprejudiced, and the common sense of mankind, whether there does not, upon the whole, arise a demonstration, that the first colony of Gaël or Gauls who transmigrated into Britain from the continent, and were afterwards driven northward by the pressure of other interlopers, are the progenitors of the Scots of North Britain and Ireland. The true cause why the name of Scotti was not heard of till the days of Marcellinus, or rather of Porphyrius is, that it was a contumelious name. It was for the same reason that the genuine offspring of the old Caledonians, the Highlanders, have never adopted a name which carried reproach in its meaning.

‘ Why

‘ Why the Irish obtained, in the days of Orosius, the name of Scots, when their transmigration from Caledonia was so remote, requires to be explained. The name of Scotti was communicated to the Romans by the Picts and Britons. The Britons and Romans discovering a perfect resemblance in the manners, customs, dress, arms, and language of the *Iar ghaël*, or western Caledonians, and the Irish, agreed to call both nations by one common name. The Irish being no strangers to the military reputation that their friends of Caledonia had acquired against the Romans and their provincials, either adopted their name, or acquiesced afterwards in an appellation which some writers had imposed upon them. The illiterate, and consequently the bulk of the Irish nation, were never reconciled to this innovation. They preserved the Caledonian designation of *Gaël*, or the name of *Erinich*, which they had assumed after their transmigration into Ireland; and the adventitious names of Scotti and Scottia fell at last into total desuetude.

‘ In the course of the preceding discussion, the author of the Introduction has laid no stress upon the testimony of the Poems of Ossian. Having rejected the Hibernian bards, there might be an appearance of partiality in drawing authorities from the ancient poet of Caledonia. In the present state of the argument, there is no need of his assistance. The fabric we have raised demands no collateral prop; it even can bestow the aid it does not require. The perfect agreement between Ossian and the genealogical system we have established, has placed his æra beyond the commencement of the popular opinion of the Hibernian descent of the Scots; which was old enough to be placed in a period of remote antiquity by Bede, who flourished in the beginning of the seventh age.’

We should here take our leave of this tedious, and now exhausted subject, did we not think it a matter of some curiosity to present our readers with the author's elegant and natural account of the rise and progress of a fiction which has so much engaged antiquarians.

‘ Could ancient tradition, the belief of ages, the positive assertions of English antiquaries and Irish annalists, and the universal acquiescence of the historians of the British Scots be sufficient to establish the credit of the Hibernian descent of that nation, it must be confessed that it were idle to hope to reconcile the public judgment to a new system so diametrically opposite to the old. But we have seen that tradition could not have extended to that period in which the transmigration of the Scots is placed, and therefore the belief of ages, which was founded upon that pretended tradition, was no more than a popular error. This error, rendered venerable by its antiquity, misled, to say no worse, the writers of the annals of Ireland, and deceived the historians of North Britain. The antiquaries of England, it must be confessed, could not be influenced by the prejudices which led astray the writers of both the Scottish nations; but the former were under no temptation to contradict or expose a tradition which was not disagreeable to themselves, though from a very different cause than that which rendered it so highly favoured in Scotland and Ireland.

‘ It may not be improper, in this place, to inquire into the rise and progress of those traditionary fictions which have so much obscured the antiquities of the Scots of both the isles. When the first dawn of learning rose among those barbarous tribes who had
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subverted the empire of the Romans, some scholars more profound than the rest, traced the antiquity of their respective nations to illustrious names recorded in ancient history. The Romans, Greeks, Spaniards, and other nations who figured in old times were placed at the head of the pedigree of barbarians, who, but just emerging from illiterate obscurity, had lost all memory of their own origin. The impostures of the half-learned writers of the middle ages were received with avidity and great credulity by the English, French, Spaniards, Germans, Danes, and Swedes: a part of an infatuation so universal must have extended itself to the Scots of Ireland.

‘ The letters which St. Patrick introduced into that island in the fifth age, were not employed in recording historical transactions for some centuries posterior to that period. The enthusiasm of the times turned all the little literature of the religious of Ireland to holier purposes than to register temporal events; which, from the secluded situation of that country, must have been very unimportant. Miracles, visions, and those sacred persons who distinguished themselves in the work of conversion, employed the whole attention of the monks, at a time that the royal line of Heremon sat in the midst of obscurity and anarchy on the Irish throne. The antiquities of the nation being thus left in the hands of illiterate bards and senachies, assumed so monstrous a form, that the polishing they have received from succeeding writers has scarcely hitherto rendered them fit for the public eye.

‘ The fable of the Hibernian extraction of the British Scots seems to have been fabricated in Ireland long before the bards thought of bringing a colony from Spain into that country. Bede, in the seventh age, had received intelligence of the first of those stories from the Irish senachies, but his placing it in a period beyond the reach of tradition has thrown absolute discredit upon the whole. In the period between Bede and Nennius, who, for the first time, mentioned the Cantabric descent of the Scots of Ireland, some learned bard or monk discovered that Spain was called Iberia, and, upon the similarity between that name and Hibernia, built the whole fabric of the Milesian tale. To obviate all scepticism concerning a story which wore the face of improbability, it became necessary for succeeding writers to give assurances to the world, that letters and polite arts were cultivated in Ireland no less than seventeen hundred years before its conversion to the Christian faith by St. Patrick.

‘ When monkish learning flourished in Ireland, the Scots of Britain, by an uninterrupted series of hostilities with the Britons, Picts, and Saxons, were diverted from cultivating letters, which alone could enable them to look back into their antiquities, or to transmit any memory of their actions to posterity. Their exploits in the field died away for want of the means of perpetuating them in the closet. The monks of Ireland, as it was manifest to the whole world that both the Scottish nations were originally the same people, made an easy acquisition of an illiterate, though brave people, and obtruded upon the world that system of the origin of the Caledonian Scots, which has been, for many ages, almost universally received.’

We are afterwards entertained with an inquiry into the religion of the antient British nations, where our author endeavours to vindicate them from the charge of polytheism.

‘ The

The name, or rather title, by which the divinity is distinguished in all the languages of the ancient, as well as most of those of modern Europe, is sufficient to demonstrate that polytheism was not known to the old Celtæ. The ΔΙΣ of the Greeks, their ΘΕΟΣ, and the oblique cases of their ΖΕΥΣ, the Dis, Ditis Pater, and Deus of the Romans, are manifestly derived from DE, DI, TI or DIA, the only appellation by which God is known to those who speak the Galic of Britain and Ireland. DE, DI, or DIA literally signifies the PERSON, by way of eminence, or rather The HE, if we can, with any propriety, use that expression.

‘ That the unity of the Supreme Being was one of the fundamental tenets of the religion inculcated by the Druids on their followers, we have reason to believe, notwithstanding the positive assertions of many ancient writers to the contrary. The old Gauls were said to worship three divinities under the appellations of TEUTATES, HESUS, and TARANIS; but these three names are manifestly titles of one Supreme Being, and not three separate intelligences to whom divine honours were paid. TEUTATES, or DETAT-UVAS signifies *the God that is above*: HESUS is derived from the same simple idea with DE; from ES, or, with an emphasis, HES, which means HE, or *the Being*; and TARANIS is the epithet of THUNDERER, given by all nations to the Supreme Divinity.’

It must be owned, that the opinion of the antient Celtæ in regard to the unity of God, as inferred from the name by which they distinguished the Deity, is strongly countenanced by the import of the titles bestowed on the heavenly bodies, which were supposed to be the residence of subaltern intelligences. According to the interpretation which the author gives us of these titles, they certainly convey an idea too derogatory to be applied to the Almighty power; and form a striking contrast to the signification of *Dia*, or the name of God. There appears, however, some reason to think, from the piece of antiquity mentioned by our author in the following quotation, that such honours were paid by the Celtæ, to the intelligence supposed to reside in the sun, as cannot allow us entirely to absolve the antient British nations, at least in the latter ages of paganism, from the same charge of polytheism which is fixed on the rest of the heathen world. Tho’ we admit the opinion of the druids, concerning the unity of God, to be incontrovertible, yet it is certain, that the sequestered life of those moral teachers, afforded too free an inlet among the people, to a corruption of religious principles. The most that we can reasonably conclude on this head, seems to be, that polytheism was not originally a doctrine of the antient Celtæ; and that, though in process of time, they fell into the general superstition of every other pagan nation, they still maintained a belief in the existence of one supreme divinity. At the same time that we have delivered our doubts on this subject, we must acknowledge the pleasure we have received from the etymological arguments adduced by Mr. Macpherson in support of a different opinion.

‘ From their attention to the principal objects of nature there gradually arose a belief among the Celtæ that the heavenly bodies and elements, instead of being symbols of the Supreme Divinity, were the residences of subaltern intelligences. These inferior spirits, being immediately subordinate to God, had access to know his intentions, and it was in their power to forewarn mankind of them by certain signs and tokens. But that divine honours were paid to those beings who resided in different natural objects was certainly the mistake of the writers of Greece and Rome. To prove this seeming paradox we need only have recourse to the true Celtic names of those heavenly bodies which are universally said to have been objects of worship to the old northern nations.

‘ CRI-AN, or GRIAN, from which ought to be deduced the Apollo Grannius and Grynæus of the ancients, is the appellative by which, in all ages, the Celtæ distinguished the Sun. The words are manifestly derived from CRI-’EIN, signifying the trembling fire, which, in the Galic language, carries an idea too mean to be applied to a God. RE, Eaſga, but most commonly GELLACH, are the Celtic names of the moon; RE-UL, or rather RINNAC, signifies a star. These appellations carry in their meaning a demonstration that the heavenly bodies were not worshipped by our ancestors. GELLACH is literally a pale or wan complexion by an emphasis; and RINNAC, a point of light; titles utterly inconsistent with the supposed divinity of the objects which bore them.

‘ It is certain that the Celtic nations thought that the heavenly bodies were the residences of intelligences subordinate to God. These spirits were distinguished by the name of AISE, a word expressive of their feebleness and imbecillity in comparison of DE, the Supreme Divinity. But we have reason to believe, from the following circumstance, that GRIAN AIS, or the Spirit of the Sun, was anciently peculiarly honoured in Caledonia. In the confines between Badenoch and Strathspey, two districts in the county of Inverness, there is a very extensive heath which goes by the name of SLIA GRIANNAIS, or the Plain of the Spirit of the Sun. The river Spey, which is there deep and rapid, borders this heath on the South; and a chain of craggy mountains, in the form of a half moon, interspersed with precipices and a few naked trees, confines it on the North. It is entered towards the West by a narrow pass formed by the near approach of the Spey and the mountains; and deep woods anciently skirted it on the eastern side.’

Among the superstitious ceremonies of the Celtæ, we find that of “the *Bel-Tein*, or the Fire of the Rock, which was kindled on the first of May, to welcome the sun from his travels behind the clouds and tempests of the dark months;” and this still continues to be a practice in the highlands of Scotland. *Bel-Tein*, the author informs us, is a composition of *bel*, a rock, and *tein*, fire; and the first day of May is called *La Bel tein*, or the day of the fire on the rock.

‘ It is however certain, continues he, that the Caledonians kindled the BEL-TEIN more for the purposes of divination and incantment than as a mark of their respect for the Sun. The ceremonies still used by the lower sort of people, for such only light up the BEL-TEIN in our days, are evident remains of the superstitious
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of the Druidical system of religion. It was a custom, till of late years, among the inhabitants of whole districts in the North of Scotland, to extinguish all their fires on the evening of the last day of April. Early on the first day of May some select persons met in a private place, and, by turning with great rapidity an augre in a dry piece of wood, extracted what they called the *forced* or *elementary* fire. Some active young men, one from each hamlet in the district, attended at a distance, and, as soon as the *forced* fire was kindled, carried part of it with great expedition and joy to their respective villages. The people immediately assembled upon some rock or eminence, lighted the BEL-TEIN, and spent the day in mirth and festivity.

‘The ceremonies used upon this occasion were founded upon opinions of which there is now no trace remaining in tradition. It is in vain to inquire why those ignorant persons, who are addicted to this superstition, throw into the BEL-TEIN a portion of those things upon which they regale themselves on the first of May. Neither is there any reason assigned by them for decking branches of mountain ash with wreaths of flowers and heath, which they carry, with shouts and gestures of joy, in procession three times round the fire. These branches they afterwards deposit above the doors of their respective dwellings, where they remain till they give place to others in the succeeding year.’

That the Celtæ maintained the doctrine of the immortality of the soul, is a point clearly established from history. They placed paradise in the *Green Isle of the West*, and were totally ignorant of what we call hell, having no name for any such place in their language. Our author justly observes, that the singular opinion which the Celtic nations also maintained, of the soul leaving all unhappiness behind it at the moment of death, is a circumstance to which we ought greatly to ascribe the remarkable valour of those nations.

The character of the antient Celtic nations, which the author likewise applies to his own cotemporary compatriots, is a composition of a few of the best, or most innocent, with several of the worst and most dangerous qualities of the human mind.

‘The Ancient British Nations, like their Celtic brethren on the continent, were fierce, passionate, and impetuous; sudden in resolution, sanguine in expectation, impatient under disappointment. This warmth and vehemence of temper proceeded, according to the ancients, from the full habit of their bodies, and the abundance of their blood; and these circumstances naturally led to a careless boldness, which threw disgrace on their conduct, when it displayed their courage. War, which was their chief business, was their great amusement. They were in love with slaughter, and, as Cæsar observes, born as it were in the midst of battle and depredation. Public tranquillity by no means suited their disposition; they seemed to be of the same opinion with the king of Thrace, who said, that he appeared to himself no better than his groom when he was not engaged in war.

‘With all this violence and fierceness of disposition, they were in private life plain and upright in their dealings, and far removed

from the deceit and duplicity of modern times. They were always open, sincere, and undisguised; simple, good-natured, and void of malignity; and though cruel, and sometimes barbarous, to their enemies, they were kind and compassionate to the suppliant and unfortunate. Fickleness and levity were the natural consequences of their warmth of disposition. Men of vivacity, and subject to passion, are, for the most part, inconstant, changeable, rash, curious, credulous, and proud. All the branches of the Celtic nation determined suddenly upon affairs of the greatest moment, and placed the foundation of resolutions of the last importance upon uncertain rumours, and vague reports. Their violence in rushing into new projects could be only equalled by their want of perseverance in any plan. The tide seldom ran long in one direction; it was always with them a precipitate ebb, or a tempestuous flow.

‘The curiosity which so remarkably distinguished the ancient Gauls has come down with their posterity to the present times. The Highlanders of North Britain are so fond of news, that even the poorest labourers, upon seeing at a great distance a traveller on the road, often quit their work, run to meet him, and, with great earnestness, intreat him to tell them something concerning the state of public affairs. If he is communicative they accompany him perhaps for many miles, and they seem to think themselves well recompensed for the time they have lost by the intelligence which they have received.

‘Our ancestors were hospitable beyond example. To receive the stranger with cheerfulness, to lodge him in their apartments, to treat him with their greatest delicacies, was a law which custom had rendered inviolable and universal. It was not till after he signified his desire of pursuing his journey that they inquired about his country and his name; and they excused this piece of curiosity in themselves by saying, that they were anxious to know some few particulars concerning a person who had so much honoured their habitation with his presence. When they saw a traveller upon the road they ran to meet him, and, with an earnestness that bordered on compulsion, invited him to their houses; and there was often a kind of jealousy and contention between neighbours about the honour of being the first who should entertain the stranger. The decision in these disputes was left to the traveller; and the disappointed person used to say, that God was favourable to him who had the good fortune to be preferred. At night they never shut their gates, “lest the traveller, say they, should come and be disappointed, when we are asleep, and not ready to invite or receive him.”

‘The haughtiness, self-conceit, and national pride which the ancients found among the Celtæ, was not peculiar to that race of men. The vulgar of every country have a high opinion of their own nation. National pride is, at the worst, an useful weakness; for men who think meanly of themselves are seldom capable of great actions.—These are the most striking outlines of the character of the ancient inhabitants of Britain. To any man acquainted with the nature and genius of the unmixed part of the posterity of the Celtæ, in the northern division of the island, the authorities at the bottom of the page are superfluous. He will be convinced of the justness of the description, by the observations he himself has made; and he will be, at the same time, surprised to see the accurate exactness, with which the writers of Rome have drawn the portrait of our ancestors.’

In treating of the language of ancient Britain, the author has favoured us with a catalogue of more than a hundred Latin and Gaëlic words, to prove the fimilarity betwixt them; and this catalogue, he tells us, might be extended to much greater length. He obferves, that every one word in the Gaëlic column, is either a compound, or derivative, from fome well known primitive in that language; and that the northern inhabitants of Caledonia, among whom neither the literature, nor the arms of the Romans ever entered, cannot be fuppofed to have borrowed their language from the Latin fource. The fimilarity, therefore, if not the perfect identity of thefe tongues, the author thinks is a demonftration, that the Gallic Umbri of Italy, who were partly the anceftors of the Romans, and the Gaël of Caledonia, who were the fole anceftors of the ancient Scots, fwarmed originally from the fame hive: and the argument, we muft confeß, carries with it a great degree of plaufibility. For the fpeculation of our readers we fhall extract a part of the catalogue.

<i>Latin.</i>	<i>Gaëlic.</i>	
Aër	Aër	Air
Æs Eris	Eris	Brafs
Ætas	Ette	An Age
Agnus	Uah	A Lamb
Altus	Alt	High
Amnis	Amhon	A River
Ancilla	Bancilla	A Servant Maid
Anguilla	A Ghellac	An Eel
Anima	Anim	The Soul
Aqua	Oicha	Water
Aquila	Acuil	Eagle
Arca	Arc	A Cheft
Argentum	Arged	Silver
Arma	Arm	Arms
Aro	Ar	To plough
Aurum	Or	Gold
Betula	Bëth	A Birch Tree
Bos	Bô	A Cow
Bulga	Bolg	A Budget
Bufo	Buaf	A Toad
Caballus	Cabul	A Sorry Horfe
Cæcus	Caocha	Blind
Canis	Cana	A Whelp or Puppy
Cantor	Cainter	A finger
Candela	Caindel	Candle
Cannabis	Cannab	Hemp
Carus	Cara	Dear
Caritas	Caritas	Friendfhip
Cafeus	Caife	Cheefe
Capra	Cabhar	A Goat
Cathedra	Cathoir	A Chair
Catus	Catta	Cat.

The author has subjoined a brief enquiry into the origin of the Anglo-Saxons, with an account of their religion and government in their rudest state; and he signifies an intention of continuing his researches through a more fruitful period of their history, should the present work be found to meet with the approbation of the public.

Upon the whole, this Introduction is a performance of considerable merit. Though the most material information it contains, is chiefly derived from the critical researches of other writers, Mr. Macpherson has reduced their arguments into a more clear and concentrated system; and, by opening the sources of etymology, which had hitherto been uninvestigated, he has, in many places, thrown such a new light upon his subject, as will afford rational entertainment to those who are curious of travelling into this region of ancient history.

III. *Sermons on different Subjects, by the late Reverend John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan's in the East, and Vicar of Kensington. 8vo. 16s. Boards. White. Continued.*

IN our last number we have given our readers an account of the *first* volume of these excellent discourses; in this article we shall lay before them a summary view of the *second*.

The first sermon is an Illustration of the Lord's Prayer. New observations upon this beaten subject are scarcely to be expected. It is sufficient if a writer selects the best of those which his predecessors have advanced, and places them in the most advantageous and striking light. And this, in general, we may venture to say, Dr. Jortin has done. The expression *αἶψα ἐπιούσιος*, in this prayer, has been the subject of infinite debate among critics and commentators, and has been stiled *Grammaticorum & Theologorum carnificina*. Vide Poli Synop. Crit. Our learned author says, The words, 'daily bread,' are not clear; and might perhaps be better rendered *to-morrow's bread*: Give us this day bread for the morrow. This interpretation at first sight, may seem to contradict the precept of our Saviour, in which he bids us 'take no care for the morrow.' But he observes, first, that the care which our Lord condemns is an anxious care, accompanied with a distrust of Providence; secondly, that petitions, of their own nature, look forwards, and are for something to come; and thirdly, that we only ask for bread from this day to the morrow; that is, bread for four and twenty hours, which is in reality only one day's bread. In confirmation of his opinion, he

he subjoins this note: 'Η *επιουσα* is, *the morrow*: as in Euripides—*η πιουσα λαμπας θεου* is, *lux postera*. Med. 352. Jerom. on Matt. vi. 2. says, In evangelio quod appellatur *secundum Hebræos*, pro *super substantiali* pane, reperi *machar*, quod dicitur *crastinum*: ut sit sensus, panem nostrum *crastinum*, id est, futurum da nobis hodie. Other ancient versions use words which answer to *crastinus* or *futurus*.'

We cite these observations, and this note, with a design only to shew the sentiments of this accurate and classical writer, concerning a point which has embarrassed all the critics, without pretending to determine whether this explication of *επιουσιος* be better or worse than that of Suidas, *επιουσιος αριστος*: *ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμολύων*, *that which is sufficient for our life*. The learned reader must judge for himself.

In explaining the petition, *lead us not into temptation*, Dr. Jortin observes, that in the language of the scripture, whatever God permits to be done, or to come to pass, he is sometimes said to do. Therefore, when we pray, that he would not lead us into temptation, we beseech him that he would not suffer us, for the punishment of our sins, to be deprived of his aid, and to fall into circumstances which will prove destructive to us.

Before we quit this prayer, we shall take the liberty to offer a remark which we do not remember to have seen before. Our Saviour says, 'If ye do not forgive, neither will your Father which is heaven forgive your trespasses.' Mar. xi. 26. and he makes this the subject of a direct petition to God. An uncharitable man, a hypocrite, or an impostor, opposed and persecuted as our Saviour was, could never have been the author of this excellent petition. If he had, he must have taught his followers a form of prayer entirely contrary to his natural principles, affronting to the majesty of that Being he pretended to address, and destructive to his own happiness. He might, very probably, have implored the forgiveness of his sins; but if his heart was not entirely divested of anger, malice, and revenge, he could have expected no other effects from his prayer, than an imprecation on his own head. If our Saviour therefore could deliver this petition, and instruct his disciples to ask forgiveness upon the condition of forgiving all mankind, we must necessarily conclude, that his heart was free from every invidious passion, a stranger to enmity and hatred, and endowed with unbounded charity and love, which could never have been expected in a persecuted impostor, or an *ordinary Jew*. This therefore is a proof of his superior goodness and divine extraction: it is a sentiment which breathes that spirit of universal benevolence, which he so eminently

nently displayed when he prayed for his murderers ; and commanded his disciples to lay aside all contracted, illiberal, and national considerations, so general among his countrymen, and ' preach the gospel to every creature.'

The second sermon contains, Observations on the Nature of Contentment ; and some reasons for which we should be satisfied in our state, though it be exposed to inconveniences. First, he says, if we are uneasy, impatient, angry, vexed, envious, querulous, dejected, we add to our misery, we afflict ourselves to no purpose, we are our own enemies. Another motive to contentedness may be drawn from observations made upon the state of mankind, upon the evils and calamities with which this world at all times abounds. We complain of our own lot, while there are thousands whose state is far worse than ours. Upon comparison, we shall find, that, perhaps, it is not so bad as it might have been, and that there is nothing uncommon in it. Another motive to allay our discontent may be suggested to us from considering the bad disposition of so many persons, who have those things of which we are deprived, and yet are by no means contented. Another reason for contentment may be deduced from such a consideration of Divine Providence as the light of *reason* will suggest. God is our common father, and the best and wisest of Beings ; he places us in a state which he knows to be convenient for us, though we, perhaps, cannot discern it to be so.—This argument is so comprehensive, and, at the same time, so satisfactory, that if it were fully opened and explained, it would supersede every other. It is beautifully illustrated in the story of the hermit, by Parnell —Another reason for contentment is taken from a consideration of the good things which fall to our share ; the advantages which often arise out of those very inconveniences which we dislike ; and the bad consequences which frequently attend a more flourishing condition. A farther reason for contentment may be drawn from considering God's love and care for us, as set forth in the gospel. Another motive arises from reflections upon our own defects and unworthiness ; and the last, which is mentioned in this sermon, is drawn from the consideration of the reward which is set before us.

In the third discourse, the author shews what the precept of loving our enemies may be justly supposed to require ; and in what manner this duty ought to be performed. The love, he says, which is required from us to our enemies, is not a fond affection for them, it is not a respect and esteem for them, unless upon other accounts they should deserve it ; but it is a compassionate and charitable disposition towards them. It

doth not exclude a rational self-regard, or an abhorrence of iniquity, or a prudent zeal for virtue and for religion.

In the latter part of this sermon, he takes notice of the imprecations contained in the 109th Psalm. In a note, he says, 'these imprecations have been commonly supposed to be the words of David: but it seems more probable, that they are not the curses which David pronounced against his enemies, but the curses which his enemies pronounced against him, and which he repeats in their words; and then adds in the 27th verse. 'Though they curse, yet bless thou, &c.' But be this as it will, they are no patterns for Christians to imitate.'—This, and many other apologies have been made for David; but, in our opinion, without effect. Other psalms contain several bitter imprecations, which cannot be supposed to be the curses of David's enemies; nor yet, perhaps, declarations of future events. We may therefore content ourselves with supposing, that David had his infirmities; and that these harsh expressions are only the effusions of corrupt nature, unenlightened and unrefined by the precepts of Christianity.

In the fourth sermon, the author pursues the same subject, and shews the reasonableness of loving our enemies. He mentions several motives to the observance of this duty, and particularly considers the meaning of this remarkable passage, Rom. xii. 20. 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head.'

There are, he observes, two interpretations given to these words. One is this:

'By repeated acts of charity thou shalt melt him down at length; even though he be most obstinate and hardened; as the hardest metals are melted by putting live coals on the top of them.

'This exposition looks plausible, and conveys a sense and a spirit in it so conformable to the sentiments of humanity and benevolence, that if it be not the meaning, one could almost wish that it were the meaning of the place. If therefore we cannot admit it as true, yet neither will we utterly condemn it, but leave it as a comment, which may be safely adopted, though it should be erroneous.

'The other interpretation is this: Feed thy enemy, and give him drink; for in so doing thou shalt bring down upon his head the just * vengeance of God.

'This interpretation seems to be favoured by the words before it, in which Christians are exhorted to leave their cause to God, the God of vengeance, and by many places of scripture where fire and coals of fire denote God's wrath and punishments inflicted by him. Solomon, from whom St. Paul took these words, says in the Book of Proverbs; If thine enemy be hungry, give him bread to eat;

* Grotius and Whitby. See also Jerem. v. 14. and Revel. xi. 5. and Le Clerc, Bibl. A. and M. t. i. p. 373.

and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee. So in the Psalms; Let burning coals fall upon them. So in *Ezdras*; Let not the sinner say that he hath not sinned; for God shall heap coals of fire upon his head, who saith before the Lord God and his glory, he hath not sinned. God, considered as the punisher of sinners, is said to be a consuming fire; when he manifested himself, his glory appeared as a devouring fire; when he is represented in the Psalms as taking vengeance, fire is said to have proceeded from him, and smoke, and burning coals, and lightnings; fire is an emblem of his wrath and vindictive justice; by fire he often punished the ungodly, as the inhabitants of Sodom, and the rebellious Jews; by fire the world is to be consumed, and the future punishment of evil angels and evil men is represented under the words, everlasting fire.

‘ Besides; fire heaped upon the head, denotes vengeance descending from above; that is, divine vengeance.

‘ Besides; as the natural effect of heaping fire upon a man’s head is destruction; so in the figurative sense it should mean punishment.

‘ Thus is this interpretation consistent with other passages in the Scripture, and with the context. There is indeed an objection to it, which is very obvious, and hath a very plausible appearance, namely, that thus St. Paul, whilst he seems to dissuade Christians from revenge, in reality incites them greatly to it, by setting before them a revenge which might satisfy the most malicious and inhuman enemy; for it is in effect as if he had said: When you are ill used, be careful to avoid that foolish and often ineffectual revenge of returning evil for evil; but do all acts of kindness to your enemies, by which means you will make them guilty of the most heinous crimes, and bring down the severest judgments of God upon their heads.

‘ But there is no occasion to think that St. Paul meant any such thing, though we embrace the second interpretation, which may be justified thus:

‘ The duty of a Christian to his enemy, as it is laid down in the New Testament, is to forgive him, and use him charitably.

‘ As this is the only apparent method of reclaiming an enemy, a Christian who acts thus, certainly uses his utmost endeavour to promote the temporal and the eternal welfare of his enemies.

‘ But if wicked men oppress and persecute the good, and are not at all changed and softened by the mild and charitable behaviour of those whom they thus injure, what can we suppose that God the righteous governor and judge will do? We must conclude, that in due time he will reward the patient behaviour of his suffering servants, and will punish the oppressive insolence of the wicked. So says St Paul to the persecuted Thessalonians; it is a righteous thing, an equitable reasonable thing, with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us. So again, in the Revelation of St. John, a dreadful description is made of the fall of Babylon, of a wicked city which should persecute the servants of Christ; after which, says the apostle, I heard a great voice of much people, saying; Alleluia; salvation, and glory, and honour and power unto the Lord our God; for true and righteous are his judgments;—and he hath avenged the blood of his servants at her hand.

‘ Since we must think that God will act thus, and since God hath declared that he will act thus, it is our duty to approve these proceedings, proceedings founded upon reason, upon the laws of order, upon the perfections of God.

‘ Besides ; it is to be observed that the divine vengeance denoted by the words, coals of fire, means in the Old Testament rather temporal judgments than punishments to be inflicted in the world to come ; and as St. Paul hath thence borrowed the expression, there seems to be no necessity to extend the sense of it to any other chastisements than to those which the divine Providence inflicts or suffers to fall upon sinners in the present world. Now though we ought not to pray or to wish that temporal evils may befall unmerciful and tyrannical persons, but rather leave it to God, yet when such evils overtake them, we may and we must think that the punishment is right, and that it is not only an act of divine justice, but of divine mercy and goodness also. If it puts it out of their power to injure others any longer, or if it deters others from following their example, it is a great and general benefit ; and though it should cut them off in their iniquity, and take them out of the world, still it may be profitable even to them, either as it hinders them from adding to their sins, and consequently to their future misery, or as it is a part of their punishment, and gives room to hope that the more they suffer here, the less they may suffer hereafter.

‘ Just and righteous are the ways and the judgments of God. The injurious and the injured are in his hands. He will reward suffering innocence, and he will correct insolent oppression without passion and prejudice, according to the dictates of perfect wisdom and perfect equity.’

In the fifth discourse, our author considers the nature of that wisdom which the scriptures recommend, which they represent as an invaluable possession, which they declare to be a gift and a blessing descending from above, and which they advise us to request of Almighty God. He shews that this wisdom does not consist in the art of pursuing wealth and power, and the good things of life, nor yet in learning and philosophy, but in a knowledge of the truth of our religion ; of the things which a Christian ought to believe, and of the things which he ought to do ; and lastly, in a lively sense of the possibility, reasonableness, obligation, and advantage, of performing the will of God, which will excite us to persevere in the observation of it. He concludes, with some remarks on the superiority of religious wisdom to all other kinds of wisdom.

The sixth sermon contains an illustration on these words of St. James, ch. i. v. 5, 6. *If any of you lack wisdom, &c.* In explaining the several parts of this text he takes them in the same order in which they lie : ‘ If any of you lack wisdom,—let him ask of God,—who giveth to all men liberally, and upbraideth not,—and it shall be given him ;—but let him ask in faith, nothing wavering.’ Upon the last of these topics it is natural to ask, why is faith so acceptable to God, that he rewards it by grant-

granting our petitions? Our author replies, that it produces many good moral effects; that it is the greatest honour which we can pay to God; and one of the best proofs of a well disposed mind.

In the seventh discourse, the author shews, that the ways of religion are ways of pleasantness, and that the ways of sin are the reverse. He then answers the objections which wicked men have made, or may make to these assertions. He observes, that there is a pleasure in the duties relating immediately to God, such as love, faith, reliance, resignation, hope, prayer, and thanksgiving; that there is a pleasure in those occupations, in which a virtuous and religious man will be frequently employed; that there is a pleasure in that behaviour towards others, and that manner of prosecuting our worldly affairs, which ever accompany a religious disposition; and, lastly, a pleasure in performing our duty to ourselves, as it relates to the body and the passions: that, on the other hand, no man can be happy who acts against his own conscience, and who suspects that a day of judgment will come, when his evil deeds shall be exposed and punished; that the sinner has lost the greatest comfort of life, which is, hope; and that every action, contrary to reason and to religion, is, if not always, yet certainly for the most part hurtful even in this life. On the loss of hope, our author has these just reflections:

• To this hope the wicked persons, of whom we now speak, are strangers. Their hope is to die soul and body, to perish entirely and eternally, to become as though they had never been. This is their whole support and their only refuge; this must cheer them in their journey through a troublesome world, this must enliven their pleasures in the days of health and prosperity, comfort them in distress, make their bed in sickness, and fortify them against an approaching dissolution. But this it cannot perform. No man can delight in a belief that things go according to the course of I know not what blind and stupid, stubborn and unrelenting Nature; the most wicked man cannot take pleasure in this notion, though his vices may make him hope that it is true, because it seems to him the lesser evil of the two. No man can rejoice in the thoughts of annihilation, though his fears of punishment may make him wish that death may put an end to him, and shelter him from offended justice. The expectation of perishing utterly, and falling into a state of insensibility, presents no agreeable prospect to the soul, which hath a natural desire of immortality. It must damp all the pleasures that this world can bestow, and be a present chastisement to unbelievers. *Let us eat and drink, for to-morrow we die*, is a gloomy and uncomfortable reflection; it hath been sometimes uttered with a cheerful countenance, but always with an aking heart.

The subject of the eighth sermon is the declaration of our Saviour, Mark x. 14. that none are fit to be his followers, but those

those who possess the dispositions usually observed in young children. This passage, as Dr. Jortin remarks, has been wrested to a bad sense by the advocates of the church of Rome, who have from thence inferred, that Christians ought to receive with absolute submission doctrines relating to religion; that they should believe whatever their teachers recommend as necessarily to be believed; that they should resign their judgment to those who have the care of their souls; that they should persuade themselves that it is enough for them to believe; and that the most perfect obedience consists in sacrificing their reason, which has nothing to do in matters of faith, and only serves to lead into error.

To these notions our author replies: the doctrine laid down in the text in general terms, is, that true believers are to be like young children. But the question is, in what they ought to resemble them? And the answer to this question is soon discovered, when we consider the qualities which are usually found in young children. These are of two sorts: first, defects and natural imperfections; secondly, amiable and good dispositions; the defects natural to that age, are, want of reason, want of judgment, a credulous temper, an easiness to be deluded. It is too plain to want much proof, that the imperfections of children are not Christian accomplishments. Let us consider the amiable qualities and good dispositions which are often observable in children, and which our Lord certainly had in view, when he required all who would be his followers to resemble young children. Among these we may reckon innocence, a temper directly opposite to ambition, and to an excessive love of this world, an unaffected sincerity, an open simplicity of manners free from guile and hypocrisy, a heart easily touched with compassion, a readiness to lay aside anger and resentment, and to be reconciled to those who have offended them, and that sort of charity which thinketh no evil of others, and is apt to judge too favourably rather than too severely. Children are weak and defenceless; they are also sensible of it, and in any danger fly to their friends, and place an entire confidence in them; which affords us a lively image of the disposition which a Christian ought to entertain, and of that humility and trust in God, opposite to pride and self-conceit, which he ought to exercise. Lastly, in children is commonly found docility, joined to a desire of knowledge: they are usually free from two bad qualities, which, where they prevail, keep the persons who are infected with them in ignorance; namely, pride and prejudice.—Our Lord, having in view the prejudices of the Jews, and the present and future effects of them, takes occasion to declare, that he required, as
a pre-

a previous condition, the disposition of children, particularly, a teachable and tractable temper, in those who purposed to embrace his religion.

The ninth is a sermon on the beatitudes. *Blessed are the poor in spirit, &c.* 'A wise indifference, and a moderate affection towards the things of the present world is represented by our Saviour as a blessed temper, and worthy of a future reward. Without such a disposition none could become his disciples, and embrace the low estate to which he invited them, and therefore it is more than once required and recommended in this Discourse upon the Mount. To those who are thus poor are promised the kingdom of God, an abundance of heavenly riches, such as an admission into the church, remission of sins, the knowledge of divine truths, the wealth of a contented mind, the gifts of the holy Spirit, and eternal happiness hereafter.

'*Blessed are the meek, for they shall inherit the earth.* Here our Saviour alludes to the words of David in the Psalms. Yet a little while and the wicked shall not be, but the meek shall inherit the earth. They, by the providence of God, and according to the common course of things, will, probably, find friends and protectors, escape injuries, and enjoy quietly their possessions, and the fruits of their honest industry. These words in the Psalms relate to a quiet possession of the land of Canaan, and we may farther observe, that after our Lord's death and resurrection, the unconverted Jews, by their seditious and wicked behaviour, ruined themselves and their country; but the Jews, who were Christians, and of a quiet and peaceable disposition, escaped those evils, retired from Jerusalem, as Christ had warned them to do, before the siege; and and after the city was destroyed, and their enemies were departed, returned, and dwelt there in tranquillity. Then was the promise that the meek should inherit the earth, the land of Canaan, made good: and it is not improbable, but that our Lord might have this event also in his view, when he declared what great advantages meekness should find even in this world.' —The author proceeds to explain all the beatitudes in the fifth chapter of St. Matthew, and concludes with some general remarks.

The design of the tenth sermon is to shew the natural tendency of virtue to promote happiness, in this life, as well as in the life to come.

The author's intention in the eleventh, is to expose and discourage the faults which are frequently committed in conversation. Our discourse, he observes, ought at all times to be free from profaneness, from speaking contemptuously of God

and religion, from ridiculing things serious and sacred, from excusing, praising, and encouraging vice and immorality, from immodesty and leudness, from swearing and imprecations, from lying, railing, and scurrility, from slander and defamation, from ill-nature, pride, arrogance, positiveness, vain-boasting, and rude contradiction, from garrulity and impertinence, from flattery and perfidious insincerity, from banter and ridicule, and the like immoralities.

The purport of the twelfth sermon is to explain the reasons for which our Lord made use of parables in his discourses. In expatiating on this topic, he shews, first, that our Saviour never refused to instruct those who sincerely desired it; secondly, that the bad part of his audience deserved to be left in that ignorance which was entirely owing to their own fault. Our Saviour, he says, by veiling his doctrines sometimes under the obscurity of parables, seems to have intended, amongst other things, to teach us that true knowledge is of inestimable value, and that, like things of great price, it is not exposed to the idle and careless, is not to be attained without diligent search, and constant pains, and an upright mind.

The subject of the thirteenth discourse, is the parable of the unjust steward; from which the author has deduced a great number of useful and practical observations.

In the fourteenth, he explains and illustrates the parable of the good Samaritan. The design of our Saviour, when he related this story was, he says, to convince a learned Jew, with whom he was discoursing, that true charity required more than he imagined. His other and main intention was to teach all persons the nature and the extent of benevolence and brotherly love. This, he thinks, is the whole purport of the parable; and upon this principle he has pointed out several excellent instructions, respecting the duty of every man towards his neighbour. On this parable he has the following marginal observation, which is worthy of notice — ‘A humour has prevailed among our fanatics to seek after refined, imaginary, mystical, and allegorical interpretations of the Scriptures, to flight the obvious and the true sense, and to find what was never meant. Many such conceits have been discovered in this parable by a sort of second sight, or by a deception of sight, and as men descry castles and dragons in the clouds.’—Dr. Jortin’s remark may be exemplified by the following interpretation of this parable.—Jerusalem means Paradise, Jericho the world, the thieves, the devil and his angels; the traveller, represents Adam and all his posterity; the raiment of which he was stripped is the robe of righteousness; the priest and Levite denote the law of Moses; the Samaritan is Christ; the

the wine and oil are the sacrament, and the unction of the spirit; the beast of burthen, signifies the body of Christ; the inn, the church; the host, the minister; and the two pence, the Old and New Testament. See Dodd on the Parables.

Here is profound subtilty and exquisite reasoning, worthy of those theological decipherers, those haberdashers of Hebrew roots, those wonderful mystagogues, the Hutchinsonians! According to this interpretation we are to suppose, that our Saviour answered a plain question by cabalistical subtilties and a string of enigmas.

In the fifteenth sermon Dr. Jortin explains the story of our Saviour's causing the barren fig-tree to wither away. The import of this action is so very obvious, that it would be unnecessary for us to cite any of those moral observations which our author has deduced from the subject. He states the fact in this manner. 'St. Mark tells us, that as Jesus was coming from Bethany to Jerusalem, he was hungry. It was in the spring, a little before the passover, in March or April; and, as St. Mark observes, the time of figs, that is, the time of common figs, was not yet. Jesus saw one fig-tree at a distance, which was of the uncommon and scarcer sort, and which had leaves; but when he came to it, he found no fruit, ripe or unripe: upon which he said, no man eat fruit of thee hereafter; and the fig-tree withered away.'

We had conceived that *καιρος συκων*, Mar. xi. 13. had signified the time of gathering figs; as *καιρος των καρπων*; Matt. xxi. 34. signifies the time of gathering fruits. But our author thinks, that *καιρος συκων* means the time of common figs. Perhaps it may; the passage is obscure, and there is room for the conjectures of ingenious men.

Dr. Jortin observes, that a permission and a privilege was granted by the law of Moses, to the poor, the stranger, and the traveller to eat of the fruits of the field and vineyard. And in so fertile a country as Judea was, there might be fruit-trees by the side of the road, which were no private property: Christ therefore had the right of poverty and necessity, and the express leave of the law, for acting as he did. This is a sufficient answer to a scandalous objection made by Woolston, what right had he to the fruit?

Another objection hath been made of the same kind; what right had he to destroy the tree? This, says Dr. Jortin, is in other words, what right had he to work miracles? an objection which scarcely deserves an answer. However it may be answered, that the tree, as St. Matthew says, grew by the way side, and probably had no owner, and that it was a barren tree, and of no value. He adds in a note: the wood of this tree

tree is useless even to a proverb: *inutile lignum.* Hor. sat. 6.

ἄνθρωπος σκυλίων, homo scilicet.

In the sixteenth sermon the author states the case of the pharisee and the publican who went into the temple to pray; he shews what were the characters of the pharisees and publicans in Judea, and he enlarges on our Saviour's design in this parable, which he says was; 1. To condemn a censorious disposition, a groundless contempt and bad opinion of others; 2. To correct those false notions of religion which lead men to overlook its principal duties; 3. To expose and reprove that part of self love which makes us proud of our righteousness; 4. To recommend repentance and humility towards God, as the first step to amendment; and lastly, to caution us against all pride and conceit in general.

The subject of the seventeenth sermon is the parable of the sower; and that of the eighteenth is the parable of the rich man and Lazarus. The practical remarks upon these parables are excellent.

In the nineteenth discourse, which closes the second volume, our author takes occasion from these words, *God is not the God of the dead, but of the living.* Matt. xxii. 32. to discuss these two important points:

1. That the soul of man subsists after death, and hath some place of abode allotted to it till the resurrection. 2. That this intermediate state is, in all probability, not a state of insensibility to the soul of the righteous; but of thought and self-consciousness, and consequently of content and happiness, in a certain degree.

Speaking of those who have maintained a contrary opinion he says, 'I am far from designing to insult these men, or their notions. The intermediate state between death and the resurrection is a subject of inquiry upon which the scriptures have not said so much as perhaps one could wish. The sacred writers have not treated the point directly and fully: Only some things have been said by them occasionally, of which a proper use may be made; and these passages are so favourable to us, that I am persuaded the probability lies on our side of the question.'

He then proceeds to consider those passages which are to be found in the New Testament relative to the point in question, And the chief of them are these.

Fear not them who kill the body, but are not able to kill the soul. Matt. x. 28. Father, into thy hands I commend my spirit. Luke xxiii. 46. To day thou shalt be with me in paradise. Luke xxiii. 43. The spirit of just men made perfect. Heb. xii. 23. We are confident, and willing rather to be ab-

sent

sent from the body, and to be present with the Lord. 2 Cor. v. 8. I knew a man in Christ, whether in the body, or out of the body, I cannot tell. 2 Cor. xii. 2. God is not the God of the dead but of the living. Matt. xxii. 32. Behold, there talked with him two men, which were Moses and Elias. Luke ix. 30. Blessed are the dead which die in the Lord, &c. Rev. xiv. 13.

Our author concludes his discourse with the following application, which shews, that he was far from being fully convinced, that the doctrine which he has attempted to support, was absolutely certain.

‘ The reward of eternal life promised to the good at the resurrection, as it is more than the best of men can claim as their due, and the effect of the mere bounty of God, is surely sufficient to encourage and content them. Suppose that when they die they should sleep till the Lord comes and wakes them, yet they should consider that sleep as a rest from trouble, a protection from temptations, a calm repose under the wings of the Almighty. In a sleep without sensation, be it long or short, the interval is as nothing, and in this case a thousand years are as one day, yea as one moment. It is like closing the eyes, and opening them again instantly.

‘ But, as I have been endeavouring to shew you, it is more probable that the interval between death and the resurrection is not a sleep to the servants of Christ, but a removal of the soul to a place called Paradise; it is not a stupid insensible rest, but a rest accompanied with self-consciousness and satisfaction. It is a place of the best society, and the most desirable company, where dwell the spirits of just men, the holy patriarchs, apostles, prophets, martyrs, confessors, where the angels of God go to and fro, and which probably the Son of God himself sometimes favours with his presence. In that safe retirement there are no wicked intruders to corrupt or insult the inhabitants, no evil spirits to seduce, no temptations of any kind to make their assaults. It is a place whence sin, and sorrow, and fear are banished, and where there is peace, and love, and hope, and expectation of still greater rewards. If death calls a Christian to such a place, why should he not be willing to go to it, to depart hence, and to be with the Lord?

‘ As to the wicked and impenitent, let them not flatter themselves with the vain hope of sleeping till the day of judgment. If it should be so, the senseless interval, as we observed before, doth not in reality remove that fatal hour, but death and the resurrection will seem to them closely united together.

‘ Upon the supposition that death is a state of lethargy overshadowed with profound darkness, till Christ arises, and shines upon it at the last day; upon this supposition, I say, a Christian might more reasonably desire to continue here a little longer, because here he hath some opportunity of doing good, and of being busy in his vocation. Upon the supposition of the Romish Church that after death there follows a burning fiery furnace, called Purgatory, a Christian might well be afraid to die. But the Scriptures teach us better things; and therefore let us comfort one another with the words there recorded; and that we may be qualified to enter after death into the regions of peace and hope, and at the general resurrection

rection to meet the Lord, and to enter into his kingdom, let us purify ourselves from evil inclinations and evil practices, that we may find mercy from God, both in the separate state, and at the last day.

[To be continued.]

IV. *A Review of the History of Job: with an Appendix; containing Remarks on that generally misapplied Passage, Ch. xii. v. 12.*
8vo. 2s. Buckland.

THE author's design in this performance is to prove the reality of the person of Job; to ascertain, as nearly as possible, the time in which he lived, and the country he inhabited; to evince the authenticity of the history; and to propose some probable conjectures concerning the writer.

The purport of the history, he thinks, is to justify the conduct of the Supreme Being; to shew, that men frequently mistake characters, and from thence draw false and injurious conclusions; that afflictions in themselves, are no proofs of the divine displeasure; and that the conduct of Job was agreeable to truth, reason, and nature.

He sets out with an observation in favour of Job's wife; and endeavours to shew that the word בִּרַךְ, *berec*, ch. ii. 9. which is usually translated to *curse*, may signify to *bless*, or to *salute*. He imagines, 'that she had such a high opinion of her husband's innocence, that she meant to advise him to go and kneel, or bow down, before God, and plead, or, as it were, expostulate with him concerning the reason of the dreadful calamities which he suffered, even though he should die. In order to justify Job's rebuke, we must suppose, that he thought such a vindication of himself an act of impiety and presumption. And yet this cannot easily be supposed. For he himself says, 'on my eyelids is the shadow of death, not for any injustice in my hands; also my prayer is pure,' &c. ch. xvi. 16, 17. Besides, how is Job's rebuke consistent with what our author says in the following passage?—'Indeed, it should seem, that God himself did not behold her as an *impious*, or blasphemous woman; in as much as we find, from the sequel of the history, that she was made a great instrument in Job's future and remarkable prosperity; she becoming afterwards the mother of seven sons, and three most beautiful daughters. I say, their mother, because we have no intimation that Job had any other wife.' There are several other places in which *berec* is commonly translated to *curse*. Our author takes great pains to shew, that in all of them it may be understood in the opposite sense.

He thinks it most probable, that 'Elihu was the first pen-man* of the history of Job,' because he was the youngest of the company, might live long enough to give an account of his death, and was well acquainted with all the particulars of his life. The author then proceeds to answer some objections which have been urged against the reality of the person of Job, and the truth of the facts related in the history.

One objection is, that, whereas the best writers on the subject suppose Job to have been before Moses, it was natural to expect some mention of him in the Pentateuch. It is answered, that the business of Moses was to instruct the Israelites in the commands of Jehovah, and that there was no place for him to introduce any thing concerning Job or his history; that he never mentions either persons or things, but such as were immediately connected with the people he was to govern; that his concern was with the line of Jacob and that any instructions taken from events happening in a country inhabited by the descendants of Esau could never have been in any degree efficacious.

Another objection is founded upon the improbability of Job and his three friends sitting *seven* days and nights upon the ground in profound silence. Our author replies, that the number seven may only denote some considerable time †; that if the literal meaning be contended for, there may be an ellipsis in the text; that Job only might sit seven days, and his friends the *remainder of seven days*: but that, after all, no one can prove it impossible, but that Job's friends might really sit down seven days and nights in absolute silence and astonishment; *for they saw that his grief was very great.*

A third objection to the reality of Job's person, and the truth of his history, is the amazing greatness and peculiarity of his afflictions. Our author answers, that this observation is of no consequence, unless it be could be proved, that it was absolutely impossible for such events to befall one person.

Fourthly, it has been objected, that the introduction of of *satan* is a proof that the book is merely a dramatic fable. The author of this dissertation allows, that nothing can be more absurd than to imagine a conversation really held between Jehovah and the devil; he thinks therefore, that שָׂטָן, *Satan*, means some envious *adversary*, by whom Job was publicly accused and censured; and that *Satan* is only a figura-

* Our author however supposes that the book of Job had its *present poetical form* from Moses; or that Moses translated it from the Syriac, wherein it was first written. But this a mere conjecture.

† See Levit. xxvi. 18, 21, 24, 28. Deut. xxviii. 7, 25.

tive, or poetic expression, which does not affect the truth of the history.

The author, in the last place observes, that both a prophet in the Old Testament, and an Apostle in the New*, considered the book of Job as a history of facts.

He now proceeds to enquire into the country of Job. Uz, he observes, was the son of Dishan, the son of Seir in the land of Edom †. Edom and Esau are the same; for Esau was the father of the Edomites, or, after the Greek pronunciation, the Idumeans. Now Idumea is south of Jerusalem, and consequently in the neighbourhood of, or as it were among the Chaldeans and the Sabeans ‡; therefore Job's habitation was about the borders of Idumea. This opinion seems to be confirmed by the following passage in the Lamentations of Jeremiah: 'O daughter of Edom, that dwellest in the land of Uz.' ch. iv. 21.

The next point which this writer endeavours to determine is the age in which Job lived. In opposition to those who think that the book of Job was written in the most early times, he makes the following remarks. 1. The Chaldeans and Sabeans are mentioned in the first chapter, as well known and powerful people, and not as new settlers. 2. The method of cultivating land in Job's days was not the first or original method; for his servants did not dig the ground, but his oxen plowed it. 3. The art of weaving was known, as appears by Job's allusion to the weaver's shuttle, chap. vii. 6. 4. Job is said to have died *old and full of days*; whereas he was probably not more than two hundred years old when he died; for Eliphaz says to him, chap. xv. 10. *with us are very aged men, much older than thy father*; and he only lived 140 years after the commencement of his second prosperity; which is no great age compared with that of Noah, Shem, and their immediate successors, who lived five or six hundred years. But if, says our author, we bring Job down to later times, we shall see the propriety of calling him *old and full of days*: for Isaac was only an hundred and eighty years old when he died, and he is likewise said to have been *old and full of days*. 5. The mention of the spear, the shield, the horse, and the trumpet, is a circumstance no ways favourable to the sentiments of those, who contend for the very high antiquity of the book of

* St. James.

† Gen. xxxvi. 28.

‡ The Chaldeans and the Sabeans lived in Arabia Deserta; and the inhabitants of that country in latter ages were called *Saracens*, from an Arabic word signifying *the East*. See Pococke's Specimen Hist. Arab.

Job. The most early method of war was more simple. 6. In the Mosiac history we find that Buz, the father of the Buzites, was the son of Nahor, the brother of Abraham. Elihu therefore, who is stiled a Buzite, and of course Job, his cotemporary, must have lived after the time of Abraham. 7. Elephaz, another of Job's friends, appears to have been a grandson of Isaac. Gen. xxxvi. 10. From these and some other arguments the author concludes, that 'Job lived about 3500 years ago:' that is, about the year of the world 2275, or about the time that Joseph was carried into Egypt. This calculation, he thinks, suits also with the presents made to Job by his friends and acquaintance, every one giving him an ear-ring of gold, and a *kestab* which he translates, *a lamb*.

Some have supposed, that Ezra was the author of the book of Job: but in confutation of this opinion, he makes the following observations. 1. How could Ezekiel, in his prophesy, which was written about four years before the destruction of Jerusalem, mention any thing about Job, if Ezra was the author of the history? since what Ezra wrote was to comfort the Jews after their return from their seventy years captivity. 2. If Job lived not till the days of Ezekiel, or Ezra, how can we account for his offering burnt offerings in person; or for Eliphaz's being ordered to do the same thing, as an atonement for himself and his companions? since after Moses all offerings were confined to the priesthood. 3. We are told, that the *Lord answered Job*. Now whether this be looked upon as a reality, or only a poetical ornament, it will be difficult to reconcile it with so low a date. For we should remember that from Moses, even till the temple was built, oracles were given by Urim and Thummim; and after that time, by the mouth of a prophet.—Our author takes no notice of the difference there is between the sublime language of the book of Job, and the humble stile of Ezra. Yet this is an argument of considerable weight, in the present question.

The two last pages of this dissertation contain some observations in answer to those who have thought that Job was a king, or the same with Jobab, a great grandson of Esau, mentioned Gen. xxxvi. 33.

In his Appendix he proves that the declaration of Job, chap. xii. 12. *With the ancient is wisdom and length of days understanding*, is applicable to God, and not to man.

In this article we have given an epitome of *some* of the principal arguments and observations which our author has advanced. Those who are desirous of seeing them at large, must have recourse to the work itself. Though he has not exhausted the subject, nor methodized his remarks in the most regular man-

ner, yet his Review, as it is conducted with great modesty, cannot fail of being acceptable to those, who are fond of critical dissertations on the scriptures.

V. Elements of the History of England, from the Invasion of the Romans to the Reign of George II. Translated from the French of Abbé Milot, By Mrs. Brooke. Vol. I. II. 8vo. 5s. Doddsley.

Formerly we had few histories of England. Before the publication of Mr. Hume's first volume, in 1755, we could seldom find above half a score in folio, and two or three of a smaller size, in the shops of our eminent booksellers; but since that time they have multiplied upon us in great abundance. Compilations of this kind have been repeated in a variety of different forms; and now every stall in London, from Piccadilly to Moorfields, is loaded with this species of literary lumber.

It had indeed been long perceived, that we wanted a history of our own country, which young people of a volatile disposition, polite scholars, and ladies of taste, might read without disgust. Our old chronicles, in antiquated language and the black letter, were horrible. Rapin, the best of the moderns, was tedious; and the Continuation of that book, as crude and insipid as a collection of Gazettes. In short, we wanted a history of this nation in a clear, easy, correct, and animated style, divested of all useless repetitions, insignificant remarks, and trifling particularities; of a moderate extent, yet exhibiting a just portraiture of every remarkable character, a clear and comprehensive view of every important circumstance and transaction in the English annals.

To intimate that the work now before us comes up to this exalted idea would perhaps be giving it a character above its real merits; yet it must be allowed, that in many respects it is an excellent performance. It is written with great spirit and freedom in a perspicuous and lively style. And these two qualities are happily preserved in the translation. There seems indeed to be something similar and congenial in the imagination of a Frenchman and an English lady, a vivacity which few Englishmen can imitate with any tolerable success.

The translator observes, and her observation seems to be well grounded, that the reader will find in this history few, very few reflections, and those principally in the preface, which mark the country and religion of the author. She tells us, that she has compared this history throughout with Rapin and Hume, and has had the pleasure to find, that there is

no fact of any kind misrepresented, and no material one omitted; that this work, in four small volumes, contains a clear, animated, and as to every important incident, a full and complete history of a country, which has been the theatre of many great revolutions and extraordinary events, during a period of more than seventeen hundred years.

In the preface Mr. Melot shews the propriety and use of preserving some degree of conciseness in historical productions, of avoiding that prolixity which enervates the narration, perplexes the mind, and overloads the memory of the reader. He then pursues the following train of reflections.

‘No modern history, it must be confessed, presents to our view so great a number of striking pictures as that of England. We see here a people, free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions. Depressed by the arms and by the despotism of the ambitious William, duke of Normandy; gloriously governed by Henry II. the most powerful monarch of Europe, though embroiled with the church. They groaned afterwards under the tyranny of king John; and this very tyranny procured them the Great Charter, the eternal basis of their freedom. The English then gave their crown to France, drove out the French prince they had called to the throne, and became the terror of the monarchy of Clovis, which seemed on the point of submitting to the yoke. But France, at length, after an interval of calamity and madness, displayed its resources, recovered its ancient glory, inseparable from the cause of its kings; triumphed over a haughty enemy, whose victories were the fruit of our fatal dissensions; and, to revenge itself, had only occasion to leave it a prey to dissensions still more cruel. Two rival, yet kindred, houses, impelled to arms by rage and ambition, snatched from each other’s brows a diadem drenched in blood; princes assassinated princes; the people massacred each other for the choice of a master; and England now became a theatre of anarchy and carnage. Under the Tudors we see tranquillity restored, and the national strength augmented; but liberty destroyed. A prince, violent and capricious, habituates to the chains of despotism this proud and restless nation. He domineers arbitrarily over religion itself; and Rome, for having opposed him, loses at one blow a kingdom which had ever been one of its most fruitful sources of services and of riches. Mary attempts, in vain, to restore, by severe punishments, a worship, which, having truth for its basis, ought to subdue minds by no arms but those of persuasion. She succeeds only in making inconstant hypocrites, or inflexible fanatics; she ren-

renders for ever detestable, herself, and the faith she wishes to establish. At length Elizabeth reigns. Her genius enchains fortune, fertilizes the earth, animates all the arts, opens to her people the immense career of commerce, and fixes, in some degree, in the ocean the foundations of the English dominion. Continually surrounded by enemies, either foreign or domestic, she defeats conspiracies by her prudence; and triumphs by her courage over the forces of Philip II. happy, if she had known how to conquer her own heart, and spare a rival whose blood alone tarnishes her memory! But how impenetrable are the decrees of Heaven! The son of Mary Stuart succeeds to Elizabeth; the scaffold on which his mother received the stroke of death, serves him as a step to mount the throne of England, from whence his son is destined to be precipitated, to expire on a scaffold also. It is at this period we behold multiplying rapidly before our eyes, those celebrated scenes of which the universe furnishes no examples: an absurd fanaticism forming profound systems of policy, at the same time that it signalizes itself by prodigies of folly and extravagance: an enlightened enthusiast, a great general and statesman, opening to himself, under the mask of piety, the road to the supreme power: subjects carrying on judicially the trial of a virtuous monarch, and causing him to be publicly beheaded as a rebel: the hypocritical author of this attempt reigning with as much glory as power; rendering himself the arbiter of crowns, and enjoying, even to the tomb, the fruits of his tyranny: the parliament, the slave of the Tudors, the tyrant of the Stuarts, the accomplice and dupe of Cromwell, exercising the noblest right which men can possess over their fellow-creatures, that of making laws, and maintaining their execution: at length, from this chaos of horrors, comes forth a form of government which excites the admiration of all Europe. A sudden revolution again changes the face of affairs. The lawful heir is acknowledged; his stormy reign develops the sentiments of patriotism; the imprudence of his successor alarms the national spirit of liberty; his subjects revolt, they call in a deliverer; the stadtholder of Holland dethrones, without bloodshed, his timid and irresolute father-in-law; the usurpation is established by the sanction of the laws; but those very laws impose conditions on the prince, and whilst he holds the balance of Europe, his will is almost without force in England. After him a woman presides over the destiny of nations, makes France tremble, humbles Lewis XIV. and covers herself with immortal glory, by giving him peace, in spite of the clamors of an ambitious cabal. Anne, with less talents, and more virtues, than Elizabeth, has merited one of the first places amongst great monarchs. The sceptre passes again into fo-

reign hands; complicated interests embarrass the government; and the British constitution seems declining from its original principles, till some favourable conjuncture shall arrive, which may restore it to its pristine vigour.

To this very imperfect summary of the principal epochas, let us add the detail of those laws successively established, to form a rampart to liberty, and lay the foundation of public order; the progress of letters and of sciences, so closely connected with the happiness and glory of states; the singularities of the English genius, profound, contemplative, yet capable of every extreme; the interesting picture of parliamentary debates, fruitful in scenes, the variety and spirit of which equally strike us. The reader will easily conceive that this history is unparalleled in its kind. In other countries, princes, nobles, fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to man.

Since the publication of Rymer's collection, several able writers have availed themselves of the inestimable materials which that work supplies. Among these, Rapin de Thoyras, a French author, was the first who distinguished himself in this career. As an historian, judicious, exact, methodical, he exhausts his subject, he descends to the minutest particulars; but, growing tedious by being too diffuse, he soon overburdens the imagination, at the expence of what he ought to engrave on the memory. A more essential reproach which he deserves, is that of betraying a prejudice against his own country (which, by the severities of Lewis XIV. had incurred the resentment of the Protestants) and of favouring the sect of the puritans, those dangerous enthusiasts, the system of whose religion tends only to render men savage; and their system of independence, to make them factious and rebellious.

Two English writers have lately treated the same subject, with the advantage of those superior lights, which in general the natives of the country have over foreigners in the history of their own nation. Their works have no resemblance to each other but in the title.

Mr. Smollett only represents facts, relates each circumstance with uniformity, gives little scope to reflexion, neither warms the imagination nor the heart, and by a feeble heavy style, tires while he informs, the reader*.

Mr. Hume unites perspicuity and precision, solidity and elegance; he copies nature in his paintings, without the appearance of art; he usually seizes the most interesting point of view, and there places his objects, which seem to arrange themselves; sparing us the barren and gazette like sameness

* The Abbé Milot has not done justice to Dr. Smollett, whose history is undoubtedly written in a clear, succinct, nervous style.

of military operations; without passing over in silence the memorable exploits of heroes, he principally sets before our eyes the manners, the laws, the passions, the follies of mankind, the changeful caprices of fortune, the regular connection of causes with effects. No author was ever more superior to the prejudices which darken historical truth. If, as a protestant, he sometimes affronts the sanctity of our tenets, yet he does not disguise the madness or the wickedness of his own sect; if, as a subject of Great Britain, he is attached to the principles of his own country, he attempts not to palliate the excesses which the fanaticism of liberty has produced there; he is not unjust to other nations; he as little flatters popular prejudices as the interests of the court; always impartial between the violent factions which divide the kingdom, he seems to be the organ of the judgement of posterity, and his countrymen would applaud him, as well as less prejudiced foreigners, if parties would unite in favour of a writer who has the singular merit of favouring none. In short, philosophy and policy have dictated the history of Mr. Hume, one of the best adapted ever written, under proper restrictions, to form the sage, the statesman, and the citizen.

‘The *Revolutions of England*, by F. Orleans, will not bear a comparison with the exact and comprehensive histories of which I have been speaking. This is a work more brilliant than solid, more pleasing than instructive; his ideas of government, of legislation, and of manners, are very superficial; all that regards the Stuarts, is written with too glaring a partiality; the French jesuit there regulates most of his opinions, either by the interests of the court of Rome, or by the principles of the French monarchy; as if the constitution of England did not, as even its sovereigns acknowledge, differ essentially from that of other nations; as if the regal authority had not there some limits, which it cannot pass, without infringing on the rights of the nation. Civil and political actions are laudable or blameable, according to their agreement or disagreement with the laws of each respective country. That which would be thought patriotism in Switzerland, or Holland, might be treated as rebellion in England; and that which would be deemed by us a legal exertion of authority, might at London be an act of usurpation and violence.’

In the latter part of the preface the author, recounting some of the important instructions which may be derived from history, thus displays the mischievous effects of a misguided zeal.

‘Read only, may we say to imprudent zealots, the English annals. Experience is the most certain of all guides. Consult it,

it, and then form your judgment. Scarce had William the Conqueror established his dominion by arms, when Gregory VII. attempted by his bulls to subject the whole Christian world to the pontifical throne. He treats as simony and heresy, an ancient custom, which has no object but to maintain the rights of crowns over the temporalities of the church. Under this frivolous pretence, he deposes sovereigns, and obliges them to draw the sword, in their own defence, against the spiritual power which they revere. The primate, St. Anselm, conceives it his duty to resist kings, as if he acted in the cause of God himself; and the kingdom is already filled with disturbances which expose the clergy to hatred and oppression. Do illegal immunities serve them for a rampart? The false decretals furnish them with new claims: St. Thomas of Canterbury indiscreetly supports them; he opposes the accustomed usages of England, which he treats as impieties; the episcopal order divides, the state is in flames, the throne appears tottering; a horrible murder puts an end to the quarrel: Becket is its victim; but the fire extinguished by his blood leaves inflammable materials, which only require a spark to rekindle them. After the anathemas and exactions of the court of Rome have wearied the patience of the English, and that the monks, the blinded ecclesiastics, have augmented the subjects of murmur by protesting insupportable abuses, a daring sectary, Wickliff, irritated by the pope, forms from these abuses a torrent of invectives against the church; by decrying its ministers, he saps, he overturns its authority; he shakes its doctrines, by attacking its power and riches; he stirs up the people to range themselves under the standard of a liberty bordering on sedition; and though he sinks under the enterprise, his heresy, ever renewing, gives birth to twenty other sects, equally destructive to the ancient faith. Behold Henry VIII. after having persecuted the Lutherans, become the enemy of Rome, and the persecutor of the Catholics; assume the supremacy, and erect himself into an absolute master in matters of faith, because the sentence of excommunication was promulgated against him at the very moment when he was about to consent to satisfy the holy see. Behold the blazing piles of Mary giving to fanaticism martyrs, whose courageous defence increases the number of its votaries. Behold the excommunication of Elizabeth, firmly establishing that schism which the tyranny of her sister had been unable to extirpate. Since that time, how often have we seen these transports of zeal followed by the most fatal effects! Catholics, Protestants, Partizans of the church of England, Presbyterians, realizing what Ammianus relates of the fourth century, during the

Arian

Arian controversy, that the Christians, in their cruelties to each other, surpassed the ferocity of savage beasts. The gunpowder plot, the Irish massacre, dishonoured the Catholic party; and the rage of the Puritans, as well in Scotland as in England, filled up the measure of these enormities. From this source, the oaths enjoined to violate conscience in the name of the laws; from hence, the legal severities exercised against the catholics, and the bills of exclusion carried on against the legal heir to the throne; from hence the expulsion of the last prince of the house of Stuart, and that invincible hatred to the ancient church, which he endeavoured forcibly to establish; from hence, in short, by a contrary extreme, that contempt of all religion, and that unjust and illiberal philosophy, which presumptuously accuses Christianity of causing those very evils from which it would have freed the world, if the maxims of the Gospel had unvariably regulated the conduct of its professors.'

Men of different nations, different sects in religion, and different principles with respect to government, will always view things in different lights. What an Englishman, who is a Protestant, calls a reformation, a Frenchman, who is a member of the church of Rome, stiles 'a schism;' what the former calls the abdication of king James II. the latter terms his 'expulsion;' the former disclaims the doctrine of indefeasible hereditary right, the latter censures 'the bills of exclusion against the legal heir.' Our neighbours, in some of the principal points of religion and politics, think us in an error; and we look upon them as under the same delusion, because we see things through a different medium. But the philosopher, the citizen of the world, will form his opinions by the dictates of impartial reason. And in order to inform his judgment in a proper manner, he will consider what is written by both parties. Upon this principle we recommend the history before us to the perusal of the English reader. Especially as the author is, in some respects, a more impartial judge than our own countrymen, by living out of the reach of those party divisions and political controversies, which have too often perverted the sentiments of our own historians.

VI. *Remarks on the English Language, in the Nature of Vaugelas's Remarks on the French. To which is prefixed, A Discourse addressed to his Majesty.* 8vo. 2s. sewed. Bell.

THOUGH the English language has been considerably refined during the last hundred years, it is capable of much greater improvement. Many barbarisms are still retained, and inad-

inadvertently adopted by almost every writer. Men of learning and taste might therefore employ themselves to a very useful purpose in examining every questionable phrase, and in detesting every impropriety of speech, every instance of false grammar and nonsense, which is usually admitted under the specious name of Anglicism.

Mr. Baker, the author of these Remarks, has pointed out a great number of improper expressions, which we frequently hear in conversation, or meet with in books; and has subjoined many useful observations. Our philological readers, we presume, will not be displeased with some of the following criticisms.

‘ **OPPOSITE.** The word *opposite* is frequently used as a preposition, to signify *over-against*.

‘ Examples.] *He lives opposite the Exchange: Those two Men live opposite each other: Whitehall is opposite the Horse-Guards.* This is not good English.—It is necessary to add to *opposite* the word *to*.—*He lives opposite to the Exchange.—Those two men live opposite to each other.—Whitehall is opposite to the Horse-Guards.*’—

‘ **AGO and SINCE.** These two words are not to be used together. *It is not above two months ago since he left the University.—It is three years ago since his father died.*—These expressions don’t make sense; the word *since* being equivalent to *ago that*.

‘ The proper expressions are, *It is not above two months ago that he left the university.—It is not above two months since he left the university. It is three years ago that his father died.—It is three years since his father died.*’

In this remark our author says *don’t*, instead of *do not*; and in other places, *can’t* and *won’t*, instead of *cannot*, *will not*.

In the works of L’Estrange, and some other writers, we have seen *mayn’t*, *shan’t*, *ba’n’t*, *ben’t*, *’tisn’t*, *gee’t’er*, *gee’t’n*, *gi’mmee*, *gee’njum*, *wi’mmee*, *wet’ye*, *cumi’ee*, *bowd’ee*, *call’um*, *a’tr’um*, *ba’p’uth*, *gocabw’y*, for *God be with you*, and the like. If this licentious way of spelling were generally used, all our etymologies would be confounded, and our language converted into jargon.

‘ **CHAY.** This word is used by great numbers of people, to signify *chaise*. What deceives them is, that the letter *j* in the word *chaise* being the last letter that is pronounced, they take the word to be in the plural number, consequently they imagine that the singular number must be *chay*. But *chaise* is singular, and the plural is *chaises*.—*He keeps a chaise.—He keeps two chaises.* These are the proper expressions. As to *chay*, there is no such word’

The second sentence in this remark is inaccurately expressed.

* **DIFFERENT TO.** *Different to* is an expression often used by good writers: yet I can't help thinking it to be exceptionable.—*This is different to that.*—*They are different to each other.*—These expressions seem hardly to make sense. Is not the word *from* here more natural than *to*? and does it not make better sense? For instance; *This is different from that.*—*They are different from each other.*—We don't use the word *to* with the verb: nor do I see why we should use it with the adjective. If any one should say, *This differs to that.*—*They differ to each other.* The impropriety of the expression would be glaring, and would shock every hearer. I know that custom often reconciles improprieties of this sort; yet there are some cases, where it never reconciles them entirely: and this appears to me to be one. I would therefore give my vote for *different from*, and would banish the expression of *different to.*

* **IF IN CASE.** This expression, which is the same as *if* *if*, and is consequently nonsense, is continually in the mouths of the lower people, who seem to have a mighty affection for it, and to think it nervous and elegant. It is likewise not infrequently used by many who ought to know better. Yet these words would not be improper, provided the *if* made part of one member of a sentence, and the *in case* of another. Suppose I say, for instance, *If, in case of a war between France and England, the king of Prussia should join with France*; this is very good sense. Here the *if* belongs to *the king of Prussia should join with France*, while the *in case* belongs to *of a war between France and England*: and, in order to make the distinction, it is necessary to put a comma at *if*, and another at *England*. But, as I have already said, these words as they are commonly used are nonsense.

* **NEITHER READ NOR WRITE.** This is the common way of speaking; but it is certainly wrong, it being much more proper to say *He can neither write nor read*, than *he can neither read nor write*. To what purpose is it to say that a man cannot write, after having said that he cannot read? for, if he cannot read, it follows of course that he cannot write.

* It being, for the reason here given, better to say *He can neither write nor read*, than *he can neither read nor write*, it is consequently better to say *He can both read and write*, than *he can both write and read*, since, if a man can write, we must necessarily suppose that he can read.

* **LEFT OFF.** We see continually in our News-Papers advertisements written in the following manner.

* *To be sold—The stock of Mr. ———, left off trade—The goods of such-a-one, left off house-keeping.*

‘ This is nonsense ; the words *left off*, whether they are considered as a verb or as a participle, having here no substantive, with which they are connected.

‘ These advertisers, instead of *left off*, ought to say either *leaving off*, or *who has left off*. For instance, *The Stock of Mr. A. leaving off trade. The goods of Mrs. B. leaving off house-keeping. The stock of Mr. A. who has left off trade,—The goods of Mrs. B. who has left off housekeeping.*

‘ UNDENIABLE. We often see in the News papers advertisements for places by people, who tell the public their characters are *undeniable*.

‘ This word, as they use it, is not sense. If I draw a character of a man, and afterwards affirm the character I have given him to be undeniable, this is a proper way of speaking, and signifies that I have delivered nothing but truth. But the meaning of these people is, that their characters are such as no reasonable exception can be made to. They ought therefore to say that their characters are (not *undeniable*, but) *unexceptionable*.

‘ BOTH. This word is often introduced in an absurd manner.

‘ *The goddess Minerva had beard of one Arachne, a young virgin very famous for spinning and weaving. They both met upon a trial of skill.* SWIFT.

‘ What does he mean by saying *they both met* ? The word *both* is superfluous, and seems to make nonsense. One would imagine the author thought there was a possibility that in the interview between them, one of them could meet without the other’s meeting. If two people come together, they must *both* come together, of course. It would be ridiculous to say *There is a contest between both of those two men*: for, if two men are engaged in a contest, they must necessarily be *both* engaged in that contest.

‘ It must be owned, however, that this word sometimes gives a seemingly-wanted force to an expression, where the sense is complet without it: and *there* it is to be not only borne with, but approved. But in the passage above cited, and in numberless others where we meet with it, it is impertinent.’

‘ MUSSULMEN. This word is used by many writers as the plural of *Mussulman* ; which is wrong. ’Tis true we say *Frenchmen, Dutchmen, Irishmen, &c.* and not *Frenchmans, Dutchmans, Irishmans*, because *Frenchman, Dutchman, Irishman*, are composed respectively of *French* and *man*, *Dutch* and *man*, *Irish* and *man*, and because *men* is the plural of *man*. But as to the word *Mussulman*, though it may be a compound in the Arabic, (where,

we are told, it signifies a *believer* in the true religion) yet, considered as an English word, it is not compounded, but simple: for we have no such word as *Mussul* in the English tongue.

‘ It is the same with the substantives *Ottoman* and *German*, which, considered as English words, are not compounded, whatever they may have been in the countries where they were coined. Accordingly, we say *Ottomans* and *Germans* in the plural: and no one ever yet took it into his head to say *Ottomen* or *Germen*.

‘ We ought, in like manner, to say *Mussulmans* in the Plural, and not *Mussulmen*, the use of which word shews a want of judgment.

‘ **AGREEABLE, SUITABLE, &c.** These adjectives, with others much to the same purpose, are used improperly by the greatest part of our writers; for they frequently employ them as adverbs.

‘ *His performance was agreeable to his promise—His conduct was suitable to the occasion*—this makes sense.

‘ *He performed agreeably to his promise—He conducted himself suitably to the occasion*—this likewise makes sense.

‘ But—*He performed agreeable to his promise—He conducted himself suitable to the occasion*—this is nonsense.

‘ The word *previous* likewise ought to be used only as an adjective, and never as an adverb, *He wrote to me previous to his coming to town* is not good English.

‘ The proper expression is *He wrote to me previously to his coming to town*.

‘ Some writers employ the word *bad* as an adverb, and would not scruple to say *That was done very bad*: which is not English.

‘ The word *ill* (it is true) is both an adjective and an adverb: but *bad* is only an adjective. The adverb is *badly*.’

‘ A very great absurdity, of which both the English and the French are continually guilty as well in writing as in speaking, is making the pronoun relative *that* (or *which*, or *who*) singular, where it refers to a substantive plural, and where consequently it ought itself to be plural.

‘ Example. *He was one of those highwaymen, that was condemned last sessions*.

‘ This is false grammar, if the meaning be that several highwaymen were condemned last sessions, and that this man was one of them: for in that case the pronoun relative *that* refers to *highwaymen*, not to *he*, and we ought therefore, to say, *He was one of those highwaymen that were condemned last sessions*. A Transposition of the words will make it plain that the word *that* refers to *highwaymen*. For instance, *Of those highwaymen that were condemned last sessions, he was one*.

‘ But

‘ But the expression, if taken in another sense, is good grammar.

‘ Suppose a company to be talking of a gang of highwaymen, and *that* one of this company *has* a mind to say that a certain highwayman, condemned last sessions, belonged to that gang; here this person may say *He was one of those highwaymen, that was condemned last sessions*, because the word *that* refers upon this occasion not to *highwaymen*, but to *he*; and the meaning is, *He that was condemned last sessions, was one of those highwaymen*. But this last way of speaking, viz. *He that was condemned last sessions, was one of those highwaymen*, is the best, because it is impossible to be misunderstood.

‘ One would think these distinctions very *easy to make*. And yet there are few authors, either English or French, that make them: and it is amazing to see what blunders and false Grammar many even of the best writers of the two nations are herein guilty of.’

‘ THE REASON IS BECAUSE, &c. This expression does not make sense.

‘ *The reason of my desiring to see you was because I wanted to talk with you on such an affair.—The reason of his going to live in the country is because he has bad health.*

‘ This expression (I say again) is nonsense, and it amazes me that our writers don’t perceive it. But, in short, they don’t; and there are scarce any even of our greatest authors, that avoid this way of speaking.

‘ Let us put *by reason* in the room of *because* — *By reason*, to signify *because*, is indeed a low expression; however, it is English.

‘ *The reason of my desiring to see you was by reason I wanted to talk with you on such an affair.—The reason of his going to live in the country is by reason he has bad health.*

‘ Can any thing be more glaring than the nonsense of this expression?

‘ The proper ways of speaking are, *The reason of my desiring to see you was that I wanted to talk with you on such an affair.—The reason of my desiring to see you was my wanting to talk with you on such an affair.—The reason of his going to live in the country is that he has bad health.—The reason of his going to live in the country is his having bad health.*

‘ *The reason is on account of* is as bad as *The reason is because.*’

‘ DARE. Numbers of people, though they use the *s* in the third person singular of the present tense of the indicative mood of other verbs, omit it in that of the verb *to dare*, and would say *He dare not do it*, instead of *he dares not*. Many authors do the same. The expression is indeed so common that

it

it seems rather too bold to affirm it not to be English. Yet I confess I see no grace in it; and the using it appears to me to give a person an air of illiterateness.

‘THE ACTIVE AND THE PASSIVE improperly introduced together. The *effects of it*, says an author, speaking of perspective, are not better explained by Leonard da Vinci than Plato has done in his Dialogue of the Sophist. This does not make sense. The author might have said *The effects of it are not better explained by Leonard da Vinci than Plato has explained them in his Dialogue of the Sophist, or than they are explained by Plato in his Dialogue of the Sophist.*

‘There are perhaps many people, who would feel the impropriety of his expression, without immediately perceiving to what it is owing. The absurdity lies here. *Plato has done* is active. *The effects of it are not better explained* is passive. When he says *Plato has done*, he means *has explained it*. This *has explained* is active. The *are explained* above is (as I have just now said) passive. Now he uses the two *explaineds* as words of the same signification; which, one being passive and the other active, they cannot be. And this it is that makes his expression nonsense.

‘It is a mortification to me, to have observed that this sort of barbarism is not unfrequent in even good English writers, while the very worst of the French are hardly ever guilty of it.

‘Here follow two quotations, in each of which there is a fault of the same kind with that mentioned above.

‘*Yonder comes the man we are speaking of, your friend Theodorus. I should be glad to be introduced to him.—That, said Agoretes, I undertake very frankly to do.*’ Fordyce’s Art of Preaching.

‘*All that can now be decently urged is the reason of the thing: and this I shall do, more for the sake of that truly venerable body than my own.*’ Dr. Warburton’s Preface to Shakespeare.

‘What is it that Agoretes undertakes to do? The meaning (as we may guess) is that he will introduce the other to Theodorus. But it is not properly expressed; the words *to do*, which are active, referring to the words *to be introduced*, which are passive. This certainly does not make sense.

‘The same objection lies to the passage from Dr. Warburton.’

‘EN PASSANT. Instead of *en passant*, my lord Shaftesbury makes use of the English words, *in passing*. Herein I think he is right. The expression of *in passing*, or *in passing along*, is perfectly intelligible, and very easy. We have therefore no need of the French words.

‘It would indeed be well if foreign words could be intirely banished: the use of them has something in it unnatural, and

gives the language, into which they are dragged, an air of poverty. Where we want a word in our own tongue to express any particular idea, we ought either to take a foreign word, and give it an English form and an English pronunciation, (as we have already done in many instances) or to invent a word ourselves.

‘ ONE. Would a reasonable person believe it possible for writers to make this word plural, where it means (as it almost always does) an individual? and yet we sometimes find it made so.

‘ *Not one in a hundred*, says a book called *Advice from a Bishop to a Clergyman, either read or speak in publick with any propriety*.

‘ I am afraid the good bishop himself never spoke with much propriety in regard to his choice of words. What could induce him to say *read and speak*, and not *reads and speaks*? Could he suppose that the word *hundred* was to determine the person of the verbs?

‘ There are indeed places where the word *one* ought to be made plural. If I say *courtiers and anti-courtiers are pretty much alike. The one have no more the interest of the nation at heart than the others*: this is a proper way of speaking, and it would be wrong to say *has the interest*, because *the one* here refers to a substantive (or to substantives) plural.

‘ One of the greatest barbarisms in the English tongue, and which it amazes me that scarcely any author avoids, is the using the preterperfect tense of the infinitive mood where we ought to use the present or future.

‘ *I was going to have writ him a letter.—I intended to have writ to him.*—Can there be greater nonsense than this? Is it not plain we ought to say *I was going to write him a letter.—I intended to write to him?*

‘ When we talk of going to *have done* a thing, or of intending to *have done* it, we speak of the thing’s being done, as prior to the setting about it or intending it

‘ We have indeed one verb, which claims an indulgence in this particular, and which it is necessary to follow with the preterperfect tense of the infinitive mood, where it would be proper to follow other verbs with the present or future.

‘ This is the verb *ought*, which is irregular and never varies in its termination. If it were a regular verb, its preterimperfect and preterperfect would be *oughted*: and in that case, if I intended to tell a man that it was his duty upon some past occasion to act otherwise than he did, the proper expression would be *You oughted to act so and so*, and not *You oughted to*

HAVE ACTED *so and so*: for this last expression would contain the same absurdity as those which I have condemned above. Indeed the absurdity is contained in the expression we *do* use, viz. *You ought to have done it*. But there is no avoiding it, as this verb does not change it's termination: for when we speak in the present tense, we say *You ought to do so and so*; and our using the same expression in a past tense would cause a confusion.

From these extracts, the reader will be able to form a competent idea of this performance. Though it is carelessly written, and very incorrectly printed, it undoubtedly contains many observations and criticisms, which cannot fail of being acceptable to every Englishman who has any ambition to speak and write his native language with accuracy and precision.

Instead of making any farther remarks on this publication, we shall subjoin some observations which may serve to rectify a vulgar error with respect to the harmony of the English language.

Mr. Addison, and other writers have observed, that by substituting an *s* in the room of *eth*, in the termination of our verbs, 'we have multiplied a letter which was before too frequent in the English tongue, and added to that *hissing* in our language, which is taken so much notice of by foreigners.' Spect. N^o 135.

Surely, there is a disagreeable formality in such expressions as these, *he goeth where he pleaseth, he hath what he wanteth, and he doth what he desireth*. Words with this termination ought to be confined to the serious and solemn stile, to translations of the Scriptures, and devotional compositions, to which a gravity of expression is particularly suitable. If they are ever admitted into writings of a more familiar kind, it should only be in those places, where they would contribute to the fluency and harmony of the sentence. But this cannot often be the case.

That *hissing*, which Mr. Addison says, is taken notice of by foreigners, is perhaps entirely imaginary. Do such words as *walks, runs, writes, reads, think*, sound less agreeably than *ambulas, curris, scribis, legis, cogitas*? or, than *walketh, runneth, writeth, readeth. thinketh*? all that we seem to gain by the termination *eth* instead of *s* is a superfluous syllable.

We have such words as *exists, places, possesses, pleases, and subsists*; and these perhaps are some of the most exceptionable in the English language, with respect to the sibilation of the *s*. But this obnoxious letter much oftener occurs in those Latin words, from which these are derived. Thus we have *existentibus,*

tibus, posuisses, possedisses, possessionibus, placuisses, placentibus, subsistentibus.

It is perhaps impossible to produce a sentence from any *English* writer, in which there is more sibilation in proportion to its length, than in the following: *Dicitur Sulpicius pretiosas habuisse possessiones in Sicilia*: or than this, *Receptos ad se socios sibi adferunt.* Cæsar de Bell. Gall. l. i. § 4.

The following lines from Virgil will evidently prove, that the objection, which, Mr. Addison says, has been made against the English language, might with much greater reason have been urged against the Latin.

Sæpe malum hoc nobis, si mens non læva fuisset.
 Stultus ego huic nostræ similem, quo sæpe solemus.
 Sic canibus catulos similes, sic matribus hædos.
 Et tibi magna satis: quamvis lapis omnia nudus.
 Et fontes sacros, frigus captabis opacum. *Ecl. i.*
 Thestylis et rapido fessis messoribus æstu.
 Nonne fuit satius tristes Amyrillidis iras.
 Sic positæ quoniam suaves miscetis odores. *Ecl. ii.*
 Et si non aliqua nocuisses, mortuus esses.
 Nescio quis teneros oculus mihi fascinat agnos. *Ecl. iii.*
 Sylvestris raris sparsis labrusca racemis. *Ecl. v.*
 Præxinus in sylvis cedat tibi, pinus in hortis. *Ecl. vii.*
 Præsertim incertis si mensibus annis abundans. *Geor. i. 115.*
 Exercebis humum, solisque instabis aristas. *i. 220.*
 Aut gravibus rastrois galeas pulsabit inanes. *i. 496.*
 Sin tumulis acclive solum, collesque supinos. *ii. 276.*
 Pontibus ut crebris possit consistere, et alas. *iv. 27.*

The harmony of these lines cannot be disputed; yet we may venture to assert, that there are no verses to be met with in English, in which the sibilation of the *s* is more perceptible. In the first hundred lines of Virgil's first Georgic the letter *s* occurs 300 times; but in a hundred lines of Dryden's translation it does not occur above 270: and by several other trials of this kind we have found, that this letter is more frequent in Latin than in English. We conclude therefore that Mr. Addison's remark is a groundless reflection on the harmony of the English language.

VII. *An Essay on the Revolutions of Literature. Translated from the Italian of Sig. Carlo Denina; Professor of Eloquence and Belles Lettres in the University of Turin. By John Murdoch.* 8vo. 3s. Cadell.

PERhaps no subject requires so much the united exertion of an accurate taste and judgment in a writer, as the history of the Belles Lettres. The rise and fall of empires are events of gene-

general observation, and their causes may be traced from obvious antecedent occurrences; but the peaceful revolutions of literature are conducted by imperceptible gradations, and the change can be discerned only by those who are endowed with delicate conceptions. The vicissitudes of literary excellence form a subject equally curious and instructive; not only as they afford an ample prospect of the labours of genius, but as they likewise serve to discover the causes, by which they are more immediately influenced.

Signior Denina begins his history with the dawns of literature among the ancients, and, after tracing its progress through the celebrated writers of Greece, he relates the causes of its declension in that country, which, with Cicero and Quintilian, he fixes to the time of Demetrius Phalereus.

Demetrius Phalereus, a man no wise inferior to the most applauded orators before him, finding that the proper path of eloquence was now trite, and the palm of noble simplicity and natural grandeur already carried off, resolved to be the first or only follower of a new species of rhetoric, rather than by imitating his predecessors always to remain in obscurity. He addicted himself, therefore, to a figurative, flowery, polite, but soft and effeminate style, which, by its novelty, universally pleased, and in him, indeed, animated by the force and vivacity of superior genius, had some merit, but the herd of imitators quickly sunk into the utmost languor, and extinguished every spark of solid eloquence. Those who pretend that this corruption sprung from the dissolution of popular government, betray their ignorance of the track in which literature ever uniformly walks. Such reasoning might have some weight indeed, if we spoke of that eloquence alone which reigns in the assemblies of the people, to which emulation, jealousy, and the spirit of party, add an inconceivable fire and vigour. Examples of this may be seen in the oration of Demosthenes in defence of Ctesiphon, in those of Cicero for the recovery of his house, and in defence of Milo, and in the *Philippics* of both these orators. But a good citizen will never wish the advancement of that eloquence, which can only flourish in revolutions, civil wars, and the downfall of government; and it is certain, that true oratory may appear in a thousand shapes which have little, if any, dependance upon political systems. But in the time of Demetrius none of the other branches of literature retained their former lustre. Compared with Homer and Pindar, Aratus and Apollonius Rhodius, how groveling and languid! Archimedes and Euclid, although the fathers of mathematics, cannot be put in competition with Plato; and the more useful they are in the sciences and ma-

thematics, the less are they known for elegance and purity of style.

‘ About the time of Demetrius, however, two or three species of poetry, which had not been formerly cultivated with equal taste, flourished, in the court of king Philadelphus, by the beneficence of this prince in Alexandria. That species of comedy which brings fictitious personages upon the stage, different from that of Aristophanes, Cratinus, and Eupolis, who introduced the names and characters of real persons alive at the time, and sometimes present, was greatly refined by Menander. Callimachus surpassed Mimnermus, Simonides, Theognis, and his other predecessors in elegy; and pastoral poetry was at once introduced and carried to perfection by Theocritus, Bion, and Moschus. But a few years after the death of Demetrius and these poets, the true spirit of literature, by degrees, disappeared in Greece, partly because no prince after Philadelphus patronised it, partly because the former writers had exhausted every valuable subject, and thus laid their successors under the necessity of either treading in the same steps, or deviating into wrong paths.

‘ I must not omit, that even among the Greeks, whom we consider as the fountains of every science, the decline of taste proceeded chiefly from an abuse of that which, used moderately, forms the beautiful and sublime. Plato was chiefly celebrated by the Greek critics for his use of figures, yet in the opinion of Longinus he runs into too great boldness of metaphor, and an allegorical bombast. Harmonious diction, no doubt, adds lustre to composition; but Demetrius, endeavouring to make his style brilliant by frequent figures, and agreeable by exquisite harmony, rendered what used to heighten eloquence subservient to its ruin. It is not easily determined who produced the same effect in poetry; but most probably it proceeded from the same cause. The heathen mythology afforded the ancient poets an admirable variety for every composition; and they always endeavoured to enrich their verses with an historical fact or scientific observation. But Philetas, an elegiac poet, by his pedantic display of erudition, fell into, what of all things he seemed to avoid, dullness and sterility: and Euphron, who wanted to allude on every occasion to some fable, lost, and made his imitators lose, equally with Philetas, the true spirit of poetry, which consists in a natural simplicity, and a moderate use of learning.’

The next chapter contains an account of the migration of literature into Italy, where it was first established after the conclusion of the third Punic war; but where the glory of the Muses was in time likewise obscured by the same affectation of
exces-

excessive refinement which had sullied their honours in the east.

The first step towards the decline of taste was taken even in the reign of Augustus, nay by the principal literati of the age. Asinius Pollio, Mæcenas, and Messala Corvinus, it is more than probable, paved the way for the corruption of eloquence, Propertius for that of poetry. Not that these authors were undeserving of applause, but this fatal effect flowed from the prejudices which their works insinuated into their admirers. Asinius Pollio, who never ceased carping at Cicero, whom he sometimes, however, awkwardly praised for the sake of decorum, greatly conduced to wean the Romans from that fountain of Latin oratory; and his son Asinius Gallus, who wrote a book expressly against Cicero, sufficiently shews to what a height a contempt of the fathers of true and solid eloquence had already sprung up. From Seneca and Quintilian we learn the effeminacy of Mæcenas's style; and Messala carried his expressions to such rhetorical refinement and delicacy, that his imitators could not but fall into the most glaring affectation. Tiberius Cæsar, whose orations were taxed with affectation even by his uncle Augustus, was one of these; and his poetry, by an imitation of Euphron, who has been already mentioned, became obscure from excessive care. Propertius, as I hinted above, had already introduced pedantry and obscurity into the Latin poetry. Neglecting that natural purity which we admire in Tibullus, he filled his elegies with endless allusions to fable. In this he followed Philetas the Grecian, who, from too ambitious a display of his genius and learning, was reckoned by the ancients inferior to Callimachus. On the one hand Propertius (although, considered by himself, he deserves an honourable place among the Latin poets) induced many writers, in order to show their learning, to attempt his manner, which, as it is more full of allusions and erudition, is less natural and agreeable; on the other, there is reason to believe that Ovid, who had undoubtedly a great and happy genius, encouraged others to publish, with an affected negligence, whatever their luxuriant imagination suggested. Ovid was undoubtedly superior to all the poets of the Augustan age in genius and poetical fancy; but by his licentious flights, and overcharging his pictures with colouring, he passed the bounds of propriety and nature, and was less esteemed than any of them. Although his style, therefore, had not been so refined, his conceits not so extravagant, it may be easily conceived what would have been the fate of his less ingenious imitators.

‘ Be that as it may, it is impossible to find a testimony of greater authority, or, in my opinion, a more probable reason, for the sudden change of the Roman literature, than that of Velleius Paterculus, who lived at that time, that is, at the beginning of the reign of Tiberius. This historian not only shews by his own laboured periods and refinement, unlike the bold and noble simplicity of Cæsar and Sallust, but likewise expressly declares, that in his time literature was already visibly on the decline. Hence he takes occasion to consider why both in Rome and Athens the fine arts, after attaining the highest perfection, had so suddenly decayed; and gives a reason which, in my opinion, ought to have been adopted by all who have since written on that subject. But some of these, particularly the Abbé Dubos, employing themselves in maintaining the influence of physical causes on literary revolutions, frequently neglect every thing that does not correspond with their particular system. “Emulation,” says Paterculus, “is the nurse of genius; sometimes envy, sometimes admiration, spurs us on, whilst that which is eagerly followed by all, naturally arrives at perfection. How difficult is it to stop at any height! Whatever no longer advances, must inevitably retreat. As at first we glowed with the ambition of surpassing or equaling those we imagined our superiors, so when our hopes are blasted our ardour cools, and we give over the pursuit of what we despair to overtake. Hence we leave the beaten track for paths hitherto unexplored, where novelty may raise us from obscurity, and immortalise our name.”

‘ During and after the reign of Tiberius the itch of refinement in style increased to an immoderate degree, both in prose and verse. Some even boasted that their periods were so smooth they might be sung and danced to. In fine, an universal affectation of conceit, and pomp of style, prevailed in every species of composition; and the Romans in general were already disgusted with the simplicity of the ancients.’

The author is particularly copious in tracing the progress of learning on its revival in Italy, and he furnishes many judicious remarks on the writer’s of that country. He has also bestowed distinct chapters on the revolutions of literature in Spain, France, Germany, and Britain. His knowledge of our literature is extensive, as a foreigner, though he seems to be less acquainted with the merits of English writers, than of those with whose languages we may naturally suppose him to be more conversant.

Upon the whole, Signior Denina discovers a classical taste in criticism, and the *Revolutions* he exhibits presents us with the invariable observation, that the corruption of literature is
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perpetually the consequence of an immoderate and affected refinement. The translator of the work seems to have discharged his part with fidelity.

VIII. *The Complete English Farmer; or a Practical System of Husbandry, &c. By a Practical Farmer, and a Friend of the late Mr. Jethro Tull, Author of the Horse-hoeing Husbandry.* 8vo. 5s. Newbery.

WRITINGS on the subject of husbandry, *very good, or very bad*, are easily reviewed, as they admit a more general character than others whose merit is more equivocal, or that evidently contain both good and bad instructions; for in these a discrimination is requisite; we should not only do justice to the merit of the work and its author, but also to the public, and frequently to *both* in the *same* page. From reading the work before us with attention, we are apt to believe it will call for such distinctions.

We may also remark in general, that books of husbandry which are worthless do little mischief; the ignorance of the author is presently found out, and his readers are then on their guard against every absurdity he can advance; but, on the contrary, with these books of real general merit, the case is different; the numerous valuable articles found in them, prejudice the reader in favour of other passages not of equal merit, and give too much sanction to some that have no merit at all. In this case, the business of the critic is to point out the good from the bad; or, in the language of the farmer, to winnow the corn from the chaff.

The *Complete English Farmer* begins his Preface with the following words: 'The books that have been written upon the subject of agriculture are too numerous to be purchased, and too voluminous to be read by those who are obliged for a livelihood to employ their time in the practice of husbandry. My design, therefore, is to comprise into one small volume, all that is necessary for the farmer to read, and to reduce to order those late discoveries and improvements that are related by others in detached parts;' and adds, 'unfortunately for farming, the greatest number of those who have pretended to teach the art, have either been scholars only, or unlearned farmers; either mere theorists, or mere practisers.' Here, however, he excepts Mr. Tull, whose book, were it properly revised, no lover of agriculture, he says, would be without: and Arthur Young, esq; whose writings, he says, are full of practical knowledge, as well as just reasoning, and deserve the greatest encouragement. He likewise excepts the reverend Mr.

Harte.

Harte.—As the author here tells us, that his book is meant as a compendium of all that is requisite for the farmer to read, we shall be the better able to examine the tendency of it in answering that pretension.

The next business of the Preface is to find fault with Dr. Home's work: he has some pertinent observations, but by no means does justice to that very ingenious writer's *Principles of Agriculture and Vegetation*. Next he gives us his opinion of the New Husbandry, which he condemns at once, much too freely for the Preface of a work intended expressly to ascertain the merit both of that and the old culture; however, as he here expresses himself more decisively than in the body of the work, we must not pass the enquiry over. Among other reasons for condemning the new mode, he remarks, 'that if Mr. Tull himself, who invented the New Husbandry, and practised it with unremitting diligence, had let the farm he occupied to a substantial tenant, he might have lived more genteely upon the rent, without labour, than upon the whole produce of it laboriously acquired. Very likely, he might, but this proves nothing against his husbandry; we agree with our author in opinion concerning the new mode, but we cannot allow that such reasoning will ever be able to overthrow the force of Mr. Tull's experiments. For we may venture the very same assertion of three fourths of the gentlemen who practise the common mode; but are we therefore to condemn it? If the profit made by the husbandry is to be the proof of its excellence, that proof will ever be equivocal until a practiser of it is found who has all the oeconomy in it, usual in the common husbandry. He goes on,

'That the destruction of weeds, the multiplying of fibres, and the loosening earth about the roots of plants, will increase their vigour, are truths that cannot be controverted; but in this country where labour is dear, the expence of performing these operations, I am inclined to think, from my own little experience, will exceed the profit. Will any one who has made the experiment, take upon him to say, that in rows only twelve inches apart, the two inches that are planted will produce an equal quantity of grain, after being three times hand-hoed, with the whole fourteen inches planted in the ordinary manner, provided the land is all equally prepared; with an additional excess that will pay for the excess of labour?'

We here desire leave to reply, that the author reasons without stating any principles on which to reason; in equally-distant drilling, the mode he is here speaking of, the thickness of the planting should depend on the distance to which the roots of wheat extend with vigour. If they penetrate, as they

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certainly do, six or seven inches around, rows at twelve inches must be proper; for, according to the author's own acknowledgment of *the multiplying of fibres*, and *the loosening earth about the roots of plants* increasing their vigour, the hoeing must be beneficial; to which is added, the total destruction of weeds by three hand-hoeings. Now it appears to us, that under these circumstances, the wheat at twelve inches will yield more than broadcast, and that the superiority will pay more than the expences; although that is more than need be granted, because a part, and not a trifling one, of the benefit of hoeing, should be carried to the account of the successive crops. But why should the author, or why should we amuse ourselves with reasoning about what experiment has already decided? Sir Digby Legard, compared barley sown, &c. in various methods, the neat produce broadcast, five quarters four bushels and an half; neat drilled, at one foot, six quarters, and an half peck. See *Mill's Husb.* vol. v. p. 319. The same gentleman had other trials to the same effect. Mr. Young also, in his *Course of Experimental Agriculture*, vol. i. p. 125, shews, that his wheat in equally-distant rows, hand-hoed, paid 2l. 6s. an acre clear profit, on an average, which is much greater than he made by the broad-cast, or by the horse-hoed. But what is of more consequence than either of these instances, is, the practice in East-Kent, and the Isle of Thanet, where the common farmers drill in equally-distant rows, and both hand and horse-hoe; and we are assured on undoubted authority, that the practice increases among them, and that they grow rich by it. From all which, have we not reason to conclude, that our author has not sufficient experience in this matter? and we will venture in general to assert, that hoeing is one of those expences that are ever repaid. If it was not, the farmers around Ryegate in Surry, and about Colchester in Essex, would not hoe all their broadcast wheat at so large an expence.

The remainder of the Preface is principally taken up in proving that *heat* and *moisture* are the principles of vegetation, which is much such a discovery as proving that earth, air, and water, are the same.

Next follow a plate of five new implements, invented or improved by the author. Fig. 4. is a hand-hoe, that seems to have merit. Fig. 5. a harrow, common in several parts of the kingdom. Fig. 1. a turn-rest plough; all which we venture to pronounce worthless, except in preparing land for grass; because the share is so narrow that but a small part of the furrow is cut; and the mould *stick*, for we cannot call it *board*, so strait, that the draft is much heavier than requisite. Fig. 2. is borrowed from Mr. Moore's patent plough, or Mr. Moore's
from

from this. Fig. 3. has a strait mould-board, all which are bad.

The first ten chapters are occupied with directions for inclosing and building upon a waste with estimates; all which has little to do with the purpose of instructing the generality of husbandmen. But there are a few observations we must not pass over. In p. 2. he recommends *white* and *black* thorn equally in fencing; the latter is, however, a pernicious weed in a fence.

Page 7. Parks planted in spots at a yard asunder: this is the worst management: they should be over the whole land to shelter one another, for the same reason that *no grass or weed must be removed*, which is a just observation of the author.

Chap. 4. Concerning the buildings and farm-yard, is full of just and sensible observations:

In chap. 13. we cannot but express our disapprobation at the author's transcribing Ellis verbatim, in p. 70, 71, and 72, in the characters of servants, without acknowledging a line; and to a poor purpose, for customs of this sort are applicable only to certain situations.

At p. 77. the author defends the farmers for rejecting the use of oxen. 'No set of men in this kingdom,' says he, 'understands their own interest better than the class of farmers.' Such vague declarations mean nothing. How well do they understand their interest who plough with six horses at length, who sow turneps and beans without hoeing, who feed lean hogs with milk in summer; who take six, eight, ten crops of *corn* running? &c. &c. &c.

Chap. 15. on Implements is very incomplete, and some tools are named of *no use*.

Chap. 16. on Soils, deserves commendation: it is practical, and not copied from other writers.

Chap. 17. the same. Chap. 19. on Manures, has some good observations; but the subject demands experiment alone. 'I will,' says he, 'lay it down as a certain and uncontroversial maxim, that chalk fresh from the pit, laid on and managed as before directed in the proper season, will enrich every sort of earth it is laid upon; and that lime, on the contrary, will, after the first and second year, impoverish every soil it mixes with.'—From this passage one would think the writer dropt from the moon; what will the farmers who understand their *own* interest so well, in the Hundreds of Essex, say to this? who go ten miles for lime, and manure with it at the rate of 5l. 6l. and 7l. an acre. Those in various parts of Yorkshire, who get crops by lime alone? In the moors, who, without
lime,

lime, could get no crop at all? In the peak of Derby, where lime *alone*, without tillage, and without other manure, converts a black desert to good grass? But the author gives us only an assertion: to drop instances, let us ask him what manure he would lay on the soils that abound with the vitriolic acid?

Chap. 20. on Composts, contains good matter; particularly his observation on urine, p. 114. 'Whatever composition is added to chalk robs it of its essential qualities.'—This is a bold assertion that wants experiment to ascertain; but it is a favourite idea of the author's.

Chap. 21. contains some experiments which, though not conclusive, have their merit. The very forming trials deserves the thanks of the public.

Chap. 22. on cropping lands, is full of errors. It teaches us to pursue a course of crops so bad that one would suppose it the product of one ignorant of husbandry. '*First*, says he, plough and manure and sow wheat.—*Second*, Beans.—*Third*, Barley.—*Fourth*, Clover; take two crops and winter fallow for—*Fifth*, Oats.—*Sixth*, Winter vetches.—*Seventh*, Wheat or turneps.

On light land: 1. Turneps. 2. Pease or vetches. 3. Wheat. 4. Barley. 5. Clover. 6. Oats.

Here let the reader observe that clover is introduced on both soils, without, perhaps the greatest advantage attending the crop, that of preparing for wheat on one earth, which we shall venture to call the best husbandry ever discovered. And in the last course, turneps, which ought unexceptionably to be succeeded by barley, are followed by pease, and the barley thrown after the wheat, which is vile management: we appeal to the knowledge of all good farmers for the justness of these remarks.

Chap. 23, and 24, are ingenious; the proposition for planting moors unexceptionable.

[*To be continued.*]

IX. *The Philosopher: in three Conversations. Part II. With a Second Dedication to Lord Mansfield.* 8vo. 1s. 6d. Becket.

WE have already had occasion to take notice of the first part of these Conversations*, in which the speakers were a Whig, a Courtier, and a Philosopher. A Clergyman is now joined to the company, in order to guard the interests of the church, when they should be brought under considera-

* Vide Critical Review, Numb. 180. p. 63.

tion. The characters of the Whig and Courtier are still uniformly supported, and the Philosopher continues to acquit himself with the moderation and candour which we formerly remarked in his sentiments. We shall here extract that part of the dialogue which relates to petitions and remonstrances.

Whig. Well; but what think you of a measure, which seems to have had the general approbation; and has been adopted by several countries and boroughs; that of petitioning the throne?—A measure very regular! warranted by the spirit of the constitution; and even by express law?

Philosopher. I think the method of petitioning the throne, on many occasions, the best that can be: but that it is not suited to every occasion. If the object had been to remove one or more of the ministry; and the h—— of c—— would not have applied; the best method to be taken, would have been, for the people, as counties, and boroughs, to have preferred their petitions. This is a regular method of asking for what a king of England has a power to grant; and, generally, does grant, as a political favour and condescension. But the object of our late petitions, was of infinitely greater importance; a fundamental, established principle of the constitution; without which it must be dissolved; it could not exist. This principle was, in one instance, destroyed; and great injury committed, by one part of the community, on the other. The injured part, after some ineffectual struggles, makes its complaint to the chief magistrate;—and petitions him:—to do what?—to destroy the offending part.

Whig. What could have been done?

Phi. What, yet *remains* to be done: for, you know, no satisfaction has been obtained. The request of the petitioners was, that the king should dissolve the parliament; and commit the members into the hands of their constituents. But, however regular their method of application might be, it was not calculated to answer any good purpose. Administration is thought to have influenced the house to the measure, which is the great subject of the petitions, and which is, justly, complained of. Is it, then, to be supposed, that it will dissolve a house so much at its devotion? I wonder, it did not occur to those, who conducted the business of petitions, that they were pursuing a measure which would, not only, prove fruitless in its immediate consequences; but would, also weaken, their party; by throwing out of their interest, and perhaps, into the hands of administration, a great number of their friends.

Hardly any man, can be now a stranger, to the general method of obtaining a seat in the h—— of c——. It is very

very seldom, that a member is returned, without incurring an expence inconvenient to his private fortune. God, only, knows, with what views such expence is, at any time incurred. We have, often, reasons to suspect, that a member who pays for his seat, conceives that he has a kind of private property in the house, purchased by his money; and which he is not willing to give up, but on a valuable consideration, or at the end of the time, understood to be fixed for the duration of parliament. This man must be alarmed at the thought of a dissolution, in the first or second session; and would, generally, be an enemy to any one who proposed it. If the whole house had offended, the measure then would have been more just, though not more effectual. In the present case, the house was divided; and the decision complained of was carried, not without difficulty, and by, only, a small majority. But, according to the petitions, the house was to be branded with infamy; and punished, without making any distinction of the friends from the opposers of the vote. Those who had endeavoured to prevent the harm, as well as those who had done it, were to be sent back to a country, where they had, but lately, almost ruined their families. You may say, that they would have been returned without expence. That might have been the case of some; perhaps of all of them. But shew me the member of parliament who will take your word for it; and having a seat, which he has procured by corruption, will chuse to relinquish it for the chance of being returned without expence, by a people whom he knows to be venal; and whom a sum of money would tempt to break through any resolutions they may have made. I think, therefore, the measure was not judicious, as it was not likely to obtain its end; and it was very probable, it would alarm and alienate from them, many friends who might have been useful to the petitioners.

Courtier. Well; what think you then of remonstrances?

Phi. I think of them, as of the measures of men, who were determined to go on as they begun: men who had more zeal than knowledge.

Cour. Come; say they were seditious: I am sure, you must think them so. Then must be an end, of all dignity, and even power in government, if the King is, not only to be remonstrated with in the name of a body of people; but to be talked to, and scolded at:——

Phi. —Not quite so bad, neither; though bad enough in truth.—I have not used myself to think of kings as gods; or even their vicegerents, but as other magistrates may be; yet I was hurt at Beckford's behaviour; it was unjustifiable;

it

it was insolent. The chief magistrate of a great empire; should never be addressed or instructed, but in consequence of deliberation and counsel. He represents the majesty of the whole people, in one great department of government; and it is politic; it is necessary to keep up an opinion of his dignity. To address him, familiarly; and talk to him, as you call it, is to forget the magistrate, and the method of inducing him to his duty; and applying to the passions of the man.

• *Whig*. All in the wrong; nothing but what you must find fault with. In the name of goodness, what is to be done? Let us know your scheme. It is strange, that you should think every body blind but yourself.

• *Phil*. Every body? Has every body been consulted on the measures taken in the opposition? Have the most sensible and independant people in the country, known any thing of them, till they have been determined upon, and, many of them, carried into execution?—But, by the way, Sir, I must let you know; that you greatly wrong me, if you suppose I think myself wiser than every man whose conduct I can find fault with. If I had been in the circumstances of many of the advisers of the measures in question, it is probable, that I should have advised as they did. I know, it is quite different, to judge of things in a closet, and at leisure; and to judge of them in a noisy assembly, in the hurry of business, and pressed on by impatience. A man who looks on, may see more of the game, than the persons engaged: it does not, therefore, follow, he would play it better.

• *Clergyman*. Come, come; it is not necessary, that you should take the kind of pains you now do.

• *Cour*. No, no; let us proceed to business.

A great part of this Conversation is employed on a scheme for preventing corruption in the election of members of parliament, and on the danger of standing armies in a free government. The subjects, in general, are all of a political kind, and they are discussed by the Philosopher in an easy and rational manner.

X. *A New French Dictionary in two Parts*. By Mr. Delatanville. 8vo. 7s. Nourse.

NO authors of whatever class or denomination have a more difficult task to accomplish than lexicographers: as the nature of their undertaking seems to exempt them from the labour of invention, their work is generally thought to be easy, but as Horace justly observes, *habet tanto plus oneris quanto*
venit

venia minus, the less indulgence it meets with, the heavier the toil, and the drudgery the more painful. If we strictly examine the general prepossession of the world, that to compile a dictionary requires but little or no abilities, we shall find it has rather been implicitly received, than admitted on good and solid grounds. It is a just observation of that prince of critics, Longinus, that to pass a judgment on words, and decide concerning their various imports, is the last result and consummate perfection of a long experience. It has likewise been observed by a celebrated modern author, that notwithstanding the many efforts made by men of genius and abilities to improve the several languages of Europe, and bring them to a just standard, the philosopher still sees them so remote from perfection, that it would require the cultivation of ages to give any one of them all the energy and force it is capable of acquiring. These considerations, if duly attended to, will induce us to think less light of the task which the writer of a dictionary has to perform; since to acquit himself to general satisfaction, he must join the talents of the philosopher and critic to the diligence and accuracy of the compiler.

Among the European languages none seems to contain a greater number of niceties and refinements than the modern French; from whence it follows, that the author of a dictionary or grammar of that tongue, has a much more arduous task to discharge, than he who engages in a work of the same nature in any other language. That the author now under our examination has happily succeeded in his undertaking, will be acknowledged by such as are thoroughly acquainted with the French tongue, which is in some measure become that of all Europe. To convince the reader that this judgment is well founded, we shall give a sketch of his method, which we apprehend to be clear and comprehensive.

‘ 1. Whenever a French word has two or more meanings, those meanings are in the work before us explained by English words or sentences, to which numbers are prefixed, in order to distinguish them from each other.

‘ 2. The different meanings are often explained by French sentences, with the English annexed to, and the respective number placed before each of them.

‘ 3. As there are some French words for which no correspondent English words can be found, whenever this happens those meanings are explained in French, and English sentences placed immediately after the various meanings of the French words, or after the French and English sentences, shewing those different meanings. The French proverbs, and

the idioms peculiar to the language will be found in the same place.

4. Whenever the English of a French word does not bring to the mind a clear idea of that word, it is elucidated by some words in a parenthesis, or by other words fixing the sense of that English term.

5. Numbers are sometimes used to shew to what part of an article a word, whose meanings are explained, has a relation.

6. But one of the greatest advantages of this Dictionary over those hitherto published, is, that it contains all the various significations of the French words, whereas several of them are omitted in the others.—This our author illustrates by an example taken from Boyer's and Chambaud's Dictionaries, and confronted with one from his own, from which it appears, that the word *revêtir*, has, in his Dictionary, six imports, besides those contained in the French and English sentences; whereas, in that of Boyer, it has but two, and in that of Chambaud four.

Such is the plan of M. Delatanville, which he has, in our opinion, executed in a judicious and masterly manner; but above all, he deserves our praise for avoiding those improper English words and phrases, which too frequently occur in other Dictionaries.

XI. *The Hermit of Warkworth. A Northumberland Ballad. In Three Fits or Cantos. 4to. 2s. 6d. T. Davies.*

THIS poem is founded upon a tradition concerning a curious hermitage, in a deep romantic valley, about a mile from the castle of Warkworth, in Northumberland; executed in the solid rock, and supposed, from the stile of the architecture, to have been formed about the time of Edward III. It is universally agreed, that the founder was one of the Bertram family, which had once considerable possessions in that county.

The first fit, or canto, is a poetical narration of a love adventure of a youth of the Percy family, son of the famous Hotspur, and a young lady, daughter to Ralph Neville, first earl of Westmoreland. The lovers, despairing to obtain the consent of the lady's father to the marriage, on account of an old family-animosity, had resolved to fly to Scotland, where Percy had formerly lived as a fugitive. In a stormy night they are separated near Warkworth, but being discovered by the hermit, are conducted to his sequestered habitation. After this general account, we shall present our readers with an extract from the beginning of the poem, which opens with a poetical description of a tempestuous night.

‘ Dark

- * Dark was the night, and wild the storm,
And loud the torrent's roar ;
And loud the sea was heard to dash
Against the distant shore.
- * Musing on man's weak hapless state,
The lonely hermit lay ;
When, lo ! he heard a female voice
Lament in fore dismay.
- * With hospitable haste he rose,
And wak'd his sleeping fire ;
And snatching up a lighted brand,
Forth hied the reverend fire.
- * All sad beneath a neighbouring tree
A beauteous maid he found,
Who beat her breast, and with her tears
Bedew'd the mossy ground.
- * O weep not, lady, weep not so ;
Nor let vain fears alarm :
My little cell shall shelter thee,
And keep thee safe from harm.
- * It is not for myself I weep,
Nor for myself I fear ;
But for my dear and only friend,
Who lately left me here :
- * And while some sheltering bower he sought
Within this lonely wood,
Ah ! sore I fear his wandering feet
Have slipt in yonder flood.
- * O ! trust in heaven, the hermit said,
And to my cell repair ;
Doubt not but I shall find thy friend
And ease thee of thy care.
- * Then climbing up his rocky stairs,
He scales the cliff so high ;
And calls aloud, and waves his light
To guide the stranger's eye.
- * Among the thickets long he winds
With careful steps and slow :
At length a voice return'd his call,
Quick answering from below :
- * O tell me, father, tell me true,
If you have chanc'd to see
A gentle maid, I lately left
Beneath some neighbouring tree :
- * But either I have lost the place,
Or she hath gone astray :
And much I fear this fatal stream
Hath snatch'd her hence away.
- * Praise heaven, my son, the hermit said ;
The lady's safe and well :
And soon he join'd the wandering youth,
And brought him to his cell.
- * Then well was seen, these gentle friends
They lov'd each other dear :

- The youth he press'd her to his heart;
The maid let fall a tear.
- ' Ah ! seldom had their host, I ween,
Beheld so sweet a pair :
The youth was tall with manly bloom,
She slender, soft, and fair.
- ' The youth was clad in forest green,
With bugle-horn so bright :
She in a silken robe and scarf
Snatch'd up in hasty flight.
- ' Sit down, my children, says the sage ;
Sweet rest your limbs require :
Then heaps fresh fewel on the hearth,
And mends his little fire.
- ' Partake, he said, my simple store,
Dried fruits, and milk, and curds ;
And spreading all upon the board,
Invites with kindly words.
- ' Thanks, father, for thy bounteous fare :
The youthful couple say :
Then freely ate, and made good cheer,
And talk'd their cares away.
- ' Now say, my children, (for perchance
My counsel may avail)
What strange adventure brought you here
Within this lonely dale ?
- ' First tell me, father, said the youth,
(Nor blame mine eager tongue)
What town is near ? What lands are these ?
And to what lord belong ?
- ' Alas ! my son, the hermit said,
Why do I live to say,
The rightful lord of these domains
Is banish'd far away ?'

The second canto commences with a happy comparison of the smiles of the young lady to the morning succeeding the storm : and the conversation which then passes between the lovers is full of virtuous and tender sentiments.

- ' Lovely smil'd the blushing morn,
And every storm was fled :
But lovelier far, with sweeter smile,
Fair Eleanor left her bed.
- ' She found her Henry all alone,
And cheer'd him with her sight ;
The youth consulting with his friend
Had watch'd the livelong night.
- ' What sweet surprize o'erpower'd her breast ?
Her cheek what blushes dyed,
When fondly he besought her there
To yield to be his bride ?
- ' Within this lonely hermitage
There is a chapel meet :
Then grant, dear maid, my fond request,
And make my bliss compleat.

- ‘ O Henry, when thou deign’st to sue,
Can I thy suit withstand?
When thou, lov’d youth, hast won my heart,
Can I refuse my hand?
‘ For thee I left a father’s smiles,
And mother’s tender care;
And whether weal or woe betide,
Thy lot I mean to share.
‘ And wilt thou then, O generous maid,
Such matchless favour show,
To share with me a banish’d wight
My peril, pain, or woe?
‘ Now heaven, I trust, hath joys in store
To crown thy constant breast;
For, know, fond hope assures my heart
That we shall soon be blest.’

The hermit’s tale, which is tragical, and well related, is introduced in this canto, and continued to the end of the poem. The thought and expression in the following stanza are exquisitely beautiful.

- ‘ Young Bertram lov’d a beauteous maid,
As fair as fair might be;
The dew-drop on the lily’s cheek
Was not so fair as she.’

There is an agreeable simplicity in the second line of the stanza next quoted, which, in spite of the verbal redundancy, extorts our approbation.

- ‘ She Bertram courteously address’d;
And kneeling on her knee;
Sir knight, the lady of thy love
Hath sent this gift to thee.’

The description of the battle between the English and Scots is highly animated; and the strong resemblance it bears to the ballad of Chevy-Chace, shews, that the author has warmed his imagination with the beauties of that poem. As this passage affords so striking a parallel, we beg leave to extract it.

- ‘ Lord Percy, and his barons bold
Then fix upon a day
To scour the marches, late oppress’d,
And Scottish wrongs repay.
‘ The knights assembled on the hills
A thousand horse and more:
Brave Widdrington, though sunk in years,
The Percy-standard bore.
‘ Tweed’s limpid current soon they pass,
And range the borders round:
Down the green slopes of Tiviotdale
Their bugle-horns resound.
‘ As when a lion in his den
Hath heard the hunters cries,

And rushes forth to meet his foes ;
So did the Douglas rise.

‘ Attendant on their chief’s command
A thousand warriors wait ;
And now the fatal hour drew on
Of cruel keen debate.

‘ A chosen troop of Scottish youths
Advance before the rest ;
Lord Percy mark’d their gallant mien,
And thus his friend address’d.

‘ Now, Bertram, prove thy lady’s helme,
Attack yon forward band ;
Dead or alive I’ll rescue thee,
Or perish by their hand.

‘ Young Bertram bow’d, with glad assent,
And spur’d his eager steed,
And calling on his lady’s name,
Rush’d forth with whirlwind speed.

‘ As when a grove of sapling oaks
The livid lightning rends ;
So fiercely ’mid the opposing ranks
Sir Bertram’s sword descends.

‘ This way and that he drives the steel,
And keenly pierces thro’ ;
And many a tall and comely knight
With furious force he slew.

‘ Now closing fast on every side
They hem sir Bertram round :
But dauntless he repels their rage,
And deals forth many a wound.

‘ The vigour of his single arm
Had well-nigh won the field ;
When ponderous fell a Scottish ax,
And clove his lifted shield.

‘ Another blow his temples took,
And rest his helm in twain ;
That beauteous helm, his lady’s gift !
—— His blood bedewed the plain.

‘ Lord Percy saw his champion fall
Amid the unequal fight ;
And now, my noble friends, he said,
Let’s save this gallant knight.

‘ Then rushing in, with stretch’d out shield
He o’er the warrior hung ;
As some fierce eagle spreads her wing
To guard her callow young.

‘ Three times they strove to seize their prey,
Three times they quick retire :
What force could stand his furious strokes,
Or meet his martial fire ?

‘ Now gathering round on every part
The battle rag’d amain ;
And many a lady wept her lord
That hour untimely slain.

‘ Piercy and Douglas, great in arms,
There all their courage show’d ;
And all the field was strew’d with dead,
And all with crimson flow’d.’

This poem is written in that strain of beautiful simplicity, and unaffected energy, which are universally the characteristics of the best composition. While it possesses the spirit, it is void of the imperfections of our ancient poetry. It pleases by the genuine graces of nature, undebased with the ornaments of art ; and whether we consider it in regard to imagery, sentiment, or diction, we may fairly admit it to rival the most celebrated model of the English ballad.

MONTHLY CATALOGUE.

P O E T R Y.

12. *The Pursuits of Happiness. Inscribed to a Friend.* 4to. 1s. 6d.
Cadell.

IN this piece there are some good lines, some pleasing strokes of a lively imagination ; but, among the rest, several verses which are inharmonious and unpoetical. The following couplets are of this latter species.

‘ The glare that blazes in a public show,
The courtier’s whisper and the great man’s bow.’
‘ Yet they, whom gaping crouds with envy see,
Have years to seem, but scarce an hour to be.’
‘ All this is own’d ; but prudent men are glad
To take the world as it may be had.’

This last line wants a syllable of the requisite measure.

The characters which the author attempts to draw are faint and imperfect sketches, some scattered lineaments which hardly strike, disgust, or please. One of the best is the portrait of Canidia.

‘ Her soul unbroken and unquench’d its flame,
See yonder veteran in the lists of fame ;
See at the closing of some public show
Canidia jostling in its hindmost row :
(’Tis but the decent rudeness of her state,
For simple ladies come an hour too late)
Canidia still in beauty’s second prime,
At sixty bends not to the hand of Time ;
Time can but draw his wrinkles o’er her brow,
Time can but spread her glossy locks with snow,
These are no parts of her---that head dress see,
Triumphs in youthful immortality !
Eternal bloom---is in the pow’r of paint,
And yet Canidia’s more than half a saint ;
Constant at church, for sometimes beaux are there,
And thus one fasting morn, she clos’d a prayer :

“ And as for death, since die the youngest must,
 And this fair frame be moulder'd in the dust,
 Be all these errors of my youth forgiv'n,
 And let me wear this Denmark-fly * in heav'n !”

Satirical pieces are seldom free from rudeness and indelicacy. In this respect the poem before us is unexceptionable.

13. *Armine and Elvira, a Legendary Tale. In two Parts. 4to. 2s. Murray.*

This tale exhibits a pleasing representation of parental tenderness and virtue, with the insurmountable emotions of a mutual passion in the breasts of young Armine and Elvira. It is related in a correct stile of poetry, and is moral and affecting.

14. *An original Essay on Woman. 4to. 2s. 6d. Swan.*

This Essay is intended as a vindication of the fair sex from the aspersions that have been thrown upon them by many satirists, and is in several places a parody on the *Essay on Man*, which is imitated with remarkable address. The fair champion has, we think, ingeniously defended the cause she has undertaken; and it would be illiberal not likewise to acknowledge the justice with which she recriminates against our own sex. We have always been of opinion with this lady, that the female mind is equally susceptible of attainments with that of man, and that the superiority of the latter, in point of learning, is owing entirely to the difference of education. At the same time that we admit an equal docility in both sexes, we hope the ladies will never become ambitious of depriving us of so natural a distinction as that of the palm of literature. They may be assured, however, that we are not induced to this desire from any motives of jealousy respecting the department of criticism; for nothing could afford us greater pleasure than to be joined with an equal number of fair associates. But should that amiable part of the creation become votaries of Minerva, what advantages would mankind enjoy, that could in any degree compensate for the want of the more agreeable endowments of beauty and vivacity, which nature has lavished on the softer sex? Though the bounds of our Review will scarcely admit of more quotations, we cannot refrain from gratifying our readers with a few lines of this poem, as a specimen.

“ Grieve not, ye fair, to want the strength of man;
 You're more secure on delicacy's plan:
 For when the brute prevails, and makes him storm,
 Then sweetly smile him to a placid form;
 Recal his reason, damp the raging fire,
 And let your voice be great Timotheus' lyre.
 Male storms subside before a female sigh,
 And anger lessens on a soft reply:

Let man, through dangers, provinces subdue,
 He conquers others to submit to you :
 Before the shaft of love ambition flies,
 And glittering swords give way to sparkling eyes."

This Essay is in general sentimental, and the versification harmonious : and we do not pay an unmerited compliment to the fair author when we give it as our opinion, that it justly intitles her to an honourable place among the ladies whom she celebrates as instances of female genius.

15. *Three Comedies : the Uneasy Man, the Financier, and the Sylph. Freely Translated from Messrs. de St. Foix and Fagan. 8vo. 2s. 6d. sewed. Walter.*

These comedies were chosen by the translator as examples of the three favourite species of dramatic writing, the pathetic, the genteel, and the humorous. As compositions, they are considerably improved by the freedom he has used in the version ; though the fable of the Sylph, without a total alteration, must still remain irreconcilable with the principles of dramatic probability.

16. *The Man of Family : a Sentimental Comedy. By the Author of the Placid Man, and Letters from Altamont in the Capital, to his Friends in the Country. 8vo. 1s. Cadell.*

The general idea of the fable of this comedy is taken from the *Pere de Famille* of M. Diderot ; but the plan is so much altered, that the present performance may be considered as an original work, containing only some of the noblest sentiments of the other. This comedy is calculated rather for affording entertainment in the closet than the theatre. It presents but few incidents to rouse the attention, or situations to excite expectation. We are not amused with any flippancy of dialogue, nor interested by the ardour of intrigue : but the characters are well supported, the conversation is animated, and the sentiments are moral.

N O V E L.

17. *The Fault was all his own. A Novel, in a Series of Letters, by a Lady. 2 Vols. 12mo. 5s. Riley.*

This writer seems to have taken little pains either in planning or executing her work. The story is irregular, and productive of few interesting events. The characters are imperfectly delineated, and the business assigned them seldom has importance enough to excite the reader's curiosity or concern. Yet these letters are not destitute of merit. They are interspersed with many sprightly sentiments and sensible reflections, and bear the marks of a promising genius. They are the production of a young lady, who is lately married, and now resides at Cronstadt in Russia,

M E D I C A L.

18. *A Dissertation on the Gout, and all Chronic Diseases, jointly considered, as proceeding from the same Causes; &c.* By William Cadogan, Fellow of the College of Physicians. 8vo. 1s. 6d. Dodsley.

This treatise is a detached part of a more extensive work, which the author proposes publishing hereafter. In the mean time he considers the gout as the representative of all chronic diseases. Dr. Cadogan ridicules the opinion of there being a great variety of constitutions, and diseases unavoidably peculiar to each; and he derives the origin of all chronic diseases in general from indolence, intemperance, or vexation. He treats of these several causes at great length, and affirms from his own experience, that the gout may be effectually cured by a total alteration of those habits. The author's rules of temperance approach to Lacedæmonian severity, and are such as we despair of ever seeing reduced to a general practice. This treatise, however, contains many sensible observations, and there is at the same time an originality in the stile and manner that peculiarly engages the attention.

19. *A Candid and Impartial State of the Farther Progress of the Gout-medicine, of Doctor Le Fevre, being the Evidence of the Year 1770, and Part of the Year 1771. To which is added an Appendix.* By Edmund Marshall, M. A. Vicar of Charing, in Kent. 8vo. 2s. Dilly.

The evidence which is here collected in support of the efficacy of Le Fevre's medicine, appears to be premature. No instance is produced of the gout's being radically cured by it; and even the testimony of its palliative effects, is too weak and indeterminate to authorize any positive conclusion in its favour.

P O L I T I C S.

20. *Freedom of the Press, and Privileges of the Commons, considered.* 8vo. 1s. 6d. Bell.

This writer, after representing the common method of fabricating news papers as inconsistent with the communication of authentic intelligence, enters upon the subject of the privileges of the house of commons in punishing for a contempt of their authority. But in this he has been fully anticipated in a pamphlet of which we gave an account in our last Number.

21. *An Anglo-Lusitanic Discourse, concerning the Complaints of the British Factors, resident in the City of Lisbon.* 8vo. 1s. 6d. Wilkie.

The design of this discourse is to refute the pretended causes of the complaints of the English factors at Lisbon, which have been

been so often repeated in our news papers; and to shew that they have been originally invented and promoted by the domestic enemies of his most Faithful Majesty's person and government, and those who envy the alliance between the British and Portuguese nations.

22. *Considerations and Remarks on the Present State of the Trade to Africa, &c.* 8vo. 1s. 6d. Robinson and Roberts.

The African trade is undoubtedly of great utility and advantage to the commercial and manufacturing people of this nation: it does not, as this author observes, deprive us of any thing but what we can very well spare, and returns through the channel of the colonies an inexhaustible source of wealth to Great Britain, makes up a very considerable part of the revenue, and furnishes the European markets with many useful articles; as, ivory, bees-wax, gum, dye-woods, &c. Our author next proceeds to shew that the method used in purchasing slaves is disadvantageous to the British merchants, as it now stands, upon the following plan. * A contracts with B, for (we will suppose) 1500 negroes, deliverable in twelve months, at four different periods, and at the stipulated price of 21. sterling for every merchantable negroe; two-thirds of these to be males, the other third females. On the delivery of 350 negroes, the assortment will run 120 prime men, not to exceed twenty-seven years of age, as near as can be judged, eighty boys, four feet four inches and upwards; thirty-four boys, from three feet ten inches to four feet three inches; seventy women, not to exceed twenty-four years of age, according to the judgment of the parties; twenty-five women-girls, that is, between women and girls; twenty-one girls, from four feet to four feet three inches high. In case A cannot implement this agreement, he obliges himself to pay and account to B, 91. sterling for every slave he falls short in the stipulated number. The ship which B sends to receive these 350 negroes, is, by agreement, to remain two calendar months on that part of the coast, where the parties agree to send her, during which time, should not B be able to furnish the stipulated quantity of negroes, before the expiration of the two months after the ship's arrival, the ship must lie at the rate of 301. sterling *per diem* demurrage: and for the ratification of the general terms and conditions of the agreement, the parties become bound in the penalty of 50001. sterling.

From this it is obvious, that the English contractor must furnish the slaves at any advanced price, rather than incur the penalties stipulated. To descend to a particular circumstance, which may serve to illustrate the matter; in the year 1763, negroes

groes could be purchased from 60 to 70 bars, on an average, one cargo in particular was laid in at 54 bars, consisting of 280 to 340 slaves: whereas, from the before specified causes, they have since that period, rose to the amazing price of 120 bars, which is almost 100 per cent. in the space of seven years.

The remaining parts of this pamphlet contain an enumeration of several other defects in regard to the present method of conducting the African trade, and points out likewise the most obvious methods of removing them. As the author (who by this work appears to be a sensible person) has drawn his observations from a series of upwards of fifteen years experience in that quarter of the globe, we are of opinion that what he has here advanced cannot be unworthy the attention of those merchants and traders who are engaged in any commercial branch of the trade to Africa.

D I V I N I T Y.

23. *The New Testament or New Covenant of our Lord and Saviour Jesus Christ. Translated from the Greek according to the Present Idiom of the English Tongue. With Notes and References, &c. By the late Mr. John Worsley, of Hertford.* 8vo. 10s. 6d. Cadell.

Mr. Worsley informs us, 'that the principal attempt of this translation is *both* to bring it nearer to the original, *either* in the text or notes, and to make the form of expression more suitable to our present language.' His qualifications for a work of this kind do not appear to have been extraordinary. He seems indeed to have had a competent share of learning, to have been industrious, and moderate in his principles; but to have wanted taste and judgment, and a greater command of language. He has indeed rendered many passages very properly; he has rejected the obsolete phrases which appear in former versions; and avoided that pomp and affectation, which is unsuitable to the character of the sacred writers; but at the same time he has used a great number of mean and indelicate expressions. This, we apprehend, is a capital defect in a translation of the scriptures, which, above all other writings, require a venerable simplicity, and a dignity of expression. In this view the following passages seem to be exceptionable.—'Whosoever looketh on a woman, so as to lust after her, hath already *debauched* her in his heart.—The ten virgins were all *drowsy* and fell asleep.—Then will the king say to them on his right hand, I was *famishing*, and ye gave me *food*.—This ointment might have been sold for a *great deal* of money.—Peter striking at the high priest's servant *took off* his ear.—As they were *going along* they met with a man of

Cyrene.—The impure spirit, *roaring* with a loud voice; came out of him. The new *patch* teareth from the old.—A man with an impure spirit, who *kept* among the tombs—was always night and day upon the hills *barwling*, and gashing himself with stones.—When Jesus was come into the ruler's house, he saith, why do ye *take on* thus, and weep?—She said to the king, I desire that thou wouldst give me directly the head of John the Baptist in *a dish*—Jesus saw the people *flock* together.—*Look* to yourselves; for they will deliver you up to councils.—Mary his espoused wife who was *big* with child.—Dismiss the people, that they may go into the villages and *country-places* round about, and *bait* and *get food*.—'This discourse is hard to be understood, who can *take it in*?—*Silly creature!* that which thou sowest is not quickened except it die *first*.—Whoremongers, sodomites, kidnappers,' &c.

This kind of language debases the majesty of the holy scriptures; and, instead of recommending them to the world, exposes them to ridicule.

The editors observe, that a strict attention to the *particles* will be found to distinguish this from the old translation, more than almost any other circumstance.

24. *A Letter written by a Country Clergyman, to Archbishop Herring, in the year MDCCLIV.* 8vo. 1s. Payne.

The production of a plain conscientious clergyman; who endeavours to prevail upon the archbishop to use his influence in promoting a reformation of the doctrine and discipline of the church of England.

25. *The Church of England vindicated from the Charge of Absolute Predestination, as it is stated and asserted by the Translator of Jerome Zanchius, in his Letter to the Rev. Dr. Nowell. Together with some Animadversions on his Translation of Zanchius, his Letter to the Rev. Mr. John Wesley, and his Sermon on 1 Tim. i. 10.* 8vo. 1s. Cabe.

This Letter in style and manner very much resembles the productions of Mr. John Wesley. It is a shrewd and sensible performance; but we apprehend rather too prolix for the generality of readers, who are not personally concerned in the dispute. The gentleman to whom it is addressed is Mr. Toplady, the author of a treatise, intitled, *The Church of England Vindicated from the Charge of Arminianism*, of a Translation of Zanchius's *Treatise on Predestination**, and other pieces.

* See Vol. xxvii. p. 237. Vol. xxviii. p. 392.

M I S C E L L A N E O U S.

26. *A Practical Treatise on Singing and Playing with just Expression and real Elegance.* By Anselm Bayly, L.L.D. 8vo.

2s. Ridley.

The first part of this tract is a short view or sketch of grammar, the second contains observations on distinctness in pronunciation, audibleness of voice, and propriety with respect to quantity, stops, emphasis, gesture, &c. The third consists of remarks on the ornaments and graces of singing, on the use and application of graces, on cathedral compositions, chants, services, and anthems.

This treatise, though very short, and consequently superficial, discovers the author to be a man of taste, a respectable philologist, and a good judge of musical compositions.

The art of singing has been treated of in a very distinct and copious manner by Francesco Tosi, in a book intitled, "Observations on the Florid song." Dr. Bayly has extracted from that work some useful remarks relative to sacred music.

Speaking of people, who place an emphasis on every word, or syllable, nay even on the very letters, he says, 'I have observed some to be guilty of this fault on the letter *s*, chiefly when final; which is a kind of hissing, or serpentine sound, particularly disagreeable to the ear, and too common in the English language.'

Whether this observation be just, or only a vulgar error, we leave the judicious reader to determine, after he has duly considered what we have said on this point, in the seventh article of the present Review.

27. *Summary and Free Reflections on Various Subjects.* 8vo. 1s. Bladon.

The Contents of this pamphlet are, Conjectures founded on Mr. Locke's opinion of spirit, and its properties; Thoughts on National Independency, and General Elections; Considerations on the Destructive Application of Gold, particularly in gilding Wood, Paper, Stucco, &c. An endeavour to prove, that Reason is alone sufficient for the firm Establishment of Religion, which on Principles of Faith must be ever precarious; Thoughts on the Rise and Decline of the polite Arts; and Observations on the Advantages attending a high Situation.—These topics are treated in a slight, cursory manner; and no great information can be collected from a perusal of the whole.

28. *A Lecture on the Perpetual Motion. Part II.* 4to. 2s. 6d. Evans.

We apprehend a very few extracts from this extraordinary performance will sufficiently enable our readers to form a proper judgment, not only of the work itself, but likewise of the philo-

philosophical abilities of its author, who, at page 9 of the Introductory Discourse, assures us that 'the destruction of any sense or faculty, is not perceived or discerned by that sense or faculty itself. Thus a man cannot see himself blind, hear that he is deaf, scent his loss of smell, or taste his want of palate; and in order to see any object, it is necessary that the external rays of light should vibrate or continue to act from the distant visible object on the retina, and that the internal organs of perception should react or vibrate back against the retina from the sensorium; otherwise the retina proves an opaque and impervious substance and nothing is really seen. People don't see merely because their eyes are open, nor do they see when their eyes are shut. The case is extremely similar with all the other senses.'

'On these and many other considerations, it is absurd to suppose that things exist in nature as they do in our conception: though, at the same time, it would be equally absurd to think they could exist in our conception at all, unless their external and immediately efficient causes had an existence in nature.'

The body of the lecture is divided into two sections, the first treats of the composition and combination of motion, wherein our author having occasion to introduce the *vis inertiae* of bodies, in order to support a paradoxical experiment he had exhibited in a former lecture, relating to the direct pressure of a small weight, so as to compress an elastic spring as much as a greater (which by the bye we could almost venture to think impossible) defines that force 'as a general quality of body (not depending on its motion, or tendency to motion in any particular line of direction) its quantity being in all positions and circumstances of the body the same. And whatever velocity the body may have received in any direction, the same force that would stop it at first setting out, will stop it at any time after. But it is (continues our philosopher) otherwise with the weight of a body, for this (depending on its motion, or tendency to motion, in a single line of direction) increases every moment as it proceeds in that line. The body I might easily support, if laid gently on my shoulders, might crush me to death, if falling from the top of the house. Its *vis inertiae* is, however, the same at the top of the house as at bottom. It has acquired a velocity indeed by its descent, from the force of gravity; but what is the force of gravity except weight? The weight of bodies is therefore a relative and mutable quality, whose quantity may be increased or diminished, whereas their *vis inertiae* remains always the same; whether they are in motion or at rest.

With due deference to the philosophical merit of our author, we cannot yet help being of opinion that all he has here advanced relating to the *vis inertiae* and weight of a body is scarce any thing more than mere *gratis dictum*; for common reason certainly shews us that the weight of a body, which is always proportional to the quantity of matter, cannot be increased by means of velocity. And as to the *vis inertiae* or *vis insita* of matter, it is, according to Sir Isaac Newton, that innate force or power of resisting, by which every body, as much as in it lies, endeavours to persevere in its present state, whether it be of rest, or moving uniformly forward in a right line, and is ever proportional to the body whose force it is.

The second section treats of the communication and dissipation of motion, in which our author has not rendered himself very famous for any new discoveries, but truly infamous for his abuse of Sir Isaac Newton by an unjust representation of that great philosopher's principles, and method of reasoning, concerning the various compositions and quantity of motion. We shall conclude this article with observing to our readers, that this author does not, at least in our opinion, know either what he would establish, or what he would confute.

29. *The Conduct of the Royal Academicians, while Members of the Incorporated Society of Artists of Great Britain.* 8vo. 1s. Dixwell.

As it would be unjust to determine of the conduct of the Royal Academicians without first hearing their own vindication; and as a detail of the transactions here related would probably be uninteresting to the bulk of our readers, we think it unnecessary to give any account of them. In the mean time we cannot help regretting, that envy or animosity should ever excite dissention among those who cultivate the fine arts; in whom a similitude of taste ought to produce a mutual sympathy, and whose only strife should be a generous emulation to excel.

30. *The Coterie recommended; or, the Pleasures of the Beau-Monde vindicated.* By the Hon. Mr. Shame'em. 8vo. 1s. Gardner.

This author, who has done us the honour to anticipate our censure, very politely informs us, that if we attack him, he will give us such a salutation from his *tail*, as will make us keep our distance for the future. Had he been pleased to say from his *mouth*, we might have been equally intimidated; for indeed we know not from which of those quarters the effusions of such an orator are most nauseous.

T H E

CRITICAL REVIEW.

For the Month of *June*, 1771.

ARTICLE I.

The History of Great Britain, from the first Invasion of it by the Romans under Julius Cæsar. Written on a new Plan. By Robert Henry, D. D. Vol. I. 4to. 1l. 1s. boards. Cadell.

IN reviewing a work constructed upon a new model, the first consideration that naturally arises relates to the propriety of the plan. The great undertaking, of which a part is here submitted to the public, is to be contained in ten books, whereof each will be divided into seven chapters. It is proposed, that the first of the chapters shall comprize the civil and military history of Great Britain, in the period which is the subject of the respective volume: the second of every book shall contain the ecclesiastical history of the same period: the third, the history of our constitution, government, laws, and courts of justice: the fourth, that of learning, learned men, and the chief seminaries of learning: the fifth will comprehend the history of the arts, both useful and ornamental: the sixth is to be employed on the state of commerce, shipping, money, or coin, with the prices of commodities: and the seventh and last chapter of each book will contain the history of the manners, virtues, vices, remarkable customs, language, dress, diet, and diversions of the people of Great Britain, during the period which is the subject of the first division of the same book.

Among the advantages attending the plan of this extensive work, it is indisputable, that the sphere of history will thereby

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be greatly enlarged, and diversified with many entertaining subjects which were formerly excluded from the narration. By this means, readers also will have an opportunity of indulging themselves in the study of such parts of history as are most agreeable to their particular tastes. For these and other reasons in favour of this work, considered both collectively and separately, it must be owned, that the plan is extremely well adapted for conveying the most comprehensive historical information, and gratifying the reader's curiosity. We are of opinion, however, that the author will find very much difficulty in executing the whole upon so distinct a plan as he has proposed. In some of the subsequent volumes, the civil and ecclesiastical histories are so closely connected, as scarcely to admit of a separate narration; and the variations of the manners and customs, and of all the other articles allotted for the subject of the last chapter of every book, may, probably, appear too slight and unimportant to attract the attention, when compared with those of the antecedent and succeeding periods of the history.

The first chapter of this volume contains the civil and military history of Great Britain, from the invasion of it by the Romans under Julius Cæsar, to the arrival of the Saxons; and the subsequent chapters are employed on the history of their respective subjects, during the same period, in the order which has already been related.

In treating of the Druidical religion, our author mentions the annual festival kept by the Celtæ on the first of May, which he says is called *Bellein*, i. e. the fire of Bel, or Belinus, a word denominating the sun. According to Mr. Macpherson, of whose remark on this subject we gave an account in our last Number, that festival is called not *Bellein*, but *Bel-Tein*, which is a composition of *bel*, a rock, and *tein*, fire; and signifies the day of the fire on the rock, it being usual to celebrate the anniversary on such a spot. Though we do not pretend to any knowledge of the Celtic language ourselves, we are induced to admit the authority of Mr. Macpherson as the most unquestionable in such a point. It is certain from the best information, with which we have lately been favoured, that the above-mentioned festival is named the *Bel-Tein*, and this fact strongly corroborates the etymology deduced by the author of the Introduction.

Dr. Henry has related in a very accurate manner the evidence of the early introduction of the Christian religion into Britain.

‘ The religious as well as civil antiquities of nations are commonly involved in much obscurity. This is evidently the case with
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with regard to the precise time in which the Christian religion was introduced into this island. Either the first British Christians kept no memoirs of this happy event, or these memoirs have long since perished. Gildas, the most ancient of our historians, who flourished in the sixth century, declares that he could find no British records of the civil and ecclesiastic affairs of Britain, while it was subject to the Romans; and assures us, that if any such records had ever existed, they had either been destroyed by their enemies, or carried into foreign countries by some of the exiled Britons. We must therefore, with that ancient historian, be contented with what light and information we can collect from the writers of other nations, who incidentally mention the time, and other circumstances, of the planting of Christianity in this island.

‘It is highly probable, if not absolutely certain, from the concurring testimonies of several writers, and from other circumstances, that Britain was visited by the first rays of the Gospel before the end, perhaps about the middle, of the first century. Tertullian, in his book against the Jews, which was written A. D. 209, positively affirms, “That those parts of Britain into which the Roman arms had never penetrated, were become subject to Christ.” From hence we may conclude, that Christianity had been known some time before this in the Roman provinces in South Britain. Eusebius, bishop of Cæsaria, who flourished in the beginning of the fourth century, was equally famous for his learning and integrity, and being in high favour with Constantine the Great, had the best opportunities of being well informed of the state and history of the Christian religion in all the provinces of the Roman empire. He wrote a book to demonstrate the truth of the Gospel; in which he endeavours to prove, that the apostles must have been assisted by some power more than human, since they had preached with so much success, in so many remote cities and countries, “to the Romans, Persians, Armenians, Parthians, Indians, Scythians, and to those which are called the British islands.” Now as the strength of this reasoning depended entirely on the truth of these facts, we have reason to suppose that Eusebius knew they were undeniable: and if they were so, it follows that the Gospel was preached in this island in the apostolick age. This is further confirmed by the following testimony of Theodoret: “These, our fishermen, publicans, and tent-makers, persuaded not only the Romans and their subjects, but also the Scythians, Sauromatæ, Indians, Persians, Seræ, Hyrcanians, Britons, Cimmerians, and Germans, to embrace the religion of him who had been crucified.” Theodoret flourished in the former part of the fifth century, and was unquestionably one of the most learned fathers of the church. To these we may subjoin the testimony of Gildas, who seems to fix the time of the first introduction of the Christian religion into South Britain about the period of the great revolt and defeat of the Britons under Boadicia, A. D. 61. For having briefly mentioned these events, he adds, “In the mean time, Christ the true sun afforded his rays; that is, the knowledge of his precepts, to this island, benumbed with extreme cold, having been at a great distance from the sun; I do not mean the sun in the firmament, but the eternal sun in heaven.” This was no doubt the tradition about this matter which prevailed in Britain in the beginning of the sixth century, when Gildas wrote; and it was probably not far from the truth.

‘ We shall be more disposed to give credit to these testimonies concerning the early introduction of the Christian religion into Britain, when we consider the state of that country, and of the church in these times. The emperor Claudius established a Roman province in the south-east parts of Britain, A. D. 43: a Roman colony was soon after settled at Camelodunum; London and Verulam had become large, rich, and flourishing municipia, or free cities, crowded with Roman citizens, before the revolt under Boadicia. All this must certainly have occasioned a constant and daily intercourse between Rome and Britain; so that whatever made any noise, or became the subject of attention in that great capital of the world, could not be long unknown in this island. Now it is unquestionably certain that the Christian religion had not only made great progress at Rome in the reign of Claudius, but had even engaged the attention of the government. It must therefore have been heard of, at least, in Britain before A. D. 54, when Claudius died. Before that year also many Britons of high rank had been carried prisoners to Rome, and others had gone thither to negotiate their affairs at the imperial court; and a much greater number of Romans had come from Rome into Britain, to occupy civil and military posts in this island. Can it be supposed therefore that none of these Britons on their return into their own country, or of these Romans on their coming into this island, brought with them the knowledge of the Christian religion? It is much more probable, that among those great multitudes of people of all ranks who came from Rome into Britain between A. D. 43, and A. D. 54, there were some, perhaps many Christians. Such, we have reason to think, was that famous lady Pomponia Græcina, the wife of Aulus Plautius, the very first governor of the Roman province in Britain; of whom Tacitus gives this account. “ Pomponia Græcina, an illustrious lady, married to Plautius, who was honoured with an ovation or lesser triumph for his victories in Britain, was accused of having embraced a strange and foreign superstition; and her trial for that crime was committed to her husband. He, according to ancient law and custom, convened her whole family and relations; and having, in their presence, tried her for her life and fame, pronounced her innocent of any thing immoral. Pomponia lived many years after this trial, but always led a gloomy melancholy kind of life.” It is highly probable, that the strange superstition of which Pomponia was accused, was Christianity; for the Roman writers of these times knew very little of that religion, and always speak of it in such slight contemptuous terms. The great innocence of her manners, and the kind of life which she had led after her trial, render this still more probable. Now if this illustrious lady was really a Christian, and accompanied her husband during his residence in Britain, from A. D. 43. to A. D. 47, she might be one of the first who brought the knowledge of Christ into this island; and might engage some of the first preachers of the Gospel to come into it in this very early period. But if the Christian religion made great progress and much noise at Rome in the reign of Claudius, it made much greater in that of his successor Nero. For about the third year of that reign, A. D. 57, St. Paul, the most zealous, eloquent, and successful of the apostles, arrived at Rome, where he continued two whole years, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. In this time, that great apostle made a prodigious

digious number of converts of many different nations, and of all ranks. For in a letter which he wrote from that city to the Philippians, he acquaints them, that his having been sent a prisoner to Rome, had fallen out rather into the furtherance of the Gospel; so that his bonds in Christ were manifest in all the palace, and in all other places. Besides, there were many other Christian preachers at Rome, at that time, who all spoke with great boldness, and had their share of success. Now, among all these numerous converts, is it not very probable that there were some Britons, or some Romans who had occasion soon after to go into Britain; or at least some who had friends in this island, to whom they would naturally communicate an account of the new religion which they had embraced? There seems to be strong evidence that there was at least one Briton of high rank and great merit among St. Paul's converts. This was Claudia, mentioned with Pudens, 2 Tim. iv. 21. who is thought to be the same with Claudia, the wife of Pudens, a British lady so much celebrated by Martial for her beauty and virtue, in Epig. xiii. l. 4. and Epig. liv. l. 11. But however this may be, it appears to be morally certain, from all these testimonies and circumstances, that the first rays of the light of the Gospel reached the south-east parts of this island some time between A. D. 43, and A. D. 61.

To determine by whom Christianity was first promulgated in this island, the author justly reckons an inquiry equally difficult with the ascertainment of the precise time of its introduction. He mentions, however, the principal authorities adduced by ecclesiastical historians in favour of a variety of primitive preachers; and he gives several ingenious arguments for establishing the probability, that if, as some writers alledge, the gospel was first made known in Britain by any of the apostles, it must rather have been by Paul than any other.

A system of the laws of the Britons, previous to the Roman conquest, would form a curious subject for the contemplation of antiquarians; but of this we are totally deprived by the inviolable statute of the druids, which expressly prohibited the committing their laws to writing. Dr. Henry, however, has given us on this subject whatever could be collected from ancient authors; and he is particularly explicit in delineating the situation of Britain under the government of the Romans.

The same confined policy of the druids, which restricted the declaration of the laws to those of their own order, has also buried the principles of their learning in impenetrable obscurity. It appears, however, that natural philosophy was the science they chiefly cultivated.

'They entered, says our author, into many disquisitions and disputations in their schools, concerning the form and magnitude of the universe in general, and of this earth in particular, and even concerning the most sublime and hidden secrets of nature. On these and the like subjects they formed a variety of systems and hypotheses, which they delivered to their disciples in verse, that they might the more easily retain them in their memories,

since they were not allowed to commit them to writing. Strabo hath preserved one of the physiological opinions of the Druids concerning the universe, viz that it was never to be entirely destroyed or annihilated, but was to undergo a succession of great changes and revolutions, which were to be produced sometimes by the power and predominancy of water, and sometimes by that of fire. This opinion, he intimates, was not peculiar to them, but was entertained also by the philosophers of other nations; and Cicero speaks of it as a truth universally acknowledged and undeniable. "It is impossible for us (says he) to attain a glory that is eternal, or even of very long duration, on account of those deluges and conflagrations of the earth, which must necessarily happen at certain periods." This opinion, which was entertained by the most ancient philosophers of many different and very distant nations, was probably neither the result of rational enquiry in all these nations, nor communicated from one of them to others, but descended to them all from their common ancestors of the family of Noah, by tradition, but corrupted and misunderstood through length of time. The agreement of the Druids with the philosophers of so many other nations in this opinion, about the alternate dissolution and renovation of the world, gives us reason to believe, that they agreed with them also in their opinion of its origin, from two distinct principles, the one intelligent and omnipotent, which was God, the other inanimate and unactive, which was matter. We are told by Cæsar, that they had many disquisitions about the power of God, and, no doubt, amongst other particulars, about his creating power. But whether they believed with some, that matter was eternal, or with others, that it was created; and in what manner they endeavoured to account for the disposition of it into the present form of the universe, we are entirely ignorant, though they certainly had their speculations on these subjects. We are only informed, that they did not express their sentiments on these and the like heads in a plain and natural, but in a dark, figurative, and enigmatical manner. This might incline us to suspect, that Pythagoras had borrowed from them his doctrine about numbers, to whose mystical energy he ascribes the formation of all things; for nothing can be more dark and enigmatical than that doctrine. The Druids disputed likewise about the magnitude and form of the world in general, and of the earth in particular, of which things they pretended to have a perfect knowledge. We know not what their opinions were about the dimensions of the universe or of the earth, but we have several reasons to make us imagine that they believed both to be a spherical form. This is visibly the shape and form of the sun, moon, and stars, the most conspicuous parts of the universe; from whence it was natural and easy to infer that this was the form of the world and of the earth. Accordingly this seems to have been the opinion of the philosophers of all nations; and the circle was the favourite figure of the Druids, as appears from the form both of their houses and places of worship. Besides these general speculations about the origin, dissolution, magnitude, and form of the world and of the earth, the Druids engaged in particular enquiries into the natures and properties of the different kinds of substances. But all their discoveries in this most useful and extensive branch of natural philosophy, whatever they were, are entirely lost.

The author prosecutes the subject of druidical learning through all the various branches of science; and though history affords but very imperfect information of the state of those ages, it is, however, sufficient to convince us that they were far from being immersed in total ignorance.

Dr. Henry produces the testimony of several ancient writers to prove, that Britain maintained a trade with foreign nations long before the Christian æra.

‘ Besides this internal commerce which the people of Britain carried on among themselves from the very commencement of civil society, and which gradually increased as they improved in civility, industry and arts; they had commercial dealings with several foreign nations in very ancient times. The first of these nations which visited this island on account of trade was unquestionably the Phœnicians. This is positively affirmed by Strabo, and acknowledged by many other authors. That people are generally believed to have been the inventors of navigation and foreign trade, and the instructors of other nations in these most useful arts. This much at least is certain, that they were the boldest and most expert mariners, the greatest and most successful merchants of antiquity. After they had made themselves perfectly well acquainted with all the coasts of the Mediterranean, had planted colonies and built cities on several parts of these coasts, and had carried on, for some ages, a prodigious and most enriching trade with all the countries bordering on that sea; they adventured to pass the Straits of Gibraltar about 1250 years before the beginning of the Christian æra, and pushed their discoveries both to the right and left of these Straits. On the right hand they built the city of Cadiz, in a small island near the coast of Spain; and from thence prosecuted their discoveries and their trade with great spirit and advantage. They soon became acquainted with all the coasts, and many of the interior parts of Spain, which was to them, for some ages, as great a source of wealth as the new world was afterwards to the Spaniards. Pursuing their inquiries after trade and gain still further northward, they acquired a perfect knowledge of the western coasts of Gaul; and at length discovered the Scilly islands, and the south-west coasts of Britain.

‘ It is impossible to fix the time of this last discovery of the Phœnicians with certainty and precision. Some writers are of opinion that this island was discovered by that adventurous people before the Trojan war, and not long after it was first inhabited by colonies from the continent of Gaul. If we could be certain that the tin, in which the Tyrians or Phœnicians traded in the days of the prophet Ezekiel, was brought from Britain, we should be obliged to embrace this opinion. But as we know that they found great quantities of tin, as well as of more precious metals in Spain, we cannot fix the æra of their arrival in Britain from this circumstance. The learned Bochart, and others from him, fix the time when the Phœnicians first discovered the Cassiterides, or Scilly islands, to the year of the world 3100, and before Christ 904; while others imagine that this discovery was made by Himilco, a famous mariner of antiquity, who was sent from Carthage with a fleet to explore the seas and coasts northward of the Straits of Gibraltar, about 600 years before the beginning of the Christian æra.

Though nothing can be determined with certainty about so remote an event, this last opinion seems to be the most probable. For Herodotus, who flourished about 440 years before our Saviour, says, that the Greeks in his time received all their tin from the islands called Cassiterides, but that he knew not in what part of the world these islands were situated. This is a direct proof that the Scilly islands, and adjacent continent of Britain, were discovered before this period; and that the Phœnicians, who had made this valuable discovery, still concealed their situation from other nations.

It is evident from the information of antient writers, that dogs constituted a considerable article in the exports, during the early period of the British commerce; and it seems to be no less certain, that great numbers of slaves were likewise exported from Britain, to be sold in the Roman market. The author's plausible conjecture in regard to the amount of the duties on the British trade, may serve to shew the flourishing state it maintained even under the government of the Romans.

‘It is in vain to attempt to form an exact estimate of the annual value of the duties that were levied by the Romans on the trade of this island. This, at first, was probably no great matter; though even then the emperor Augustus did not think it unworthy of his attention. But as the people of Britain gradually improved in agriculture, arts, and manufactures under the government of the Romans, their trade increased: both its exports and imports became more various and valuable; and the duties arising from them more considerable. These at last (if we may be allowed to indulge a conjecture) might perhaps amount to 500,000*l.* per annum, or a fourth part of the whole revenues of Britain, in the most flourishing times of the Roman government. This will not appear an extravagant supposition, when, if we reflect, that for one article, as much corn was exported from this island in one year (359) as loaded eight hundred large ships. It will appear still more credible, when we consider the flourishing state of the internal trade of Britain in the Roman times; and that all the goods that were bought and sold in the public fairs and markets, to which the merchants were by law obliged to bring their goods, paid a tax of the fortieth part of the sum for which they were sold, to the government, as well as those that were exported and imported. Nay, even those goods that were not sold, paid a certain tax or toll for the liberty of exposing them to sale. When all these things are taken into the account, the above conjecture concerning the annual amount of the Roman customs in Britain, in the most flourishing times of their government, will perhaps be thought by many, rather too moderate than too high.’

The author endeavours to vindicate the ancient Britons from the imputation of a promiscuous commerce between the sexes, as related by Cæsar and Dio; and it must be owned, that the universal indignation of the Brigantes against their queen Carismandua, on account of her gallantries, affords strong presumption for the justice of such an exculpatory representation.

‘ It is, says he, a little uncertain whether or not we ought to reckon chastity among the national virtues of the ancient Britons. If we could depend upon the truth of some anecdotes related of them by ancient authors, we should be led to think that they were not very delicate or scrupulous in that point. In particular, if we may believe Dio, the people of Caledonia, in the beginning of the third century, when they were invaded by the emperor Severus, had all their wives in common, and brought up all their children in common, as not knowing to what father any of them belonged. To confirm this account, he relates a pretended conversation between the empress Julia, and the wife of Argetocoxus, a British prince; in which the empress having upbraided the British ladies for this promiscuous intercourse, the other made a smart reply, not denying, but retorting the charge on the Roman ladies. Cæsar gives much the same account of the Britons of the South in his time, in this respect. “ Ten or twelve persons, who are commonly near relations, as fathers, sons, and brothers, all have their wives in common. But the children are presumed to belong to that man to whom the mother was married.” There are several considerations, however, which may justly make us distrust the truth of these accounts. It is very probable that Cæsar, Dio, and others were deceived by appearances, and were led to entertain this opinion of the promiscuous intercourse of the sexes among the ancient Britons, by observing the promiscuous manner in which they lived, and particularly in which they slept. The houses of the Britons were not like ours at present, or like those of the Romans in those times, divided into several distinct apartments; but consisted of one large circular room or hall, with a fire in the middle; around which the whole family, and visitants, men, women, and children, slept on the floor, in one continued bed of straw or rushes.

‘ This excited unfavourable suspicions in the minds of strangers, accustomed to a more decent manner of living; but these suspicions were probably without foundation. For the ancient Germans, who were in many respects extremely like the ancient Britons, and lived in the same promiscuous and crowded manner, were remarkable for their chastity and conjugal fidelity. Nay, though the posterity of the Britons continued to live in the same manner, both in Wales and the Highlands of Scotland, many ages after this period, it is well known to have had no ill effect on their morals. If we consult the poems of our most ancient British bard, who was contemporary with the historian Dio, and much better acquainted with the manners of his country than any foreigner could be, they abound with the most beautiful descriptions of the modesty, innocence, and virtue of the British ladies, and the honour and conjugal affection of both sexes.’

We shall extract the account of the ceremony of the Deiscal, from the chapter on the manners of the ancient Britons.

‘ It hath been a very ancient custom, which hath prevailed almost in all countries, for men to approach their superiors, especially persons of very high rank, and to express their respect for them, with gestures and ceremonies very much resembling those with which they approached their altars, and expressed their veneration for the objects of their religious worship. The affections which they intended to express towards these different objects being
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of the same kind, they were naturally led to express them in the same manner. Of this examples might be brought from the history of every age and country, if it were necessary; but the following very remarkable one from the history of Britain in this period, will be sufficient. The temples of the ancient Britons were all circular; and the Druids, in performing the public offices of their religion, never neglected to make three turns round the altar, accompanied by all the worshippers. This practice was so habitual to the ancient Britons, that it continued, in some places, many ages after the Druids and their religion were both destroyed. "In the Scottish isles, the vulgar never come to the ancient sacrificing and fire-hallowing Karns, but they walk three times round them, from east to west, according to the course of the sun. This sanctified tour, or round by the south, is called *Deiscal*, from *Deas* or *Deis*, the right-hand, and *Soil* or *Sul* the sun; the right-hand being ever next the heap or cairn." In the same isles it is the custom and fashion of the people to testify their respect for their chieftains, the proprietors of their several isles, and other persons of distinction, by performing the *Deiscal* round them in the same manner. A gentleman giving an account of his reception in one of the western islands, of which he was proprietor, describes the ceremony of the *Deiscal* in this manner: "One of the natives would needs express his high esteem for my person, by making a turn round about me sun-ways, and at the same time blessing me, and wishing me all happiness. But I bid him let alone that piece of homage, telling him I was sensible of his good meaning towards me. But this poor man was very much disappointed, as were also his neighbours; for they doubted not but this ancient ceremony would have been very acceptable to me; and one of them told me that this was a thing due to my character from them, as to their chief and patron; and that they could not, and would not fail to perform it." It is highly probable, that the superstitious and ceremonious *Deiscal* were both of the same origin and antiquity; and that both had been universally practised by the ancient Britons; the one as an act of worship to their Gods, and the other as a piece of politeness to their princes and chieftains."

A few other customs of the ancient Britons relating to war, and the framing of alliances, are not unworthy the attention of a curious reader.

When an unfortunate chieftain implored the protection and assistance of another, he approached the place of his residence with a shield all bloody in one hand, to intimate the death of his friends; and a broken spear in the other, to represent his own incapacity to revenge them. A prince having immediate occasion for the assistance of his warlike followers, to repel some sudden invasion, or engage in some expedition, besides striking the shield and sounding the horn, to give warning to those who were within hearing; he sent the *Cran-tara*, or a stick burnt at the end and dipped in the blood of a goat, by a swift messenger, to the nearest hamlet, where he delivered it, without saying one word, but the name of the place of rendezvous. This *Cran-tara*, which was well understood to denounce destruction by fire and sword, to all who did not obey this summons, was carried with great rapidity from village to village; and the prince, in a little time, found himself surrounded by all his warriors, ready to obey his commands,

mands. When one chieftain entered the territories of another on a friendly visit, he and his followers carried their spears inverted, with their points behind them; but when they came with a hostile intention, they carried them with the points before. An invading army never neglected to draw blood from the first animal they met with on the enemy's ground, and sprinkle it upon their colours. When two hostile armies lay near to each other, it was the constant custom of the commanders of both, to retire from their troops, and spend the night before a battle, each by himself alone, meditating on the dispositions he intended to make in the approaching action. When a British prince gained a victory, he seldom neglected to erect some trophy or monument on the field of battle, to perpetuate the memory of his success, and speak to other years. These monuments consisted commonly of one large stone placed erect in the ground, without any inscription; of which there are many still standing in different parts of Britain; though they have proved unequal to their charge, and have not been able to preserve the names or memories of those who erected them. As the British warriors had their arms put into their hands in public, and with various ceremonies, so they resigned them, when they became old and unfit for the toils of war, in the same public manner, and with equal ceremony. When two British kings or chiefs made peace after a war, or entered into an alliance, they commonly confirmed the peace or alliance by feasting together, by exchanging arms, and sometimes by drinking a few drops of each other's blood; which was esteemed a most sacred and inviolable bond of friendship.

The author has sufficiently vindicated the Britons from any peculiar inclination to sarcophagy, and we think he accounts in a natural manner for the mistake of St. Jerome, who relates, that they were cannibals while he was a boy, about the middle of the fourth century.

To this work are subjoined four maps of ancient Britain, one of Ptolemy's Geography rectified; another, according to the Itinerary of Antoninus; one delineating the *Notitia Imperii*; and the fourth, a map of Britain in the most perfect state of the Roman power and government. These charts are illustrated by commentaries, and the modern names of places. The Appendix contains likewise, a Dissertation on the Roman Walls in Britain, together with a draught. In the conclusion, we are presented with copies of the Lord's Prayer, in the ancient British language, the Welsh, the Cornish, the Erse, and the Irish; which the author proposes continuing through the subsequent books, to shew the variation of the British language in the several periods of history.

Upon the whole, this volume, which is published both as a part and specimen of a great projected work, is conducted upon a plan calculated to convey the fullest information relating to the state and transactions of the inhabitants of Britain in every period, that is possible to be obtained from history; and we think, upon an impartial examination, that the execution is suitable to the design.

II. *A Treatise on Female Diseases: in which are also comprehended those most incident to Pregnant and Child-bed Women.* By Henry Manning, M.D. 8vo. 5s. 3d. in boards. Baldwin.

THE class of diseases which this author has chosen for the subject of his practical observations, is one of the most comprehensive in physic, and has likewise been treated of more superficially than any other department in that province. It is attended with the double advantage of affording ample scope to the writer, and much useful information, particularly to young practitioners. Had Dr. Manning restricted his labours, even to abridging the prolixity, and correcting the errors of Astruc, his treatise would still have been of great advantage to the profession; but, as he has produced a work, not only devoid of many of the faults of that celebrated author, but also enlarged with the disorders of pregnant and child-bed women, and enriched with many new observations, it is intitled to the attention of the faculty.

The first chapter in this volume contains a physiological account of the menstrual evacuation, where the author, with great force of argument, maintains the doctrine of a general plethora; and has also given a satisfactory solution of two problems respecting the phenomena of that discharge. The first is, why the flux, having once begun, should not always continue? and the other, why, in temperate climates especially, its returns should for the most part be confined within the term of a lunar period?

As to the first of these questions, says he, it is evident from the principles which have been already advanced, that the flux must be periodical, and not constant. Whenever the discharge has proceeded to a certain degree, the plethora, which is its true cause, is thereby exhausted. By this means the distension is necessarily taken off the uterine vessels, which, by their contractile power, will quickly restore themselves to their natural dimensions; and in that situation they will resist the farther passage of the red blood, till a new plethora, forming itself by degrees, dilates them afresh, and then a new flux unavoidably succeeds: in which manner it will continue to stop, and be renewed, alternately, for any number of times.

In respect to the limitation of the periods, that certainly must be resolved into an established law of nature, whereby the several powers, concerned in this evacuation, require a particular space of time to produce their mutual effect; and it would be as fruitless to enquire, as immaterial for us to know, why the menstrual flux should be generally limited to a lunar month, as why the heavenly bodies should be originally ordained to perform their several revolutions in certain stated times, rather than any other periods of longer or shorter duration. The plethora must necessarily require some time to be formed, from the termination of one discharge

to the commencement of another; and that time, while other circumstances are equal, will always continue pretty nearly the same; but if these should vary, the time will likewise vary in the same proportion.

‘ In women who are healthy the flux proceeds in an uniform course to the years of forty or forty-five; at which time the periods become gradually more irregular and protracted to the decline of life, which, in this temperate climate, is commonly estimated at the age of fifty, when it generally altogether ceases, and along with it the capacity of having children. There are many instances, however, of the evacuation continuing some years longer; and authors record histories of some women who have had their menies, and even proved mothers, at a much more advanced age. In general, it ceases sooner in those who have had it early, than in others with whom it has begun later.’

He very justly explodes the opinion of there being a noxious quality in the menstrual blood, and suggests the strongest presumptive arguments for ascertaining the local origin of the flux.

‘ The menstrual blood has been thought by many to be extremely different from the common mias, and to possess many strange and even noxious qualities. Antient authors abound with various whimsical relations to this purpose; nor are some of the moderns altogether free from so ill grounded a prejudice. Misled by particular hypotheses, they have imagined, that the menstrual blood being of a venomous and corrupted nature, it was expelled from the body, in order to free the habit from its pernicious effects.

‘ These erroneous opinions seem to have originally sprung from Asia, and other hot countries, where the menstrual blood, being once extravasated within the cavity of the uterus, and detained for some time among the folds of the vagina, must necessarily acquire an higher degree of acrimony than in more temperate climates. Wherefore, as a commerce with women in that situation, was sometimes observed to produce certain inconveniencies to the other sex, it was expressly forbidden by the law of Moses, under the severest penalties; and certain days were allotted for purification, by means of proper ablutions, before the Israelitish women, either after their natural evacuations, or delivery, were permitted to renew the freedoms of the conjugal state: from whence, the same salutary custom was early adopted by the neighbouring nations, and still continues to be practised all over the East. But the Jewish priests, mistaking the genuine sense of their legislator, interpreted these necessary precautions into an insinuation of some inherent malignity in the uterine hæmorrhage, as the true cause of so rigid an institution; and by degrees, superstition, to which they were naturally much addicted, supplied a thousand chimeras to confirm their opinion. By this means, and the carelessness of succeeding times, which admitted this erroneous interpretation with too implicit a credulity, the menstrual blood came at length to be universally stigmatised as a poisonous recrement. Hippocrates, however, who followed no other guide but nature, affords not the smallest authority for this absurd doctrine. On the contrary, he evidently entertained the highest idea of the perfect purity of the menstrual blood, by comparing it with that which flows from

from a victim. And, indeed, when we consider, among other things, the purpose for which it is apparently designed in time of pregnancy, we cannot avoid concluding it to be of a soft, mild, and balsamic nature; otherwise, it would certainly make a very improper nourishment for the foetus.

Great controversies have arisen among authors, concerning the local origin of the monthly discharge; some contending that it proceeds from the vagina as well as the uterus, while others ascribe it to the former only. This singularity of opinion seems to have been occasioned by an appearance of the *menfes* in some women during the first months of pregnancy. The fact cannot be contradicted; but yet it needs not appear very surprising. The foetus, at this time, is too small to consume the whole quantity of blood that used to pass by the uterus; in consequence of which, especially if the woman be naturally of a plethoric habit, a redundancy will ensue. The superfluous portion must be discharged by some outlet or other; and therefore, as it cannot find a way through its ordinary channel, whose vessels are now sealed up by the adhesion of the placenta, it is highly probable, from the contiguous situation of the vagina, that the opening will be made at this part. Such a circumstance, however, being the consequence of a violent effort only, and happening but in a few rare and uncommon instances, can never be successfully urged, to invalidate those conclusions which have been repeatedly deduced from the more steady and ordinary course of nature. Besides observations made on subjects who have died with the discharge upon them, a variety of other considerations renders it much more probable, that the menstrual flux, in a natural state, proceeds from the uterus, and not from the vagina. The texture of the uterus is thick, soft, and vascular, and consequently, better adapted to a secretory office, than the thin, firm, and membranous substance of the vagina. The uterus, besides, from the first moment of conception to the hour of birth, being the natural habitation of the foetus, whose nourishment appears, by the most irrefragable evidence, to depend upon the menstrual blood alone, it is more analogous to the wise conduct of nature in all her other operations, that the evacuation should be made at that part, where only it can be subservient to its original intention.

Among the variety of practical improvements which are here suggested, Dr. Manning recommends the use of a pair of flannel drawers, impregnated every morning with the vapours of myrrh, mastic, and olibanum, as of great advantage in the *fluor albus*, and particularly efficacious in removing the pain in the small of the back, where that symptom was troublesome. He has also given a case of the successful exhibition of calomel in the infancy of that disorder, which determines the circumstances where such a remedy may be proper.

When the disease is in its infancy, without any ulcers in the uterus, and there is no room to suspect that it had been owing to any venereal infection, it seems more eligible to refrain from the use of calomel, as what, by its weight and subtilty, might farther injure the uterine vessels, which are already too much relaxed. However, if the matter be sharp and foetid, and the disease of long standing, so that there is reason to apprehend less pernicious consequences

sequences from penetrating the small ducts, which are then become so patulous, than by suffering the disease to be supported by obstructions, which may exist in the vessels of the uterus, it is certainly expedient to try the effects of that remedy; and in such circumstances I have found it of great advantage. Nay, I have sometimes been induced to administer mercury at an early period, where the vascular system seemed to be much obstructed with viscid fluids, of which the following case is an instance.

‘A young woman, of a lax and phlegmatic habit of body, and about twenty-three years of age, had her *menfes* entirely suppressed for near four months. In a few weeks after the beginning of her complaint, she felt an indolent tumour in one of her breasts, and, much about the same time, was sensible of being seized with the *fluor albus*. The matter was white and of a good consistence, but the quantity pretty considerable. She was ordered five grains of calomel, to be taken at night with conserve of roses, and purged off next morning with rhubarb; both which were repeated at short intervals for four times. The running sensibly diminished after the second dose. An emollient and dissolving embrocation was daily applied to the tumour, which also visibly declined. An infusion of bitters, and chalybeate medicines in wine, was afterwards prescribed; by the use of which, in about a month after the commencement of the cure, her *menfes* returned, and she was entirely relieved from all her complaints.’

In the chapter on the Hysteric Passion, our author appears to have greatly availed himself of the judicious observations of Dr. White, whose opinion he has adopted concerning the occasional causes of that disorder. We shall extract the passage on the expediency of bleeding in the paroxysm, as being a subject much disputed.

‘In treating of the cure of the hysteric passion, as being a periodical disease, it is necessary to consider the subject in two distinct views, namely, that of the paroxysms, and that of the intervals betwixt them, or the temporary and radical cure. Physicians have universally agreed in the proper method of attaining the latter, but their opinions, in respect to the former, have been different and even totally opposite to each other. The principal object of dispute is the expediency of bleeding, when the paroxysm is violent. It is urged in condemnation of that practice, that, as the remote causes which produce the hysteric disease, are such as weaken the constitution, an evacuation, which tends manifestly to increase that debility, ought never to be admitted upon the principles of rational indication: for that it would be highly absurd to expect even any temporary advantage from such a method of cure, as, if considered in a prophylactic relation to the disease, we must allow to be extremely deleterious. In answer to this argument, it is insisted upon by the advocates for phlebotomy, that though bleeding, in certain circumstances, has a natural tendency to diminish the strength of the constitution, yet in general, such an effect of that evacuation is not uniform, but relative; and that in a violent paroxysm of the hysteric passion, when the circulation of the blood is either much obstructed, or tumultuously agitated, by spasms and convulsions, it is infinitely preferable to adopt an expedient which may obviate such imminent danger, rather than, from the apprehension

hension of more distant and precarious consequences, timidly to abandon the patient to the hazard of instantaneous destruction. That in all cases where opposite indications take place, that which is the most important and indispensable ought ever to attract our chief attention; and that it would be vain to look forward with caution to uncertain contingencies, if we should be deaf to the inviolable suggestions of extreme necessity.

Such are the arguments made use of for and against the practice of bleeding. To consider the question in the light of theory only, and on which of the sides the determination might be most generally beneficial, it would perhaps be prudent to suspend our judgment: but if we conduct our deliberations with an attentive regard to the constitution of individuals, there is scarce a speculative point in physic which may be determined with less hesitation. Unhappily for medical science, physicians, in forming opinions from their practical observations, have too often contracted prejudices, and drawn general conclusions from too few, unestablished, and accidental facts. Hence various and opposite precepts have arisen in the practice of physic, and men mistaking, in some instances, the casual and uncertain events of diseases for the immediate effects either of the omission or application of a particular remedy, have universally recommended, or condemned, the use of it, though it can only be hurtful or advantageous in particular circumstances. On such principles as these has the practice of bleeding been traduced, as injurious, by some physicians, in every hysteric paroxysm. But whoever considers the great commotions into which the whole animal œconomy is thrown in a violent fit of that disorder, will be satisfied of the expediency of such an evacuation, where the patient is plethoric, or there is a stoppage of any natural discharge. In a common difficulty of breathing, when the lungs are much infarcted, we are often under an absolute necessity of letting blood, to facilitate respiration; and how much more strongly must that discharge be indicated, when not only the free circulation of the blood is obstructed by a spasmodic constriction of the pulmonary vesicles, but also the fluids are almost totally accumulated in the internal parts, by reason of the universal spasm and coldness of the surface and extremities of the body? In so urgent a situation, to withhold the lancet for a moment, might prove the irreparable destruction of the patient. Wherever, therefore, the convulsive motions are violent, and the person of a plethoric constitution, the operation of bleeding ought to be performed without the smallest delay. For unquestionable experience authorizes us to expect, from that resource, a speedier and more favourable termination of the paroxysm. In dangerous diseases we are allowed to try a doubtful remedy rather than none; and though the most rational methods of cure may sometimes prove unsuccessful, it is more justifiable in the physician, to follow boldly the most urgent indications, than to sacrifice his judgment to the fear of an injurious suspicion, that he had destroyed by temerity a life which he could not preserve.

Besides elucidating several controverted points, this treatise contains such a system of female diseases, as is not to be found in any former publication: we are therefore far from over-rating its merit, when we admit it to be the most useful production on the subject.

III. *The present State of Music in France and Italy : or, The Journal of a Tour through those Countries, undertaken to collect Materials for a General History of Music.* By Charles Burney, Mus. D. 8vo. 5s. sewed. Becket and Co.

A General history of music, if executed with that *depth*, as well as delicacy, which the subject deserves, cannot fail of being highly interesting, useful, and instructive, to all lovers and professors of that charming art : we make no scruple to use the word *depth*, because, however music may be reckoned among the gay and light studies, (and, indeed, with the young, airy, fashionable people of the world, it is no more) ; yet when pursued with that ardour and perseverance, which aims at perfection, either in theory or practice, it is certainly a most severe and laborious one.

The present attempt may be called new, as nothing very satisfactory on this head has hitherto made its appearance in the world ; unless the first volume of the History of Music, by Padre Martini of Bologna, may be reckoned such *.

Of this work, indeed, and the worthy father, who is still employed in composing it, our author speaks in the highest terms of respect and affection ; but at the same time informs us, ‘ that he is far advanced in years, and is of an infirm constitution, having a very bad cough, swelled legs, and a sickly countenance ; so that there is reason to fear, he will hardly have life and health sufficient to complete his learned, ingenious, and extensive plan.’

Of father Martini’s History, it seems two editions are intended to be given at the same time, the one in quarto, the other in folio, each to consist of five volumes ; of which the first only is as yet published, and that in both sizes. This first is chiefly employed, we are told, in the History of Music among the Hebrews ; the second and third are to comprize that of the ancient Greeks ; the fourth, the Latin and Roman music, with the history of music in the church ; and the fifth is to be appropriated to modern music and musicians.—

But, notwithstanding our author’s high encomiums of the learning and worth of this good man, his friend, it must be

* Bontempi at the latter end of the last century ; Bourdelot, Bonet, and Burette, in the beginning of this, and M. de Blainville, lately, have published histories of music which are neither general, profound, nor satisfactory ; but supposing them to have all these qualities, they are not in English, nor do we know of any attempt at a general history of music, which has yet appeared in our language.

acknowledged, that there is something terrifying in the sound of five volumes in folio!

As to the history of music in the church, and that of modern music and musicians, (both of which together we find, will hardly fill one volume and an half of the five) there may be sufficient authorities to rest on: but, in the name of Patience, how are near four more volumes in folio, to be stuffed out with accounts of Hebrew, Greek, and Roman music?—of which we certainly *know* so very little, that the mighty void must be swelled up with fable and conjecture, to rise to such an enormous bulk, which nothing but the perseverance of some Dutch or German commentator can ever hope to overcome.

Our author's intended history seems to wear a more promising aspect—there appears in his present performance (tho' calculated only to acquaint the public with his plan, and the materials he has collected) a compass of reading and knowledge, that show his researches have by no means been confined within the limits of his own profession.—A commerce with the refined and enlightened part of the world are no less visible in the course of the work; the style and manner in which he has treated his subject sufficiently shew it.

His success in collecting materials and information throughout his whole progress seems to have been such as leaves nothing to wish on that score; so that if to these advantages diligence be added, we may hope to see a work that will give pleasure and instruction to the reader, and credit to its author.

Though the object of this tour was professedly music, and nothing else, (which has in general, perhaps, been rather too strictly adhered to) yet here and there some few accounts and observations of a less dry, and a more entertaining nature, have found their way into our author's journal, which are either so interesting in themselves, or so worked up, as to make us wish for more.

We shall give our readers extracts from the book itself, in confirmation of what we have advanced; from which they may themselves form some judgment of the merit of the present performance, and, likewise some idea of what they may in future hope or expect from the author, if he goes on with his promised history of music.

The author begins his musical enquiries at Lisle, and from thence proceeds to Paris; at which place he carries his reader to the king of France's library, to the serious and comic opera, to the concert spirituel, the playhouse, the Boulevard, to a private concert, and to several churches. From thence he proceeds to Lyons, and from Lyons to Geneva. Near which

place he had an interview with M. de Voltaire; the account which he gives of this celebrated writer, and of Ferney, the place of his residence, is entertaining.

At Geneva Dr. Burney meets with M. Serre, an ingenious theorist, and with M. Fritz, a celebrated composer and performer on the violin.

At Turin, he gives a very interesting and animated account of the two Bezozzi's, whom he visited and heard perform; has an interview and conversation with the learned Padre Baccaria, so well known in England by his writings on Electricity, and gives some account of the king of Sardinia's chapel, and of the theatres.

We find ourselves induced, by the novelty of the subject, to indulge our readers with more frequent and diffusive extracts from this entertaining narrative: and we cannot pass by so capital a city as Milan, wholly unnoticed.

'MILAN. But what I was most curious after here, was the Ambrosian chant or church service, which is peculiar to Milan, after the manner instituted by St. Ambrose, two hundred years before the Roman, or that of St. Gregory.'

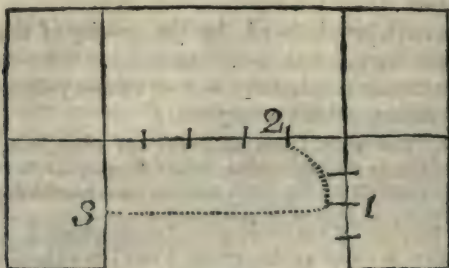
'Friday, July 17. After hearing the service chanted in the Ambrosian manner, peculiar to this place, I was introduced to Signor Jean André Fioroni, Maestro di Capella at the great church, who invited me into the orchestra, shewed me the services they were just going to sing, printed on wood, in four parts, the cantus and tenor on the left side, and altus et bassus on the right, without bars. Out of this one book, after the tone was given by the organist, the whole four parts were sung without the organ. There was one boy, and three castrati for the soprano and contralto, with two tenors and two basses, under the direction of Signor Fioroni, who beat the time, and now and then sung. These services were composed about one hundred and fifty years ago, by a Maestro di Capella of the Duomo, and are much in the stile of our services of that time, consisting of good harmony, ingenious points and contrivances, but no melody. From hence I went home with Signor Fioroni, who was so obliging as to shew me all his musical curiosities, (he had before done me the favour to shew me those in the Sacristy) and played over and sung to me a whole oratorio of his own composition. He likewise favoured me with a copy of one of his own services, in eight parts in score, for two choirs, which I begged of him, in order to convince the world, that, though the theatrical stile and that of the church are now much the same, when instruments and additional fingers are employed, yet the ancient grave stile is not wholly lost.'

P. 86. We have an account of our author's visit to Padre Boscovich, at his observatory in the Jesuits College, by whom he was well received, and entertained with a curious course of experiments in optics, &c. after which we have the following curious relation.

'Saturday 21. It did not seem foreign to my business in Italy to visit the Palazzo Simonetto, a mile or two from Milan, to hear the

famous echo, about which travellers have said so much, that I rather suspected exaggeration. This is not the place to enter deeply into the doctrine of reverberation; I shall reserve the attempt for another work; as to the matter of fact, this echo is very wonderful. The Simonetto palace is near no other building; the country all around is a dead flat, and no mountains are nearer than those of Switzerland, which are upwards of thirty miles off. This palace is now uninhabited and in ruin, but has been pretty; the front is open, and supported by very light double Ionic pillars, but the echo is only to be heard behind the house, which, next to the garden has two wings.

Front.



Garden.

1. The best window to make the experiment at. 2. The best window to hear the echo from. 3. A dead wall with only windows painted upon it, from whence the repetition seems to proceed.

Now, though it is natural to suppose that the opposite walls reflect the sound, it is not easy to say in what manner; as the form of the building is a very common one, and no other of the same construction, that I have ever heard of, produces the same effects. I made experiments of all kinds, and in every situation, with the voice, slow, quick; with a trumpet, which a servant who was with me sounded; with a pistol, and a musquet, and always found agreeable to the doctrine of echos, that the more quick and violent the percussion of the air, the more numerous were the repetitions; which, upon firing the musquet, amounted to upwards of fifty, of which the strength seemed regularly to diminish, and the distance to become more remote. Such a musical canon might be contrived for one fine voice here, according to father Kircher's method, as would have all the effect of two, three, and even four voices. One blow of a hammer produced a very good imitation of an ingenious and practised footman's knock at a London door, on a visiting night. A single ha! became a long horse-laugh; and a forced note, or a sound overblown in the trumpet, became the most ridiculous and laughable noise imaginable.'—

After this I went to the opera-house, where the audience was very much disappointed; the first tenor, and only good singer in it, being ill. All his part was cut out, and the Baritono, in the character of a blustering old father, who was to abuse his son violently in the first scene and song, finding he had no son there, gave a turn to the misfortune, which diverted the audience very much, and

and made them submit to their disappointment with a better grace than they would have done in England; for instead of his son, he fell foul on the prompter, who here, as at the opera in England, pops his head out of a little trap-door on the stage. The audience were so delighted with this attack upon the prompter, who is ever regarded as an enemy to their pleasures, that they encored the song in which it was made.—

‘Monday 23. This morning I went early with father Moiana, a very agreeable Dominican, to the Ambrosian Library, and with some difficulty got a sight of two or three very ancient manuscripts relative to my purpose, and of the pompous edition of the services performed at the Duomo, printed in four vast volumes in folio, 1619, for the use of that church only. The printing is very neat, upon wood, but without bars, and consequently not in score, though the parts are all in sight, upon opposite pages; soprano and tenor on the first, and alto and basso on the second page: I made several extracts from all these. Signor Oltrocchi, the librarian, began to be more communicative than at first. One of the most ancient books he shewed me this morning, was a beautiful manuscript of the ninth century, and well preserved. It is a misfal, written before the time of Guido, at least two hundred years, and consequently before the lines used by that monk were invented. The notes are little more than accents of different kinds put over the hymns. I met with a noble and learned churchman here, Don Triulzi, a person very much in years, who had studied these characters, and had formed some ingenious conjectures about them.’—

‘Tuesday 24. This morning a solemn procession passed through the streets to the church of St. Ambrose for rain, on which account the public library was not open, which was a great disappointment to me, being the last day I had to stay here; but by this time my letters had procured me the notice and countenance of his excellency Count Firmian, the Conte Pò, il Marchese Menafoglio, D. Francesco Carcano, the Abate Bonelli, and others; which operated like magic in opening doors and removing difficulties; and upon my presenting myself at the Ambrosian library with the Abate Bonelli, it was instantly opened; and, indeed, for the first time, all its treasures; the most curious MSS. were now displayed; among which were several books of Petrarca’s and Leonardo da Vinci’s own hand-writing. I was likewise shewn several very ancient MSS. upon papyrus, well preserved. In short, I was made ample amends this morning for former disappointments, being carried into a room containing nothing but MSS. to the amount of fifteen thousand volumes.

From hence the Abate carried me to Padre Sacchi, a learned musician here, as to theory; he has published two very curious books, relative to music, which I had before purchased. He received me very courteously, and we entered deeply into conversation on the subject of them and of my journey. He was so obliging as to write down my direction, and gave me great encouragement to write to him, if on reading his books I met with any difficulties.’—

‘PADUA. This city has been rendered no less famous, of late years, by the residence of Tartini, the celebrated composer and performer on the violin, than in ancient times, by having given birth to the great historian Livy. But Tartini died a few months before my arrival here, an event which I regarded as a particular misfortune to myself, as well as a loss to the whole musical

world; for he was a professor, whom I was not more desirous to hear perform, than ambitious to converse with. I visited the street and house where he had lived; the church and grave where he was buried; his bust, his successor, his executor, and every thing, however minute and trivial, which could afford me the least intelligence concerning his life and character, with the zeal of a pilgrim at Mecca: and though, since his death, all these particulars are become historical, and hardly belong to the present state of music; yet I should be inclined to present the reader with a sketch of his life, if my books and papers collected in the Venetian state, among which are the materials I acquired at Padua concerning Tartini, were arrived. As it is, I shall only say, that he was born at Pirano, in Istria, in 1692; that, in his early youth, having manifested an attachment to a young person, who was regarded as unworthy of being allied to his family, his father shut him up; and during his confinement he amused himself with musical instruments, in order to divert his melancholy; so that it was by mere accident he discovered in himself the seeds of those talents which afterwards grew into so much eminence.

‘ M. de la Lande says he had from his own mouth the following singular anecdote, which shews to what degree his imagination was inflamed by the genius of composition. “ He dreamed one night, in 1713, that he had made a compact with the Devil, who promised to be at his service on all occasions; and during this vision every thing succeeded according to his mind; his wishes were prevented, and his desires always surpassed by the assistance of his new servant. In short, he imagined he gave the Devil his violin, in order to discover what kind of a musician he was; when, to his great astonishment, he heard him play a solo so singularly beautiful, and executed with such superior taste and precision, that it surpassed all he had ever heard or conceived in his life. So great was his surprise, and so exquisite his delight upon this occasion, that it deprived him of the power of breathing. He awoke with the violence of this sensation, and instantly seized his fiddle, in hopes of expressing what he had just heard, but in vain; he, however, then composed a piece, which is perhaps, the best of all his works, (he called it the Devil’s Sonata) but it was so inferior to what his sleep had produced, that he declared he should have broken his instrument, and abandoned music for ever, if he could have subsisted by any other means.”

‘ He married early a wife of the Xantippe sort, and his patience upon the most trying occasions was always truly Socratic. He had no other children than his scholars, of whom his care was constantly paternal. Nardini, his first, and favourite pupil, came from Leghorn to see him in his sickness, and attend him in his last moments, with true filial affection and tenderness. During the latter part of his life he played but little, except at the church of St. Anthony of Padua, to which he had devoted himself so early as the year 1722, where, though he had a salary of four hundred ducats a year, yet his attendance was only required on great festivals; but so strong was his zeal for the service of his patron saint, that he seldom let a week pass without regaling him to the utmost power of his palsied nerves.

‘ He died universally regretted by the Patavinians, who had long been amused by his talents, and edified by his piety and good works. To his excellency Count Torre Taxis of Venice, his scholar and protector, he bequeathed his MS. music; and to the
pro-

professor Padre Colombo, who had long been his friend and counsellor, he left the care of a posthumous work, of which, though chiefly mathematical, the theory of sound makes a considerable part.

‘ There was a public function performed for him at Padua, March 31, 1770, at which a funeral oration was pronounced by the Abate Francesco Fanzago, and an anthem performed, which was composed on the occasion by Signor P. Maestro Valloti.

‘ His merit, both as a composer and performer, is too well known to need a panegyric here: I shall only say, that as a composer, he was one of the few original geniusses of this age, who constantly drew from his own source; that his melody was full of fire and fancy, and his harmony, though learned, yet simple and pure; and as a performer, that his slow movements evince his taste and expression, and his lively ones his great hand. He was the first who knew and taught the power of the bow; and his knowledge of the finger-board is proved by a thousand beautiful passages, to which that alone could give birth. His scholar, Nardini, who played to me many of his best solos, as I thought, very well, with respect to correctness and expression, assured me that his dear and honoured master, as he constantly called him, was as much superior to himself, in the performance of the same solos, both in the pathetic and brilliant parts, as he was to any one of his scholars.

‘ With regard to the complaint made by common readers, of obscurity in his Treatise of Music, and the abuse of mathematics, of which he is accused by men of science, they are points which this is not the place to discuss. Perhaps a more exact character of this work cannot be given than that of M. Rousseau, who says, “ If the System of the celebrated Tartini is not that of nature, it is at least that of which the principles are the most simple, and from which all the laws of harmony seem to arise in a less arbitrary manner, than in any other which has been hitherto published.” That his System is full of new and ingenious ideas, which could only arise from a superior knowledge in his art, may be discovered through its veil of obscurity; and his friend Padre Colombo accounted to me for that obscurity and appearance of want of true science, by confessing that Tartini, with all the parade of figures, and solutions of problems, was no mathematician, and that he did not understand common arithmetic well. However, he saw more than he could express, by terms or principles borrowed from any other science; and though neither a geometrician or an algebraist, he had a facility and method of calculating peculiar to himself, by which as he could satisfy his own mind, he supposed he could instruct others. The truth is, that, with respect to the mysteries of the science, which he seems to have known intuitively, he is sometimes intelligible, and sometimes otherwise; but I have such an opinion of Tartini’s penetration and sagacity in his musical enquiries, that when he is obscure, I suppose it to be occasioned either by his aiming too much at conciseness in explaining himself, by the insufficiency of common language to express uncommon ideas, or that he soars above the reach of my conceptions; and in this case I am ready to apply to him what Socrates said to Euripides, upon being asked by that poet how he liked the writings of Heraclitus—“ What I understand is excellent, which inclines me to believe that what I do not understand is excellent likewise.”—

‘ **VENICE** — This city is famous for its conservatorios or musical schools, of which it has four, the Ospidale della Pietà, the Mendicanti, the Incurabili, and the Ospidaleto a S. Giovanni e Paolo, at each of which there is a performance every Saturday and Sunday evening, as well as on great festivals. I went to that of the Pietà, the evening after my arrival, Saturday, August 4. The present Maestro di Capella is Signor Furlanetti, a priest, and the performers, both vocal and instrumental, are all girls; the organ, violins, flutes, violoncellos, and even French horns, are supplied by these females. It is a kind of Foundling Hospital for natural children, under the protection of several nobles, citizens, and merchants, who, though the revenue is very great, yet contribute annually to its support. These girls are maintained here till they are married, and all those who have talents for music are taught by the best masters of Italy. The composition and performance I heard to-night did not exceed mediocrity; among the singers I could discover no remarkable fine voice, or performer possessed of great taste. However, the instruments finished with a symphony, the first movement of which, in point of spirit, was well written and executed.

‘ On Sunday morning, August 5, I went to the Greek church, which has been tolerated here ever since the time of Leo X. The service is performed in the Greek language; the epistles and gospels are chanted by a high-priest in a pulpit, and the prayers and responses are sung in a kind of melody totally different from any other I had ever heard in or out of the church. In this there is no organ, but it is more crowded with ornaments, and its ceremonials are more numerous than in any of the Romish churches.’—

‘ In these hospitals (i. e. the conservatorios) many of the girls sing in the counter tenor as low as A and G, which enables them always to keep below the soprano and mezzo soprano, to which they sing the base; and this seems to have been long practised in Italy, as may be seen in the examples of composition given in the old writers, such as Zarlino, Glariano, Kircher, and others, where the lowest part of the three is often written in the counter-tenor clef.’

Our author’s account of the girls at the Incurabili deserves particular attention.

‘ They are scholars of signor Galuppi, who is Maestro di Capella of this Conservatorio. Unluckily when I arrived there, the performance was begun, however, I had only lost the overture, and part of the first air. The words were taken from three or four of the Psalms in Latin, from the hymn *Salve Regina*, and one of the Canticles put into Latin verse, and in dialogue. I knew not whether I was most delighted with the composition, or with the execution; both were admirable. Signor Buranello has preserved all his fire and imagination from the chill blasts of Russia, whence he is lately returned. This ingenious, entertaining, and elegant composition abounds in novelty, in spirit, and in delicacy, and his scholars did his music great justice. Several of them had uncommon talents for singing, particularly the Rota, Pasqua Rossi, and the Ortolani; the two last sung the canticle in dialogue. The overture, and the whole of this last performance were for two orchestras. In the overture, which was full of pretty passages, the two bands echoed each other. There were two organs, and two pair of French horns. In short, I was extremely entertained by this per-

performance, and the whole company, which was very numerous, seemed equally pleased. The young singers, just mentioned are absolute nightingales; they have a facility of executing difficult divisions equal to that of birds. They did such things in that way, especially the Rota, as I do not remember to have heard attempted before. The able master was discoverable in all the cadences of these young subjects. The instrumental parts were very well executed, and the whole indicated a superior genius in the composer and conductor of the performance. This music, which was of the higher sort of theatric stile, though it was performed in a church, was not mixed with the church service, and the audience sat the whole time as at a concert; and, indeed, this might be called a Concerto Spirituale with great propriety.—

‘The people here, at this season, seem to begin to live only at midnight. Then the canals are crowded with gondolas, and St. Mark’s square with company; the banks too of the canals are all peopled, and harmony prevails in every part. If two of the common people walk together arm in arm, they seem to converse in song; if there is company on the water, in a gondola, it is the same; a mere melody, unaccompanied with a second part, is not to be heard in this city: all the ballads in the streets are sung in duo. Luckily for me, this night, a barge, in which there was an excellent band of music, consisting of violins, flutes, horns, bassetts, and a kettle-drum, with a pretty good tenor voice, was on the great canal, and stopped very near the house where I lodged; it was a piece of gallantry, at the expence of an Inamorata, in order to serenade his mistress. Shakespeare says of nocturnal music,

“Methinks it sounds much sweeter than by day.
Silence bestows the virtue on it—I think
The nightingale, if she should sing by day,
When every goose is cackling, would be thought
No better a musician than the wren.”

Whether the time, place, and manner of performing this music, gave it adventitious and collateral charms, I will not pretend to say; all I know is, that the symphonies seemed to me to be admirable, full of fancy, full of fire; the passages well contrasted; sometimes the graceful, sometimes the pathetic prevailed; and sometimes, however strange it may be thought, even noise and fury had their effect. No one will I believe, at present, deny the necessity of discord in the composition of music in parts; it seems to be as much the essence of music, as shade is of painting; not only as it improves and meliorates concord by opposition and comparison, but, still further, as it becomes a necessary stimulus to the attention, which would languish over a succession of pure concords. It occasions a momentary distress to the ear, which remains unsatisfied, and even uneasy, till it hears something better; for no musical phrase can end upon a discord, the ear must be satisfied at last. Now, as discord is allowable, and even necessarily opposed to concord, why may not noise, or a seeming jargon, be opposed to fixed sounds and harmonical proportion? Some of the discords in modern music, unknown till this century, are what the ear can but just bear, but have a very good effect as to contrast. The severe laws of preparing and resolving discord, may be too much adhered to for great effects; I am convinced, that provided the ear be at length made amends, there are few dissonances too strong for it. If, for instance, the five sounds c. d. e. f. g. are all struck
at

at the same instant on the harpsichord, provided the d and the f are taken soon off, and the three others remain, the ear will not suffer much by the first shock. Or, still further; if, instead of the five sounds above-mentioned, the following are struck; c. d. \sharp . e. f \times . g. and the d and f \times are not held on so long as the rest, all will end to the satisfaction of the offended ear.'

Our author then gives an account of his interview with the learned Abate Martini, who had travelled into Greece, and had there made many enquiries concerning the music of the modern Greeks, in hopes it would throw some light upon that of the ancients.

* 9th. I had this afternoon another long conversation with the same learned gentleman, who was so obliging as to bring his manuscript papers concerning Greek music, and to desire my acceptance of them. I could not help regarding this present as a valuable acquisition, for though the materials it contained were too few for his original purpose of forming a book, they appeared likely to be of importance in the course of a work, in which it is proposed to treat not only of ancient music, but of the national music of most parts of the world, from whence specimens, or accounts well authenticated can be had. The Abate has, however, collected a set of apothegms or proverbs, which he intends to publish, and which will discover the manners and misery of the modern Greeks, perhaps more effectually than any other work could do.'—

* 11th. This afternoon I went again to the Pietà; there was not much company, and the girls played a thousand tricks in singing, particularly in the duets, where there was a trial of skill and of natural powers, as who could go highest, lowest, swell a note the longest, or run divisions with the greatest rapidity. They always finish with a symphony; and last Wednesday they played one by Sarte, which I had before heard in England, at the opera of the Olimpiade. The band here is certainly very powerful, as there are in the hospital above a thousand girls, and out of these there are seventy musicians, vocal and instrumental; at each of the other three hospitals there are not above forty, as I was informed by signor L'Atilla, which are chosen out of about a hundred orphans, as the original establishment requires. But it has been known that a child, with a fine voice, has been taken into these hospitals before it was bereaved of father or mother. Children are sometimes brought hither to be educated from the towns belonging to the Venetian Itate, upon the continent; from Padua, Verona, Brescia, and even from other places, still more distant; for Francesca Gabrieli came from Ferrara, and is therefore called the Ferrarese. The Conservatorio of the Pietà has heretofore been the most celebrated for its band, and the Mendicanti for voices; but in the voices time and accident may occasion great alterations; the master may give a celebrity to a school of this kind, both by his compositions and abilities in teaching; and as to voices, nature may sometimes be more kind to the subjects of one hospital than another; but as the number is greater at the Pietà than at the rest, and consequently the chances of superior qualifications more, it is natural to suppose that this hospital will in general have the best band and the best voices. At present, the great abilities of signor Galuppi are conspicuous in the performances at the Incurabili, which is, in point of music, singing, and orchestra, in my opi-

opinion, superior to the rest. Next to that, the Ospedaletto takes place of the other two; so that the Pietà seems to enjoy the reputation of being the best school, not for what it does now, but for what it has done, heretofore.—

* Of these young singers (i. e. the girls at the Incurabili) I have spoken rather warmly before, but in this performance they discovered still new talents and new cultivation. Their music of to-night was rather more grave than that which I had heard before, and I thought they were more firm in it; that their intonations were more exact, and, as more time was allowed for it, a greater volume of voice by the two principal subjects was thrown out. But in their closes, I know not which astonished me most, the compass of voice, variety of passages, or rapidity of execution; indeed all were such as would have merited and received great applause in the first operas of Europe.—

* From hence I went to the Ospedaletto, where the music and musicians spoke a different language. The performance was a Latin oratorio; *Machabæorum Mater*; the music was by Signor Sacchini; there were six characters in it, the principal was performed by *Francesca Gabrieli*: it was divided into two parts; the first was over before I arrived, for which I was very sorry, as what remained delighted me extremely, both as to the composition, which was excellent, and the singing which had infinite merit. When I entered the church the *Ferrarese* was speaking an admirable accompanied recitative in such a manner as is seldom heard; it was terminated by a *Bravura* air, with a pathetic second part in *Jomelli's* oratorio style, but by no means in his passages; there was then a recitative and slow air by *Laura Conti*, who is possessed of no great power of voice; it is a mere *voce di camera*; but she has infinite expression and taste, and charmed me in a different way: then followed another recitative, and after it a duet, which was truly sublime; it was extremely well executed by *Domenica Pasquati* and *Ippolita Santi*; upon the whole, Signor Sacchini rises in my opinion, and according to my feelings and intelligence he is the second in Venice, having no superior there but Signor Galuppi. The singing I heard at this hospital to-night would, as well as that of the *Mendicanti*, I am certain, receive great applause in the first opera of Europe.*

P. 176. We have an account of our author's visit to signor Galuppi, with a character of that celebrated composer; after which he proceeds in the following manner.

* This evening, in order to make myself more fully acquainted with the nature of the conservatorios, and to finish my musical enquiries here, I obtained permission to be admitted into the music school of the *Mendicanti*, and was favoured with a concert, which was performed wholly on my account, and lasted two hours, by the best vocal and instrumental performers of this hospital: it was really curious to see, as well as to hear every part of this excellent concert, performed by females, violins, tenors, baxes, harpsichord, French horns, and even double baxes; and there was a prioress, a person in years, who presided: the first violin was very well played by *Antonia Cubli*, of Greek extraction; the harpsichord sometimes by *Francesca Rossi*, *maestra del coro*, and sometimes by others; these young persons frequently change instruments. The singing was really excellent in different styles; *Laura Rilegari* and *Giacoma Frari*, had very powerful voices, capable of filling

filling a large theatre; these sung bravura songs, and capital scenes selected from Italian operas; and Francesca Tomj, sister to the Abate of that name, and Antonia Lucuvich, whose voices were more delicate, confined themselves chiefly to pathetic songs, of taste and expression. The whole was very judiciously mixed; no two airs of a sort followed each other, and there seemed to be great decorum and good discipline observed in every particular; for these admirable performers, who are of different ages, all behaved with great propriety, and seemed to be well educated. It was here that the two celebrated female performers, the Archi-pate, now Signora Guglielmi, and Signora Maddalena Lombardini Sirmen, who have received such great and just applause in England, had their musical instructions. If I could have staid a few days longer at Venice, I might have enjoyed the same kind of entertainment at the other three conservatorios, having been tempted to continue there by such an offer from a friend who had interest sufficient to procure me a sight of the interior discipline of these admirable musical seminaries; and I declined this obliging offer with the greater reluctance, as there is not in Italy, any establishment of the same kind; but being willing to divide the time I had allowed myself for the enquiries I had to make there as equally as possible, I resisted that temptation as well as several other offers with which I was honoured, from some of the principal nobility, of being admitted to their private concerts; and thus far for the honour of Italy, as well as for my own, I must say, that I met with the politest treatment, and greatest encouragement and assistance imaginable, wherever I stopt. At Venice my expectations were greatly surpassed, as I had always been told that the inhabitants, particularly the better sort, were reserved and difficult of access.

We have been the more diffuse in our extracts relative to these Conservatorios at Venice, as we have reason to believe the subject is wholly new to the English reader.—We are convinced we need make no apology on this head.

[*To be continued.*]

IV. *Observations concerning the Distinction of Ranks in Society:* By John Millar, Esq. Professor of Laws in the University of Glasgow. 4to. 9s. Murray.

NO study is more instructive or entertaining than that which leads to the knowledge of mankind; and this knowledge is only to be acquired by an exact acquaintance with their history. If we form conclusions, with regard to the powers and dispositions of the human mind, without having recourse to history, all our speculations will be vain and fruitless; and if we read history with any other view than to throw light upon the manners of men, and to afford matter for political and moral conclusions, we may be amused, but can receive no important instruction.

The author, whose work is now under our consideration, has, with great ability, and with great ingenuity, given us a view of the manners and customs of men, with regard to several important particulars, from their rudest state to their highest improvement in civilized society. A careful perusal of many valuable historical monuments has furnished him with a variety of facts, and on these he has founded his observations.

It is remarked in the Preface to his book, that man is every where the same, and has in every age, and in every country, acted upon the same principles; but that there is notwithstanding an amazing diversity in the manners of different countries, and even of the same country at different periods; that it is an useful, as well as an entertaining speculation, to investigate the causes of this diversity, and to point out what are the peculiar circumstances which occasion the behaviour of different nations, and what it is that leads men, who, in every age, are guided by the same universal principles, to exert them in so many various shapes, and to adopt such opposite laws and customs.

Mr. Millar divides his book into five chapters; the titles of these are as follow. 1. Of the Rank and Condition of Women in different Ages. 2. Of the Jurisdiction of a Father over his Children. 3. Of the Authority of a Chief over an extensive Society, and the Advancement of a People in Civilization and Refinement. Chap. 5. Of the Condition of Servants in different Parts of the World.

With regard to all these subjects, the ingenious author considers what have been the ideas of men in different ages; what particular customs and usages have prevailed, what may have been the causes of these various customs and usages, and what leads men to a gradual change of manners, and to advance by one step to another, from a state of rudeness and barbarity to a state of civilization and refinement.

In his Preface, the learned and ingenious author presents us with a general view of the nature and intention of his work; and likewise, gives a succinct enumeration of the several particulars of which he proposes to treat.

In the first chapter, he considers the origin of marriage, and the chief regulations which have taken place with regard to it. He observes, that in rude and early ages, the passions of sex never arose to a very great height; that among the men there is no predilection of one woman above another, and that the women, in general, are treated with no sort of respect, but are in most cases reduced under that authority which the strong are able to exercise over the weak. The different causes

causes of this are pointed out, and the whole is illustrated by a great variety of very curious facts from authors who have written at different times, and who have given accounts of countries the most distant and remote from each other.

Having considered the state of the women in a simple and barbarous age, when men live chiefly by hunting and fishing; Mr. Millar proceeds to examine in what way it is improved by the gradual advancement of society in civilization and opulence. He observes, that the invention of taming and pasturing of cattle, produces many important regulations in the manners of a barbarous people; that wherever a man is regularly supplied with food, and is provided with the necessaries of life, he naturally aims at an improvement in his manner of living; and that, having obtained the gratifications most essential to his sustenance, he is led to the pursuit of others which may render his situation more easy and comfortable; that among these the enjoyments which are derived from the intercourse of the sexes claim a principal share, and become an object of attention; and hence the different arts and occupations, which are suited to the female character, are raised in the estimation of men, and have an influence in procuring respect to the fair sex, and in promoting their rank and consequence. The introduction of wealth, and in particular the acquisition of landed property for the purpose of agriculture, it is farther observed, by giving birth to a distinction of ranks, by occasioning a rivalry and an opposition of interest between different families, has a natural tendency to interrupt the free intercourse of the sexes, and this by rendering it difficult for the men to obtain the gratification of their wishes, and by heightening the passion, increases the respect which they pay to the fair sex, and leads to a higher degree of delicacy and refinement.

These observations are illustrated at great length, and a variety of facts are stated in support of them.

Upon this part of his subject, our author is naturally led to consider the causes of the high notions of military honour, and the romantic love and gallantry which distinguished what are usually called the ages of chivalry. In order to give our readers a specimen of the author's manner of writing, we shall transcribe what he says upon this head.

‘ The acquisition of extensive property in land, says he, the jealousy arising from the distinction of ranks, and the animosities and feuds which are apt to be produced by the neighbourhood of great independent families, appear to have been attended with much more remarkable consequences among those barbarous nations who, about the fifth century, invaded the Roman empire, and

and afterwards settled in the different provinces which they had conquered.

‘ As those nations were small, and as they acquired an extensive territory, the several tribes or families of which they were composed spread themselves over the country, and were permitted to occupy very large estates. Particular chieftains or heads of families became great and powerful in proportion to their wealth, which enabled them to maintain a numerous train of dependents and followers. Being neither acquainted with arts and civilization, nor reduced under subjection to any regular government, they lived in the constant exercise of those mutual depredations and hostilities which are natural to independent tribes of barbarians, and which might be expected from the vast opulence and ambition of neighbouring proprietors. In this situation they remained, with little variation, near a thousand years; during which the same causes continued to operate in forming the character and manners of the people, and gave rise to a set of customs and institutions of which we have no example in any other age or country.

‘ The high notions of military honour, and the romantic love and gallantry by which those nations were so much distinguished, appear to have been equally derived from those particular circumstances.

‘ The men of that age being almost continually employed in war, were led to acquire such habits as rendered them in a great measure insensible to danger, and capable of supporting the fatigue and hardships to which they were so frequently exposed. In their various enterprizes they had often occasion to display their strength or their valour, and to vie with each other in the performance of those military exploits which were admired and applauded by their companions. To gain a character in this respect was therefore the aim of every individual; and, among persons who aspired to superior rank and influence, was even preferred to the prospect of enriching themselves with plunder. They fought merely to establish a reputation in arms, and affected to look upon every inferior consideration as mean and ignoble. They disdained to practise unfair means in order to gain a victory, or to insult and oppress an enemy whom they had subdued. According to these notions of honour they regulated their whole manner of fighting; and laid down certain rules and maxims by which the gentry were directed in all their military transactions, and from which they were never allowed to deviate without bringing an indelible stain upon their character.

‘ As the attention of those nations was so generally turned to the military profession, it was natural that even in times of peace their sports and amusements should be such as had a relation to that employment, and tended to improve their warlike accomplishments. Those who belonged to different tribes or families were disposed to boast of their prowess; and, when not engaged in actual hostilities, were accustomed to challenge one another to contend in exercises, by which they might display their superior skill, their valour, and their activity. Hence the origin of jousts and tournaments; those images of war, which were frequently exhibited by men of rank and distinction, and which tended still farther to improve those nice punctilios of behaviour that were commonly practised by the military people in every contest or quarrel in which they had occasion to be engaged.

From this prevailing spirit of the times, the art of war became the study of every one who was desirous of maintaining the character of a gentleman. The youth were early initiated in the profession of arms, and served a sort of apprenticeship under persons of rank and experience. The young squire became in reality the servant of that leader to whom he had attached himself, and whose virtues were set before him as the model which he proposed to imitate. He was taught to perform with ease and dexterity those exercises which were either ornamental or useful, and at the same time he endeavoured to acquire those talents and accomplishments which were thought suitable to his profession. He was taught to look upon it as his duty to check the insolent, to restrain the oppressor, to protect the weak and defenceless; to behave with frankness and humanity even to an enemy, with modesty and politeness to all. According to the proficiency which he had made, he was proportionably advanced in rank and character, and was honoured with new titles and marks of distinction, till at length he arrived at the dignity of knighthood; a dignity which even the greatest potentates were ambitious of acquiring, as it was supposed to distinguish a person who had obtained the most complete military education, and who had attained to a high degree of eminence in those particular qualities which were then universally admired and respected.

The situation of mankind in those periods had also a manifest tendency to heighten and improve the passion between the sexes. It was not to be expected that those opulent chiefs, who were so often at variance, and who maintained a constant opposition to each other, would allow any sort of familiarity to take place between the members of their respective families. Retired in their own castles, and surrounded by their numerous vassals, they looked upon their neighbours either as inferior to them in rank, or as enemies, against whom they were obliged to be constantly upon their guard. They behaved to each other with that ceremonious civility which the laws of chivalry required; but at the same time with that reserve and caution which a regard to their own safety made it necessary for them to observe. The young knight as he marched to the tournament saw at a distance the daughter of the chieftain by whom the show was exhibited; and it was even with difficulty that he could obtain access to her, in order to declare the sentiments with which she had inspired him. He was entertained by her relations with that cold respect which demonstrated their unwillingness to contract an alliance with him. The lady herself was taught to assume the pride of her family, and to think that no person was worthy of her affection who did not possess the most exalted rank and character. To have given way to a sudden inclination would have disgraced her for ever in the opinion of all her kindred; and it was only by a long course of attention, and of the most respectful service, that the lover could hope for any favour from his mistress.

The barbarous state of the country at that time, and the injuries to which the inhabitants, especially those of the weaker sex, were frequently exposed, gave ample scope for the display of military talents; and the knight who had nothing to do at home was encouraged to wander from place to place, and from one court to another, in quest of adventures; in which he endeavoured to advance his reputation in arms, and to recommend himself to the fair of whom he was enamoured, by fighting with every person

who was so inconsiderate as to dispute her unrivalled beauty, virtue, or personal accomplishments. Thus, while his thoughts were constantly fixed upon the same object, and while his imagination, inflamed by absence and repeated disappointments, was employed in heightening all those charms by which his desires were continually excited, his passion was at length wrought up to the highest pitch; and uniting with the love of fame, became the ruling and governing principle of his conduct, and gave a particular turn and direction to all his sentiments and opinions.

As there were many persons in the same situation, so they were naturally inspired with similar sentiments. Rivals to one another in military glory, they were often competitors, as Milton expresseth it, "to win her grace whom all commend;" and the same emulation which disposed them to aim at pre-eminence in the one respect, excited them with no less eagerness to dispute the preference in the other. Their dispositions and manner of thinking became fashionable, and were gradually diffused by the force of education and example. To be in love was looked upon as one of the necessary qualifications of a knight; and he was no less ambitious of showing his constancy and fidelity to his mistress, than of displaying his military virtues. He assumed the title of her slave, or servant. By this he distinguished himself in every combat in which he was engaged; and his success was supposed to redound to her honour, not less than to his own. If she had bestowed upon him a present to be worn in the field of battle in token of her regard, it was considered as a sure pledge of victory, and as laying upon him the strongest obligation to act in such a manner as would render him worthy of the favour which he had received.

The sincere and faithful passion, the distant sentimental attachment, which commonly occupied the heart of every warrior, and which he professed upon all occasions, was naturally productive of the utmost purity of manners, and of great respect and veneration for the female sex. Persons who made a point of defending the reputation and dignity of that particular lady to whom they were devoted, became thereby extremely cautious and delicate; lest, by any insinuation whatever, they should hurt the character of another, and be exposed to the just censure and resentment of those by whom she was protected. A woman who deviated so far from the established maxims of the age as to violate the laws of chastity, was indeed deserted by every body, and was therefore universally contemned and insulted. But those who adhered to the strict rules of virtue, and maintained an unblemished reputation, were treated like beings of a superior order. The love of God and of the ladies was one of the first lessons inculcated upon every young person who was initiated into the military profession. He was instructed with care in all those forms of behaviour which, according to the received notions of gallantry and politeness, were settled with the most frivolous exactness. He was frequently put under the tuition of some matron of rank and distinction, who in this particular directed his education, and to whom he was under a necessity of revealing all his sentiments, thoughts, and actions. An oath was imposed upon him, by which he became bound to vindicate the honour of the ladies, as well as to defend them from every species of injustice; and the uncounteous knight, who behaved to them with rudeness, or who ventured to injure and insult them, became the object of

general indignation and vengeance; and was treated as the common enemy of all those who were actuated by the true and genuine principles of chivalry.

• These ideas of love and galantry, and of military honour, which were raised to such a height, and were so universally diffused among those nations, as they were displayed in all the amusements and diversions of the people, so they had necessarily a remarkable influence upon the genius and taste of their literary compositions. It was to be expected that men would be pleased with a recital of what they admired in real life; and the first authors were a sort of poetical historians, who endeavoured to embellish those events which had struck their imagination, and appeared most worthy of being preserved.

• Such were the bards, who about the eleventh century are said, along with their minstrels, to have attended the festivals and entertainments of princes, and to have sung, with the accompaniment of musical instruments, a variety of small poetical pieces of their own composition, in which they described the heroic sentiments, as well as the love and galantry of the times.

• They were succeeded by the writers of romance, who related a longer and more connected series of adventures, in which were exhibited the most extravagant instances of valour and generosity, of patience and fortitude, of respect to the ladies, of disinterested love, and inviolable fidelity; subjects the most capable of warming the imagination, and of producing the most sublime and refined descriptions; but which were often disgraced by the unskillfulness of the author, and by that excessive propensity to exaggeration, and turn for the marvellous, which prevailed in those ages of darkness and superstition. Those performances however, with all their faults, may be regarded as striking monuments of the Gothic taste and genius, to which there is nothing similar in the writings of antiquity; and at the same time as useful records, which contain some of the outlines of the history, together with a faithful picture of the manners and customs of those remarkable periods.

• This observation may also be applied in some measure to the epic poetry which followed, and which, with more correctness and regularity, and with the graces of versification, described the same heroic sentiments, and the same romantic love and galantry, which was peculiar to the ages of chivalry. When the improvement of public shows and spectacles had given rise to dramatic performances, they were composed after the same model; and the first tragedies, unless when they were founded upon religious subjects, represented love as the grand spring and mover of every action; the source of all those hopes and fears with which the principal personages were successively agitated, and of that distress and misery in which they were finally involved.

• The first deviation from this general taste of composition in works of entertainment may be discovered in Italy, where the revival of letters was early attended with some relaxation of the Gothic institutions and manners.

• The advancement of arts and manufactures in that country gave rise to somewhat of a different spirit; and the dispositions of the tradesmen and merchants, who inhabited the principal towns, were readily communicated to those who had intercourse with them. To this we may add the influence of the clergy, who resorted in great numbers to Rome, as the fountain of ecclesiastical

sical preferment; and who, embracing different views and principles from those of the military profession, were enabled to propagate their opinions and sentiments among the greater part of the inhabitants.

‘ The early decay of the military spirit among the Italians was manifest from their disuse of duelling, the most refined method of executing private revenge, and from their substituting in place of it the more artful but cowardly practice of poisoning. Their taste of writing was in like manner varied, according to the circumstances of the people, who began to relish those ludicrous descriptions of low life and of licentious manners which we meet with in the tales of Ariosto and of Boccace, which were so contrary to the gravity and decorum of former times, and which appear to have taken their origin from the monks, in consequence of those dispositions and habits which their constrained and unnatural situation had a tendency to produce.

‘ In the other countries of Europe, the manners introduced by chivalry were more firmly rooted; and acquiring stability from custom, may still be observed to have a good deal of influence upon the taste and sentiments even of the present age. When a change of circumstances, more than the inimitable ridicule of Cervantes, had contributed to explode the ancient romances, they were succeeded by those serious novels which in France and England are still the favourite entertainment, and which represent in a more moderate degree the same ideas of military honour and of love and galantry which prevailed in the writings of a former period. The fashion of those times has also remained with us in all our grave and solemn theatrical compositions; and it is only of late that, from the example of an eminent writer, we have been taught to believe that a tragedy which gave no admission to a love-plot could be attended with any degree of success.’

Our author, in what remains of this chapter, proceeds to consider the further alterations which are produced in the state and condition of the women; in the first place, by the improvement of the more necessary arts and manufactures, and by the influence of civilization and regular government; and, in the last place, by the cultivation of the elegant arts, and by the further progress of a people in opulence and luxury.

After he has explained the rights of husband and wife, the author considers those which subsist between parents and their children. It is shewn, in this part of the work, that in all early and rude ages, the father of a family exercises an unlimited jurisdiction over his children; the causes of this are pointed out, and the gradual limitations which take place with regard to this branch of jurisdiction in later and more improved ages, are considered.

Having thus far treated of the situation of a single family, our author next considers the situation of a tribe, or village, composed of a number of different families. Here he has occasion to explain the origin of a chief who is raised as a head over a society, the different principles which induce the mem-

bers of the society to rank under him, the qualities and accomplishments which lead them to bestow this dignity upon any single person, and the various branches of authority which are assumed by this early magistrate, according to the different species of property which the people have had an opportunity of acquiring.

Mr. Millar having given an account of the government of a single tribe, proceeds to treat of the government of a large society, formed by the union of a number of different tribes, or clans, united together; he here gives a view of the powers which are generally vested in the sovereign of such a society, and the privileges which are lodged in the other members of the state. In this chapter, an account is given of the nature and origin of the feudal law, which makes so great a figure in the history of Europe. The theory here delivered appears to be different from any hitherto given; and, we must own, seems to account for the establishment of this species of government in a more natural and simple manner than any account we have hitherto seen. We could have wished, however, that in this part of his book, he had entered more minutely into the particulars of the feudal law. So much has been written upon this subject, and by so many able men, that it was to have been expected, that a writer who has adopted a theory in some respects at least different from those generally received, would have shown how the different feudal regulations, and the peculiarities attending them, were the effects of that same situation, which, according to his theory, gave birth to the government itself.

In the remaining part of this chapter, Mr. Millar proceeds to consider the alterations in the police and government of a country arising from the progress of its inhabitants in manufactures and commerce, and in the refinement of manners, which is the natural consequence of affluence and security. In this part of the work, he endeavours to assign the reasons why, in some countries, the progress of commerce and manufactures has established a free form of government; and in others, a government less favourable for the liberty of the subject.

The consideration of the distinctions of rank among the free inhabitants of a country, is followed by an enquiry into the state of persons of inferior condition, who, in order to procure subsistence, are obliged to labour in the service of others, and who form the great body of the people. In prosecuting this enquiry, the author tells us, he has first considered the state of servants in the primitive ages of the world; he has next attempted to point out those variations in their condition which have proceeded from the usual improvements

of society in law and government; and, lastly, to give an account of that singular revolution, by which the laws of Europe are, in this respect, so eminently distinguished.

The author, in this part of his work, shows himself to be a lover of liberty upon the most solid principles. He points out the pernicious consequences which arise from reducing servants and labouring people to a state of slavery; he takes notice of the disadvantages which arise from this, not only to the persons themselves reduced to this situation, but to their masters, and to the interests of the whole community. He regrets that, in Scotland, there are to this day some remains of slavery; for it seems, that in that country, the labourers in coal and salt-works are still in a state of servitude. Our author points out the detriment which arises from this to the proprietors of the coal and salt-works, both from the nature of the thing, and likewise from a comparison of the price of labour of colliers, and other labourers, in Scotland and in England.

Mr. Millar concludes his book with suggesting how far it might be of advantage to put the slaves employed in our colonies upon a better footing than they are at present. Speaking of the slavery of the colliers and salters in Scotland, he adds:

‘ The slavery established in our colonies is an object of greater importance, and is attended with difficulties which cannot be so easily removed. It has been thought, that the management of our plantations requires a labour in which free men would not be willing to engage, and which the white people are, from their constitution, incapable of performing. How far this opinion is well founded, according to the present manner of labouring in that part of the world, seems difficult to determine, as it has never been properly examined by those who are in a condition to ascertain the facts in question. But there is ground to believe that the institution of slavery is the chief circumstance that has prevented those contrivances to shorten and facilitate the more laborious employments of the people, which take place in other countries where freedom has been introduced. With regard to the planting of sugar, experiments have been made, in some of the islands, from which it appears that, in this species of cultivation, cattle might be employed with advantage, and that the number of slaves might be greatly diminished. But these experiments have been little regarded, in opposition to the former usage, and in opposition to a lucrative branch of trade which this innovation would in a great measure destroy. At any rate, the interest of our colonies seems to demand that the negroes should be better treated, and even that they should be raised to a better condition. The author of a late elegant account of our American settlements has proposed that small wages should be given them as an encouragement to industry. If this measure were once begun, it is probable that the master would soon find the utility of pushing it to a greater extent. Nothing can appear more astonishing than the

little attention that has hitherto been paid to any improvements of this nature, after the good effects of them have been so fully illustrated in the case of the villains in Europe. At the same time it affords a curious spectacle to observe, that the same people who talk in so high a strain of political liberty, and who consider the privilege of imposing their own taxes as one of the unalienable rights of mankind, should make no scruple of reducing a great proportion of the inhabitants into circumstances by which they are not only deprived of property, but almost of every right whatsoever. Fortune perhaps never produced a situation more calculated to ridicule a grave, and even a liberal hypothesis, or to show how little the conduct of men is at bottom directed by any philosophical principles.

With regard to the author's language, it is correct, clear, and simple. These qualities give it an elegance and a beauty, which, though it may not dazzle the imagination so much as a more figurative and ornamented style, will not, perhaps, on that account, give the less pleasure to a reader of genuine taste. Few books have been published of late years that are more entitled to the public favour and approbation.

V. *Sermons on different Subjects, by the late Reverend John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan's in the East, and Vicar of Kensington. 8vo. 16s. Boards. White. Continued.*

IN every volume of these discourses the author displays a clear head and a solid judgment, a rational way of thinking, and a more than ordinary knowledge of the human heart. The generality of preachers, on the common topics of morality, employ abundance of unnecessary pains in proving indisputable propositions, and elucidating points of doctrine which require no elucidation. But this manly and judicious writer very seldom, if ever, descends into these futilities. On every subject he touches, he produces a variety of sensible and important observations, which are not only calculated to rectify the heart, but to satisfy the reason, and inform the understanding of the most intelligent readers. On this account, we are persuaded, that in future times, this collection of sermons will have a place in the studies of the learned, while the discourses of one of his more eminent contemporaries will be only found in the closets of old women.

In the first sermon of the third volume, the author shews the malignant nature of evil habits; in the second, he proves the truth of this observation of Solomon, *he that walketh uprightly, walketh surely*; and in the third, he exhibits a division of our duty into its several parts, according to their order and importance. Moral goodness, he observes, or virtue, or righteousness, is the principal

incipal part of religion ; the next to it is faith, or a belief of christianity ; and the last, a right use of the means which may strengthen our faith in Christ, and promote the practice of righteousness ; namely, repentance, prayer, an acquaintance with the scriptures, pious meditation, an open profession of our religion, and a partaking of the Lord's Supper.

The fourth sermon consists of Practical Observations on the History of the penitent Thief, recorded by St. Luke, ch. xxiii. 42, 43. The pardon of this criminal having been pronounced by our Saviour, Dr. Jortin, by way of inference, allows, that it is reasonable to conclude, that to every sinner who sincerely repents, the same favour will be extended. But then, lest any should make perverse inferences from this example, and fatally delude themselves with groundless expectations, he considers this incident in another light, and shews, that it contains little comfort, and little encouragement to old and notorious offenders.

It is most probable, he thinks, that this criminal had not been a *robber*, in the usual sense of the word, but only one who had joined in some revolt against the Romans. For, first, he says, in ancient writers, the word *thief* or *robber* is often applied to those who were engaged in insurrections. Secondly, at that time there had been seditions in Judea, and Barabbas had been active in one, whose pardon the Jews had obtained of the governor. Thirdly, his punishment was crucifixion, a punishment not in use among the Jews, but often inflicted by the Romans upon slaves and foreigners, who had rebelled against them. Lastly, Christ himself suffered under the unjust imputation of rebellion, and was condemned for it by the Roman magistrate, else he could not have been crucified ; and it is probable, that the two who were crucified with him suffered for rebellion. The man then may be supposed to have been guilty of sedition against the Roman government. This was a crime, and yet it was a crime into which a person might have fallen, who had his good qualities, and who had led a regular life. The Jews were at that time under the jurisdiction of the Romans. But the Roman governors were usually bad rulers of the provinces. Now who knows what provocations this penitent thief might have received from such governors ? Oppression will make a wise man mad. So says Solomon, who was a wise man, and a king too. Or he might have been influenced by his relations and friends, and over-persuaded and drawn in unawares ; or he might have had little hand in the sedition.

Consider then the case of the man, on whom we are discoursing. As soon as he was taken, he knew that the most cruel death

would ensue, and under this sad prospect he continued till his crucifixion: so that his sufferings were as great as can easily be conceived, and nothing worse can befall a man here below. If he had escaped this calamity, he would probably have joined himself to the first Christians, and been as ready to do and to suffer for the sake of the Gospel as any of the disciples. When he came to die, he expressed no desire to live and to escape punishment, he seems to have possessed himself, and to have suffered with constancy and resignation. He thought Christ to be the Messiah, he knew that the Prophets had foretold his everlasting kingdom, and he saw him perishing like a malefactor, and in all appearance forsaken of God as much as of men. But he had faith, and it was a great degree of faith at such a juncture, to believe that God would still make good his promises to this very person, and that he should still in God's appointed time receive power and majesty and dominion; and he humbly and modestly besought him to think of his poor fellow-sufferer, though unworthy of such a favour, when that glorious time should come. He received a gracious answer, and Christ from his cross, as from his throne, granted him more than his request.

'Now what hopes can an habitual offender build upon a case so singular, and attended with so many extraordinary circumstances? what comfort can he find from the example of a man, who probably was not so guilty as he, and who received so severe a correction in this world? Great things are said in Scripture in favour of repentance and reformation, and they are constantly represented as certain means to appease the divine displeasure. But when this repentance is delayed till no reformation can appear, what shall we say of it? How far it may profit, God only knows. It becomes not us to set bounds to his goodness: but this we must say, that these are favours which can only proceed from his hidden mercies, and which he hath not expressly promised in his Gospel. One would willingly indulge the pleasing hope that there may be undiscovered treasures of compassion in the secret counsels of God, without which the condition of so many would be so deplorable. But then let us live, as if we had no such hopes; lest by presuming too much, and performing too little, and proposing to enter into peace and rest upon the cheapest terms, we should at last find ourselves deluded and excluded.'

The fifth sermon contains remarks on the pernicious consequences of sinful anger, and some directions how we may restrain it. The sixth is an illustration of these words in the second chapter of Samuel, *Them that honour me, I will honour*. The good, says our author, will most probably be honoured in this life, and certainly in the life to come. Their virtues naturally tend to produce this effect, and the favour and blessing of God is often visibly and remarkably extended to them.

But 'the most perfect honour that we can conceive is the esteem which a person obtains from many who excel in wisdom and power and goodness, and which shall continue for ever.

'Of all creatures who possess understanding and reason, we seem to be the lowest in rank; superior to us are innumerable beings, inhabitants of other and better worlds, the least of whom surpass us in knowledge power and virtue, and who possess these excellencies in various degrees, according to their several orders,

‘ Such are all who have gone before us in the ways of righteousness, and have put off their mortal bodies, and the host of angels, whom God sends forth to minister unto them who shall be heirs of salvation.

‘ Every good man, therefore, howsoever slighted and overlooked by those amongst whom he dwells, acts in a great theatre, and has numberless spectators and applauders of his conduct. To be approved and commended by these holy and wise and impartial judges, this is true honour; and this honour every righteous person enjoys, who like those blessed Spirits is performing the will of God, and filling up with integrity and dignity the offices of his station. His honour indeed is not perfect in the present short life, for he is not acquainted with these superior beings, and knows not when they observe him, and what they think of him. But as soon as he departs hence, he goes to the invisible world, and converses with the spirits of just men made perfect, and with the angels, who congratulate him upon his deliverance from mortality, and his constancy in running the course set before him. Then he enters into the possession of true and eternal honour, which shall be increased in the great day, when he shall receive the approbation of Christ the judge of the world, and of the God and Father of all. This is honour in the strictest sense, or rather this alone deserves to be called honour. The marks of distinction which mortal creatures confer upon each other, when compared to this, appear vain and trifling and contemptible beyond all expression.’

The seventh is an excellent discourse on the proper boundaries of human knowledge. *Secret things belong to the Lord our God, but those things which are revealed belong unto us, &c.* Deut. xxix. 29.

According to the account of this judicious writer, among the things which are secret, may be placed, 1. A complete knowledge of nature, of the visible world, and of the effects of matter and motion. 2. Among the things pertaining to religion which have occupied the minds of men to no purpose, we may reckon what has been called absolute predestination, or the everlasting decrees of God concerning the salvation and destruction of particular persons. 3. Another secret is an accurate knowledge of God, of his nature and perfections. 4. Among the things which we must not expect thoroughly to understand is God's providence, the manner in which he presides over rational beings, the reasons of his conduct, the ends which he proposes, and the methods by which he accomplishes them, and how far he is assisting, hindering, or permitting, in all events. 5. Under this head, which concerns the mysteries of Providence, may be placed the reasons for which God bestows prosperity upon one person, and adversity upon another. 6. The future condition of the righteous, and of the wicked, is one of those things of which we cannot have a distinct and particular knowledge. 7. Among those things which

which are hidden from us, we may place many difficult parts of the scriptures, and particularly those predictions which are yet unfulfilled. Lastly, the knowledge of things to come, of the good and evil which will befall us in this life, and of the time when our life will end, are secrets which God hath concealed from us. Here then our curiosity is to be repressed, and turned to more suitable objects, namely, the truths which God has revealed, the duties which he requires, &c.

In the seventh discourse, the author explains the nature of the sin which our Saviour calls blasphemy against the Holy Ghost. In his account of this crime, he takes the common interpretation. A blasphemer against the Holy Ghost, he says, was one who saw the miracles of Christ, and by some very wicked motive maliciously ascribed them to Satan, and probably sinned against conscience. This offence shall never be forgiven; that is, the blasphemer's amendment is very improbable. Or, if the words are to be understood in a rigid sense, Christ, he thinks, might speak as a prophet, who foresaw the future behaviour of such sinners.

In the ninth sermon, he examines how far, and in what sense the love of the world is forbidden by St. John, 1 Ep. ii. 15, or when we may be said to love the world too much. 1. He says, we love the world too much, when, for the sake of any profit or pleasure, we wilfully, and knowingly, and deliberately transgress the commands of God, and become openly and habitually wicked and vicious, and live addicted to sensuality, to intemperance, to fraud, to extortion, to injustice. 2. When we take more pains to obtain and secure the conveniences of this life, than to qualify ourselves for the rewards of the next. 3. When we cannot be contented, or patient and resigned under low or inconvenient circumstances. 4. When we cannot part with any thing that we possess to those who want it, who deserve it, and who have indeed a right to it. 5. When we envy those who are more fortunate and more favoured by the world than we are, and cannot behold their success without repining. 6. When we honour and esteem, and favour persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life; and lastly, when we omit no opportunity of enjoying the good things of this life, when our great business and serious employment is to amuse and divert ourselves till we contract an indifference for manly and rational occupations, deceiving ourselves all the while, and fancying that we are in a safe condition, because we are not so bad as several whom we could name, nor guilty of such and such vices with which the world abounds.

The subject of the tenth discourse is the mortality of man. In this sermon the author proves, that our present state of mortality is convenient and useful to us upon many accounts; he then points out to us the most proper means which we can use, to cure ourselves of the immoderate fear of death.

The uses of death which he mentions are these. 1. It is convenient that we should die, because this world is a state of trial. 2. The consideration of death has a tendency to deter us from vice, and consequently, prevents some disorders, and makes us live together in society better than we should otherwise pass our days. 3. The future recompences of obedience are of a spiritual nature; our obedience at best being defective, death prepares us for the next state, and excites in the soul thoughts and inclinations which ought to accompany it at its entrance into the world of spirits, and into the presence of its Maker. Lastly, if by obedience and perseverance we secure to ourselves an inheritance in the kingdom of God, when that promised time shall come, and this corruptible shall put on incorruption, the remembrance of our former earthly state, and of all its inconveniencies, may, probably, add to our happiness; and then it will be good for us that we once were mortal creatures.

The subject of the ninth sermon is the nature and utility of meekness. Speaking of this virtue, he says,

‘ One defect in human laws is that they cannot possibly be extended to all offences against our neighbour. There are many breaches of our social duties, which produce much mischief in society, and yet must be out of the reach of laws, because it is impracticable to call every such offender to account, to pass a just judgment upon his fault, and to assign proper punishment of it. Human laws can only take cognisance of the more notorious crimes; they cannot, for example, conveniently punish uncharitableness, covetousness, selfishness, insincerity, lying, stubbornness, pride, moroseness, rudeness, ingratitude, and such unsocial qualities.

‘ We * read that some † nations had laws against ingratitude. But ‡ gratitude is a voluntary recompence for benefits voluntarily

* Grotius De Jur. B. II. xxv. p. 261. Ed Gronov.

† The Persians, the Athenians, and the Romans also; though Seneca speaks as if he were not acquainted with the statutes of his own nation concerning it. It is true that between equals there could be no action for ingratitude; but there are laws against the ingratitude of freedmen, and of sons and daughters, which are to be found in the Digests.

‘ *Ingratos, de quibus patroni quererentur, revocavit* [Claudius] in servitutem. *Suetonius Claud.* 25.

‘ † *Athenis*—adversus ingratos actio constituta est. Et recte; quia dandi et accipiendi beneficii commercium, sine quo vix vita hominum constat, perdit et tollit quisquis bene merito parem referre gratiam negligit. *Valer. Maximus* V. iii. 3.

bestowed. In acts of generosity and kindness, it is supposed that the person who confers a favour, confers it without requiring a promise of a return, else it would not be giving, but trading and selling. In acts of gratitude, the obliged person requites according to his inclination and abilities. He is often the best judge of the value of the kindness which he has received, and of the circumstances increasing or lessening it; and he returns good offices, favours, and services; perhaps he hath nothing to give besides his heart, he repays benefits with love, honour, and respect, which are no contemptible returns, and prove him to be truly grateful. But human courts cannot measure the degrees of love and honour which are due to a benefactor, or the manner in which they should be expressed. These and other reasons may be given, to shew that such laws should not be made, and cannot be executed.

‘National laws being thus necessarily imperfect, and incapable of securing the public tranquillity, men, to supply this defect, have added to them another law, the law of Civility or Good-manners. This is a law of custom, established by common consent, and the violation of it is punished by the general disapprobation and contempt which the offenders against it usually undergo. But this law also is insufficient for the purposes for which it is designed, as may be known, if we consider that civility for the most part is outside shew, dwells upon the tongue and in the carriage, and is not required to extend itself to acts of real beneficence towards others; especially towards those who have offended us; so that one may observe the laws of civility and decency, and yet be deficient in his duty to his neighbour.

‘But in those * cases, in which the laws fall short of their design, a meek person will be a law to himself, and shew more courtesy, humanity, and condescension than they require of him.’

The twelfth sermon is on religious retirement. From the example of our Saviour in this respect the author draws these observations. 1. That we ought to set apart some portions of our time for private and silent acts of religion, for conversation with God and our own hearts. Our Lord went up into a mountain apart to pray. 2. That we ought to employ all the

‘But Seneca is of another opinion, and says;

‘*Hoc tam invisum vitium, an impunitum esse debeat, quaeritur: et an hæc lex, quæ in scholis exercetur, etiam in civitate ponenda sit, qua ingrati datur actio*—Magnum hoc argumentum, dandum non fuisse; quia adversus maleficium omne consensus, et homicidii, veneficii, parricidii, violatarum religionum, aliubi atque alibi diversa poena est; sed ubique aliqua. Hoc frequentissimum crimen nusquam punitur, ubique improbatur. Neque absolvimus illud: sed cum difficilis esset incertæ rei æstimatio, tantum odio damnavimus, et inter ea reliquimus quæ ad vindices Deos mittimus. Rationes autem multæ mihi occurrunt, propter quas crimen hoc in legem cadere non debeat, &c. *De Benef.* iii. 6.

‘* Quam angusta innocentia est, ad legem bonum esse? quanto latius officiorum patet, quam juris regula? quam multa pietas, humanitas, liberalitas, justitia fides exigunt, quæ omnia extra publicas tabulas sunt? *Seneca De Ira*, ii. 27.

powers and abilities which God has conferred upon us, to the glory of their author, and to the benefit of mankind, and lose no opportunity of doing good. Our Saviour spent the day in feeding and teaching the people. 3. That the active and social duties are more valuable and important than the contemplative virtues which are of a private and solitary nature. Our Saviour left not the people till the evening came on; and the hours which he passed in solitude and retirement were few, compared with those which he spent in the discharge of his ministry. 4. That as our Saviour had, so we also have time enough for the one and for the other, for the exercise of public and of private duties and virtues; and that therefore neither should be omitted.

On a sequestered or monastic life our author has these just observations :

‘ Of two persons who live soberly and righteously, the one in a public station, the other in retirement, the former must be allowed to be the more excellent person, and the brighter example of virtue; for it is more commendable, because more useful, to be a burning light in the midst of a crooked and perverse generation, than in a desert, in a solitude, where it is in a great measure lost to the world, and shines almost only to itself.

‘ The account which we have of the old solitary Saints, though written by their admirers and adorers, is often little to their advantage, or to the credit of Christianity. If time, which hath destroyed so many excellent records and monuments, had swept away those histories, the loss had been inconsiderable. We find that their retired situation and moping and musing way of life threw them frequently into melancholy and enthusiasm, and sometimes into frenzy and madness: and indeed there are few heads strong enough to bear perpetual solitude, and a confinement to the same place, the same objects, the same occupations, and the same little circle of action; and when to all this is added want of proper food and of sleep, it is no wonder if a man loses his senses.

‘ One would not censure without distinction all those who retired from the world. Their design might be honest, and their piety sincere; but whilst we make proper allowances for their good intention, we cannot compliment their prudence and commend their choice, especially when these institutions became a public nuisance, and called aloud for a reformation. Several evils arose from this injudicious devotion: young persons were sometimes seduced from their parents, and sometimes confined against their inclinations; they engaged themselves by vows never to change their way of life, which exposed them to innumerable temptations; a blind and slavish obedience was required to their governors; the public was deprived of many useful citizens, and great sums were misemployed by the indiscreet charity of simple persons who gave away their possessions to such societies. Vice also and works of darkness found their way into some of these religious houses, which seemed to be only bolted and barred against charity and true piety.

‘ One of the general weaknesses of mankind, is to run into extremes; and, in truth, there is a middle way between a quite solitary life, and a life of gaiety, hurry, and dissipation, which consists in so laying out and dividing our time, and chusing our friends and acquaintance, that we may give to every laborious or studious occupation, and to every innocent amusement, its proper season, and find leisure for every thing that is good and reasonable: and this may be done in populous cities as well as in cloisters, and perhaps much better.’

In the thirteenth discourse, the author endeavours to set before us the future state of the virtuous. The good, he observes, will hereafter be free from all the pain, the fears, and disquietudes of life, will be happy in the increase of knowledge, in a freedom from sin, in the society of beings like themselves, in occupations suitable to their dignity and dispositions, and in many other respects which exceed all human conception; and this happiness will be increased by the certainty of its endless duration.

In the next sermon, we have a clear and satisfactory illustration of the thirteenth chapter of St. Paul's First Epistle to the Corinthians; on the nature of Christian charity. This discourse abounds with excellent sentiments, from which we cannot forbear extracting the following paragraph, which is expressed with a shrewdness peculiar to Dr. Jortin.

‘ To banish, imprison, plunder, starve, hang, and burn men for religion, is not the gospel of Christ, it is the gospel of the devil. Where persecution begins, Christianity ends; and if the name of it remains, the spirit is gone. Christ never used any thing that looked like force or violence, except once; and that was, to drive bad men out of the temple, and not to drive them in.’

The fifteenth sermon contains many practical reflections on the duty of living peaceably with all men: the sixteenth points out the use of afflictions: the seventeenth displays the object, the causes, the effects, and the cure of envy: the eighteenth consists of remarks on the conversion of Cornelius, Acts x. 22. relative to the equity and unlimited beneficence of the Deity, and the honest and pious disposition of the Roman centurion. The last sermon of this volume is calculated to shew, that all the fair projects and flattering hopes of the wicked are delusive, and their security without foundation.

[*To be concluded in our next.*]

VI. *Mechanics; or the Doctrine of Motion. Together with the Projection of the Sphere, and the Law of Centripetal Forces.*
By William Emerson. 8vo. 7s. Nourse.

THERE is not any branch of mathematical knowledge more useful to mankind than mechanics; it is by this noble art, that the utmost improvement is made of every power and force

force in nature, and the motions of the elements, water, air, and fire, are made subservient to the various purposes of life: for, however weak the force of man appears to be, when unassisted by this art, yet with its aid, there is scarce any thing above its reach. By this science, we can investigate the properties of the mechanical powers, as the lever, balance, wheel, or axis in peritrochio, pulley, &c. illustrate the whole theory of motion, shew how to determine the motions which are produced by given forces, and conversely, when the phenomena of those motions are given, we can, with great facility, trace the powers or forces from whence the motions themselves did first arise. Without the knowledge of mechanics, we could not even account for the most common and natural motions of animals, such as walking, jumping, flying, swimming; for all these depend upon the properties of the center of gravity: it is by the motion of this point, as our author justly remarks, 'that when a man endeavours to walk, he stretches out his hind leg, and bends the knee of his fore leg, by which means his body is thrust forward, and the center of gravity of his body is moved forward beyond his feet, then to prevent his falling, he immediately takes up his hind foot, and places it forward beyond the center of gravity, then he thrusts himself forward, by his leg which now is the hindmost, till his center of gravity be beyond his fore foot, and then he sets his hind foot forward again, and thus he continues walking as long as he pleases.

'In standing a man having his feet close together cannot stand so firmly, as when they are at some distance, for the greater the base, the firmer the body will stand, therefore a globe is easily moved upon a plane, and a needle cannot stand upon its point, any otherwise than by sticking it into the plane.

'When a man is seated in a chair, he cannot rise till he thrusts his body forward, and draws his feet backward, till the center of gravity of his body be before his feet; or at least upon them, and to prevent falling forward, he sets one of his feet forward and then he can stand, or step forward as he pleases.

'All other animals walk by the same rules, first setting one foot forward, that way the center of gravity leans, and then another. In walking up hill, a man bends his body forward, that the center of gravity may lie forward of his feet; and by that means he prevents his falling backward. In carrying a burthen, a man always leans the contrary way that the burthen lies, so that the center of gravity of the whole of his body and the burthen, may fall upon his feet. And a fowl

going over an obstacle, thrusts his head forward, by that means moving the center of gravity of his whole body forwards, so that by setting one foot upon the obstacle, he can the more easily get over it.'

Amongst other very useful mechanic disquisitions in this work, we meet with an elegant description and rationale of the common pocket watch; wherein Mr. Emerson gives it as his opinion, that a clock or watch, going by a spring, can never be made to keep time truly, except it be always kept to the same degree of heat or cold; for this, he says, 'cannot be done without constant attendance; and if any sort of mechanism be contrived to correct this, yet, as such a thing can only be made by guess, it cannot be trusted to at sea, but only for short voyages. But no motion, however regular, can answer at sea, where the irregular motion of the ship will constantly disturb it: add to this, that the small compass a watch is contained in, makes it easier disturbed, than a larger machine would be; but to suppose, that any regular motion can subsist among ten thousand irregular motions, and in ten thousand different directions, is a most glaring absurdity. And if any one with such a machine would but make trial of it to the East-Indies, he would find the absurdity and disappointment. And therefore, I never expect to see such a time-keeper, or any such thing as a watch or clock going by a spring, to keep true time at sea: but time will discover all things.'

'As to pendulum clocks their irregularity in the same latitude is owing to nothing but the lengthening or shortening of the pendulum, which is a mere trifle to the other. But then they would be infinitely more disturbed at sea than a watch, and in a storm would not go at all. In different latitudes too another irregularity attends a pendulum depending on different forces of gravity. Though this amounts but to a small matter, yet it makes a considerable variation in a great length of time. For in south latitudes where the gravity is less, a clock loses time; and in north latitudes, where the gravity is greater, it gains time. So that none of these machines are fit to measure time at sea, although ten times ten thousand pounds should be given away for making them.'

If we do not mistake Mr. Emerson in this extract, where he says in south latitudes the gravity is less, and in north latitudes the gravity is greater; we apprehend, he would be understood to mean, that in south latitudes the force of gravity decreases from the equator towards the south-pole; and in north latitudes the force of gravity increases from the equator towards the north pole. If this be the case, we must beg leave to observe to this gentleman, that, all the authors we have ever
seen

seen upon the subject of gravitation, unanimously agree; that the force of gravity increases from the equator towards either pole, and that in the ratio of the square of the right sine of the latitude. However, as discussions of this kind relating to the more exalted and difficult parts of mathematical physics, are not so immediately within our province, or, perhaps, the reach of our abilities, we shall close this article with observing, that the other parts of this performance, which treat of the projection of the sphere, and the doctrine of centripetal forces, are executed, as far as we are able to judge, in a concise, elegant, and judicious manner.

VII. *A System of Astronomy. Containing the Investigation and Demonstration of the Elements of that Science.* 8vo. 7s. bound. Nourse.

THE invention of astronomy has been variously assigned, and several persons, several nations, and several ages have laid claim to it. Plato, in his *Epinomis*, tells us, it was a barbarian who first observed the heavenly motions, to which he was led by the clearness of the weather in the summer-season; as in Egypt and Syria, where the stars are clearly seen, there being neither rain nor clouds to interrupt the prospect, and the want of this clearness of atmosphere is the reason why the Greeks came so late to the knowledge of astronomy.

The generality of writers fix the origin of astronomy in Chaldea; some attribute the invention to the antient Hebrews, and others even to the first men, building on the authority of Josephus, and the mention he makes about Seth's pillars. The Mussulmans, with some Jews, as well as Christians, ascribe it to Enoch; and other of the orientals to Cain. But as we find no terms of astronomy in the language of those first people, that is, in the Hebrew language, recorded in any other profane history, nor in sacred writ, if we except what is mentioned in Job and the books of Solomon, their opinions appear scarce sufficient to strengthen the affirmation of Josephus.

The Egyptians learned from the Edomites astronomy and navigation. For the Edomites used to make long voyages upon the Red-sea, for the sake of merchandising. And when they were conquered by David, they fled into Egypt, and to the coasts of the Mediterranean, and to the Persian gulf. They afterwards began the like voyages upon the Mediterranean. Their year was the luni-solar year, derived from Noah, and, at that time consisted of 360 days. By the heliacal risings and settings of the stars, they found the year to consist of 365

days; therefore, they added five days to the old year. This was in the reign of Ammon. Afterwards they formed the stars into constellations, and also made observations of the planets, which they called after their gods.

‘When the Ethiopians invaded Egypt, the Egyptians that fled to Babylon carried with them the Egyptian year of 365 days, and the art of astronomy, and founded the æra of Nabonassar. The practice of observing the stars was carried into other countries: the Greeks had all their astronomical learning from Egypt. Then Atlas formed the sphere of the Lybians, and Chiron that of the Greeks, and the Chaldeans another sphere for their own use.’

Mr Emerson, the ingenious author of this performance, has divided it into seven sections, wherein the various phenomena of the heavenly bodies, the nature of solar, lunar, and satellitan eclipses, the theory of the primary planets and comets, together with many other curious, and no less useful, astronomical matters, are treated upon in a clear and very comprehensive manner, which in some measure will be evinced by the following extract relating to the method of finding the longitude of a place.

‘To find the difference of longitude of two places, or the difference of meridians, is, as our author justly remarks, an essential point both of geography and navigation. To perform which, several methods have been proposed, some more practicable than others, but all of them depend upon astronomical principles, and therefore I give it a place here, and is as follows.

‘If a watch, or time-piece, can be made to keep time exactly, such a machine being set to the true time of the day in any one place, and carried to another place, it will still shew the time at the first place; and therefore, if the time can be known of this second place, the difference of time, and therefore the difference of longitude, will be known between one place and the other.

‘Now to find the hour of the day at this second place, two equal altitudes of the sun must be taken the same day, and the exact times noted by the time-keeper. Then the middle, between these two times of observation, shows what hour it is at the first place, when it is twelve o’clock at the second place; consequently, the difference of time between the two places is known, which gives the difference of longitude, allowing 15 degrees to an hour. If the time-keeper be short of twelve o’clock, at the middle time, the second place lies eastward from the first. But if the middle time be past twelve, the second place lies westward. A common watch being set to
twelve,

twelve, when the time-keeper is at the middle time; or, which is the same thing, if it be set so much past twelve, as the time keeper is past the middle time, it will continue to shew the time in that place. This method is adapted to the sea. If such a machine be exactly made like Mr. Harrison's time keeper, it may do well enough for short distances, but will be useless for long ones, for the following reasons. 1. Heat and cold will have an effect upon the springs, and, consequently, will retard or accelerate the motion. 2. The tossing of the ship at sea will have an effect upon any moving machine, which will hinder it from going equally at all times. 3. Whatever may be the error generated in a small distance, or small time, that error will be multiplied in a large distance and time, being proportional to the time; so that in long voyages it will be useless. The immense price of such a machine, when made to the utmost accuracy, will prevent its being generally useful.'

To this method of finding the longitude by a time-piece, Mr. Emerson subjoins several other methods serving for the same purpose, viz. by the moon's distance from a fixed star, the occultation of a star by the moon, or the appulse of a star to the moon, or by having a meridian. Likewise by an eclipse of the moon observed in two different places, he shews how the longitude may be easily found at land, and lastly by the eclipses of Jupiter's first satellite, which method our author thinks preferable to any other, the longitude may, by help of the necessary tables carefully constructed, be determined, even at sea, to a degree of exactness sufficient for nautical purposes. We therefore recommend this system of astronomy, which contains an investigation and demonstration of the elements of that science, to the perusal of such as are desirous of obtaining, without the help of a master, a competent knowledge therein.

VIII. *Ecliptical Astronomy restored to its Natural Simplicity, in Theory and Practice, upon Mosaic Principles; whose Uses are also specified in Navigation.* By James Hurly, B. A. 8vo. 3s. Catton.

IT is no very uncommon thing for men to endeavour to depreciate that science which, with the most severe application, they have not been able to comprehend, this we have frequently seen verified in the works of Pope, Swift, and others; but as these were men of infinite wit and humour, it seldom happened that the pleasant raillery which they displayed on such occasions ever gave the least offence. On the other

hand, when men of more misanthropy than understanding make the attack, it then becomes a different affair; the want of sufficient knowledge to conduct the proper arguments, the low and trivial subterfuges generally had recourse to, and the illiberal manner (so inseparable from little minds) in which they treat the professors and encouragers of that particular science or branch of learning they are desirous to depreciate, only serve to render themselves both ridiculous and contemptible. We would not here be understood to apply this wholly to the author of the work now before us, whose performance is of another kind; it consists of many quotations from the sacred writings, to prove the superiority of the system of philosophy as given by Moses, above the vile hypothesis of uninspired writers, which, notwithstanding their being most undoubtedly true, yet nevertheless seem unnecessary, because it is contending for what no man in his senses can possibly deny, and therefore Mr. Hurly, we think, might have spared himself the trouble of proving that the whole tribe of idle philosophers such as Newton, Halley, Descartes, &c. could stand in no degree of comparison with the illustrious and inspired Jew above-mentioned. Agreeable to this doctrine our reverend author has clearly shewn the parallaetic absurdities of modern astronomers have no place in the Mosaic revealed system. 'The sun and moon are set both of them in the sphere of the fixed stars, which astronomers place at an almost immense distance from the earth. The sun and moon are set in the starry firmament, therefore there is no philosophical distance of their orbits to cause the difference of parallaxes, which is founded by philosophers upon that distance.' The qualities of the sun and moon and their effects upon each other, is still clearer, if possible, upon the same principles as before. 'That the sun is the fountain of *heat* is evident to our senses, but that the moon is *cold*, as the sun is *hot*, may appear strange to many who have imbibed the philosopher's doctrine, that all the celestial bodies are *earths*, and that *the sun* is a great earth *vehemently hot*. It was a doctrine, however, apparently known to *Moses*, who places the moon at the same distance from the earth as the sun and the stars, whereas if we judge of the distance by our senses, the moon is visibly nearer than the stars. What can produce this effect? Why we know very well that objects are visibly nearer as they are seen through a denser medium: and the cold moon, condensing the medium by which it is encompassed, causes it to appear so much nearer to us as the medium is more condensed, through which the light of the moon passes. So an horizontal object appears larger, and consequently nearer, in the heavens, than it ap-
pears

appears afterwards when it is got above the denser air encompassing the surface of the earth; and thus the moon will be more refracted than other objects, and will appear also more depressed through a glass, or as having a greater parallax than the other planets.

Moreover the *cold* quality of the moon is also an object of sense, and any person possessed of a good telescope may make the experiment who may plainly discover that from the time of the new moon to the full, an envelopement of *ice* spreads gradually over the moon's surface, and after the full, the *ice* is *thawed* and dispersed, as the moon returns to the sun.

From these opposite qualities of *heat* and *cold* in the *sun* and *moon*, the theory of the moon's motion, agreeable to the astronomical system of Moses, is deduced.'

The mistaken notions of astronomers, 'who are apt to boast much of their knowledge in the nature of eclipses,' is corrected upon Mosaic principles in this manner. 'The *light* and *heat* of the *sun* raises a thick cloud on the surface of the moon, whereby its lustre is taken off, and the moon ceases to be visible or is eclipsed. 'I have already proved, continues our author, *that the moon is a composition of cold, as the sun is a fire*, which cold freezes the ambient fluid, and envelops a full moon in a covering of ice. The eye of an unprejudiced man may *very clearly see* the process of an icy covering commencing with the new moon, and growing gradually over the old moon, which is oftentimes perceived with the new, till at the time of the full moon the covering is completed. The moon being therefore invested with a covering of ice, the same phenomena must attend the moon when exposed to the sun's rays, as are observable on the surface of ice when exposed to heat. And so at the time of a lunar eclipse when the faces of the sun and moon are opposite, and the sun's rays issue with full force against the moon's surface, the solar heat excites this *aqueous vapour*, or cloud, which, according to the different proportions of its density, may quite obscure the light of the moon, or leave it more or less perceptible, agreeably to the different effects of different clouds passing over the planet. The cold of the moon also, condensing that part of the atmosphere which she assumes at the full, causes an attraction of the sun's rays that way tending to a focus, and therefore conical.'

We sincerely wish Mr. Hurly had omitted the calculations relating to eclipses, because they seem rather deduced from the uncertain principles of modern astronomy than from those contained in the Mosaic Revealed System, and consequently do,

in our opinion, vitiate this otherwise extraordinary performance, especially as Mr. Hurly appears better qualified in his sacerdotal office than in arithmetical computations.

IX. *Principles and Power of Harmony.* 4to. 7s. 6d. Baker and Leigh.

THE writers on the subject of music are very numerous, and yet there is no science, perhaps, furnished with so few well-written books: whether this be owing to the difficulty of the subject, or the want of abilities in those who have treated it, we shall not pretend to determine; but we may venture to affirm, that learning and taste, theory and practice, have so seldom been united, that they seem almost incompatible. Those who treat music merely as a science, without possessing the practical part, are naturally contracted in their ideas, and useless to professors: and, on the contrary, mere practical musicians, who have seldom had either education or leisure, to qualify themselves on the side of learning, produce nothing but crude and indigested reveries, which a man of taste in literature disdains to read. That this has been the case with some of the most able practical musicians, we can, from our own knowledge assert. They have the ambition of passing for men of science; they speak of Greek writers without Greek; of arithmetical proportions without figures; of ratios without geometry, and equations without algebra. The late Dr. Pepusch, a man of great learning, and of universal reading in musical compositions, attempted to explain the Greek systems;—but abstruse calculations being necessary in the business, he had recourse to his friend De Moivre, who was no musician, and understood the doctor as little as the doctor did Euclid: they never met without a quarrel, for as each would talk about what he did not understand, each must by turns have been absurd. We have been credibly informed, that the same thing happened in France between the famous Rameau, and M. D'Alembert; and at Padua, between Tartini and Padre Colombo, the professor of mathematics at that university.

The work before us, however, seems free from such objections, as it appears to have been written by no half-bred scholar, or shallow musician; but by one possessed of all the necessary requisites for such a task.——Before we proceed to its examination, it is necessary to explain the author's intention, which we cannot do better than by his own words,

* The high opinion which I had long entertained of the music of Sig. Tartini, together with his great reputation over all Europe, for many years, made me expect something extraordinary from a Treatise published by him, intitled, *Trattato di Musica secondo la vera Scienza dell' Armonia*. I always imagined he had principles unknown to other artists in his way. A superior effect must imply a superior cause. In this opinion I was not disappointed. I found his treatise full of many new and well-founded doctrines, practical as well as speculative. To give some idea of these, is the design of the following short piece.

From hence it appears, that this work is intended as a commentary upon Tartini's Treatise of Music, published at Padua, 1754. Tartini was so eminent a practical musician, that his name and works are well known to almost every lover of music in Europe. The author of the *Present State of Music in France and Italy*, has given a sketch of his life, which we have inserted in this Number, p. 426, to which we refer the reader: but though Tartini was so admirable on the side of practice, 'he wanted, says our author, a little of that skill in writing, which he shewed in so eminent a degree in composing and playing.' In his musical compositions he is clear, simple, and masterly; but in his theoretical writings he is often obscure, confused, and unscientific. Our author, however, in the true spirit of criticism, has cleared his obscurity, pointed out his errors, reconciled his seeming contradictions, and illustrated his principles.

To follow Tartini and his commentator in every chapter, would exceed the limits allowed us for so short a work; and to give extracts from a system of which the principal merit is consistency, would be to take away a link of a chain, or a component part of a whole, which owed all its beauty, or use, to the place it held, relatively to that whole; or to illustrate from music itself, it would be taking away from an excellent concertò, a second violin, or tenor part, which has neither beauty nor use but in conjunction with the other parts.

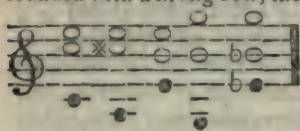
In the author's commentary upon Tartini's first chapter, he explains very clearly the famous phenomenon of a musical string or sound producing its own harmony, upon which M. Rameau has built his theory of a fundamental base. This effect is sensible only to practised and discriminating ears; but to such the tone of a great bell, the strings of a double base, or lowest sound in a harpsichord, divide themselves into the harmonics of the whole sound, in the following harmonic proportions, $1, \frac{1}{3}, \frac{1}{5}$. Suppose the string double C upon the harpsichord to be struck, and after the sound C, its octave c, its 12th g, and its 17th or major 3d e, may be heard one after the other in the same manner as the strings of an *Æolian* harp, tuned unison, produce the common chord, not approxi-

mated into 3d, 5th, and 8th, as the form of the hand requires in playing on the harpsichord, but in the harmonic series, $1, \frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}, \frac{1}{6}$, which, in common musical language, would be called double C, its octave; its 12th, or the 5th of that octave; its 15th, or double octave; its 17th, or the major 3d of the double octave; its 19th, or minor 3d of the tierce or major 3d; and in its last effort, it feebly gives the flat 7th of the double octave. C, c, g, c, e, g, b flat.

The author, in the history of this discovery, traces it no higher than the time of Mersennus, with whom he leaves it; but it seems to have been known long before his time, as the organ is constructed upon the same principle; the stops of that instrument being proportioned to each other in the same manner as the sounds abovementioned, which are generated by a single string or tone: when the stops, known by the names of the diapason, principal, 12th, 15th, and tierce, are drawn out, every single key of an organ gives the complete chord, as, when G only is struck, and it is imagined that no other sounds are mixed with it, wind is conveyed to the pipes G, g, d, g, b, &c.

But the principal phenomenon upon which Tartini builds his system is quite new, and was first discovered by Tartini himself.

It is as follows: two sounds being given on any musical instrument, which will admit of their being held out for any time, and of being strengthened at pleasure, as on the trumpet, the German horn, the violin, hautboy, &c. a third sound will be heard. On the violin, let the notes C E, C sharp E, B E, B G, B flat G, be sounded with a strong bow, the third sounds will be heard as follows:



and are marked by closed notes or crotchets. The same thing will happen if the same intervals be sounded by two players on the violin, distant from one another about 29 or 30 feet; always using a strong bow,

and holding out the notes. The auditor will hear the third sound much better, if placed in the middle between them, than if nearer to one than the other. Two hautboys will produce the same effect, placed at a much greater distance, and even when the hearer is not in the middle, and still more if he is. From this phenomenon he deduces all the third sounds arising from simple intervals, that together complete the harmonic series, as far as it is used in practice. The 5th gives the third sound unison to the lower note; the 4th gives the 5th below the lower note, &c. but I shall not enumerate all the third sounds, though the detail is extremely curious and instructive, because they would be ill comprehended without plates, and many plates do not come within my design; I must therefore refer the musician to the original, which, if he has any genius, will be of great use to him in many respects besides this. I will just observe, that supposing any interval in any key is sounded, if a 4th or a 6th of the fundamental note

note comes into the chord, we have always the 4th of the fundamental for third sound; in all other cases we have either the fundamental note itself, or the 3d of it. I will likewise observe, that the smaller the interval, the farther distant is the third sound; inasmuch that the third sound to the interval of the semitone minor G sharp, is the 26th below the lowest note. Ought not this to regulate the bass in common practice? N. B. There is one exception to the progression above mentioned, which is when the chord of the 3d major is reversed.

In section 8, there is a want of precision in the notation of the example given both in Tartini and his commentator, for want, perhaps, of a character to express a sound, which is not exactly flat, sharp, or natural, when compared with its accompaniment. E, G sharp, B D flat, have a very strange appearance; it would, upon keyed instruments, be the chord of the 5th and 6th to E, instead of the sharp 3d, and minor 7th, for which it is meant. D natural would certainly come nearer to the interval Tartini would express than D flat. Equivoques in theory should be most carefully avoided, and even in practice they occasion momentary doubts, and perplex the best performers sometimes, in the execution of new compositions.

This phenomenon of a third sound is an ingenious and fertile discovery, and more favourable to melody than that upon which M. Rameau has founded his system. Tartini makes his base subservient to the treble, while Rameau, on the contrary, builds his treble upon the base. The one draws harmony from melody, and the other melody from harmony. 'To determine, says M. Rousseau, from which of the two schools it is natural to expect the best composition, we have only to consider which should be dependent on the other, the melody or its accompaniment.'

Tartini's second chapter concerns the Circle, its Nature, and Signification, of which our author begins his examination in the following manner.

'I suppose there never was an artist of real genius, who was not solicitous to discover the principles upon which his art was founded. Tartini is a striking proof of this assertion, throughout his whole treatise, and particularly in this 2d chapter, of which I am now to give a very short account, and to me an unpleasing one. One cannot, without some impressions of compassion, see him wandering in the perplexing labyrinths of abstract ideas, almost without a guide, or at best with one which it is most likely would mislead him. He must have taken infinite pains to pursue nature in a wrong path, and trace her footsteps where she seems to have come by chance. He had fancied that harmony was to be found only in the circle, in conjunction with the square, which he looked upon as inseparable companions, and essentially united. They really proved in his hands, what they have been often called, magical; for I can think it little less than magic, that he found the mistress he was in pursuit of there, but with so few tokens of legitimacy about her, that a man must be little less than an enthusiast,

thusfast, or he would have suspected some deceit, had she not furnished proofs in her favour, of a nature totally foreign to what are required in such a case, and those confirmed him in his error.

‘ Ptolemy was deceived in the same manner exactly: he also firmly believed, as did all the antients, that no other figure but the circle was worthy of the heavenly bodies to move in: and though it is certain, that the heavenly bodies do not move in circles, yet by the help of geometry, and an ingenious system, he was able to solve the phenomena of the universe almost in every case. But, in some particulars, Kepler affords an example more resembling Tartini. He was, according to Maclaurin’s account, all his life in pursuit of fancied analogies; in which Tartini also abounds; and we may apply to the latter, what he (Maclaurin) says of the former; that to this disposition we owe such discoveries as are more than sufficient to excuse his conceits. Account of Sir Isaac Newton, &c. p. 49.

‘ What I have already said, will be a sufficient excuse for my not entering into a detail on this long chapter; as such a detail would be extremely tedious to some, unintelligible to others, and would appear strange to the only men, who are qualified to form any judgment on this matter, I mean the mathematicians. However, in order to vindicate the harshness of this censure, I will just mention one or two instances of his errors. 1st, he says, “that it is demonstrable by algebra, that unity, and an indeterminate quantity x being given, no other harmonic mean can be found between them but the number 2;” whereas it is demonstrable, both by algebra and the nature of the hyperbola, that 2 cannot be an harmonic mean between unity and any other number less than infinite. This would not suit his purpose. 2dly, He says upon this occasion, and others, that though there may be demonstration against him, yet his demonstration may be true, because he means quite another thing by his x , which he calls indefinite, than what mathematicians mean by their x , which they suppose infinite; and adds, that it is known amongst mathematicians, that this is not the only case, where two opposite propositions may be demonstratively proved.’

We would go on with our author’s ingenious and entertaining comment on this chapter, but as figures would be necessary for the right understanding it, we must refer the reader to the book itself, where Tartini’s errors of another kind are pointed out; but in Sect. 29, are found to lead to truth. Sect. 30, and 31, an apology is made for Tartini’s prejudice in favour of his method of trying to deduce all from the circle, and the whole is thrown upon the spirit of system strongly working in him.

‘ Must some of Tartini’s notes be deduced from the circle, and others from a right line? as well give up the whole, or better; for then all consistency, the chief merit, is gone. For this reason, he set out with endeavouring to prove the inseparability of the circle and square. Had he not done this, the inconsistency I just mentioned would, he foresaw, be objected to him.’

Sect. 32. gives the use of Tartini's discovery about the Circle, which, for the want of a figure, we cannot insert here, no more than the following sections upon this second chapter, which contain many curious deductions from the phenomena of a drum, a trumpet-marine, a monochord, &c.

It is in the third chapter that Tartini unfolds his musical system, and treats of concords and discords, their nature and definition. Here again figures become necessary to explain the author's meaning; but as it was never the intention of our critical function to injure authors of merit so far as to render their works useless to the public, by our extracts from them, which would be little less than piracy; we must refer our readers to the work itself, which the author means only as a commentary, and stimulus to the reading of Tartini in the original. In pointing out the beauty and utility of a good work, we reciprocally serve both the author and the public; and in stigmatizing a bad one, though the interest of an individual may suffer, yet the public is benefited by it, as a beacon is hung out which may, perhaps, preserve both their time and their money from being cast away.

[*To be continued.*]

X. *The Nature and Institution of Government; containing an Account of the Feudal and English Policy.* By William Smith, M. D. 2 Vols. 8vo. 12s. in boards. Owen.

THE principle on which this treatise is founded, is totally repugnant to reason, and subversive at once of liberty and all political security amongst mankind. It is the absurd and exploded doctrine of passive obedience and non-resistance. The author insists that our ideas of government ought to be derived only from the Scripture, where no mention is found of any other form of administration than monarchy. 'It is a shame and scandal, he says, for Christians to search for the origin of dominion in Plato, Aristotle, or other ancient writers, who were ignorant of the creation of the world; and to fancy either a community of all things, or an equality of all persons by nature.' According to him, Adam was instituted monarch of the whole world; and none of his posterity had any right to possess any thing but by his grant or permission, or by succession from him. To support this proposition, he cites the following words from the Psalmist, *The earth hath he given to the children of men*; which shews, says he, the title comes from fatherhood. However inconsistent this method of induction may be with the rules of logical argumentation, it can appear no way surprising from an author who determines concerning the natural right of a king to unlimited power, from the etymology of the word *monarchy*.

• Monarchy, says he, is compounded of the two Greek words *μονος* and *αρχη*: *μονος* signifies *alone*, which is, that the monarch must have the supreme power alone without any partner; *αρχη*, which signifies *principality* and power, doth also signify *principium*, *beginning*; which teacheth us, that by the word *prince* or *principality*, the beginning of government is meant.

It might be considered as an insult on the understanding of our readers to refute this author's tenets at much length; but we are under the necessity of making a few observations on the doctrine he so ardently maintains.

In the first place, we can by no means admit the position, that our ideas of government ought only to be derived from Scripture. The dominion of Adam over his children, which this author would represent as a real investiture of monarchical power, was, in fact, no more than the sway of parental authority, which continues to be exercised under every form of government, whether regal or republican. In that early period of the world, mankind were so closely connected by the ties of blood, and there was so immense an extent of unoccupied territory, that there could be little or no necessity for the existence of an absolute power to preserve order among the several families. It is probable, therefore, that it was not till a more advanced stage of population that men first entertained the idea of forming themselves into political communities, before which period they were naturally in a state of perfect freedom and independence.

According to this representation, it is evident, in opposition to the sentiments of this author, that government must have been of human, and not divine institution, and consequently, that mankind are bound by no eternal laws to any particular form of administration. Granting absolute monarchy to be the most ancient, must it follow that such a power, when the abuse of uncontrolled dominion had been experienced, should not be circumscribed by such salutary statutes as might best preserve the advantages which government was intended to procure?

The author of this treatise, proceeding upon the principle of an inherent indefeasible right of kings, has laboured to evince from history, that every accession to the freedom of English subjects was an unjustifiable encroachment on the sacred prerogatives of monarchy, and even a crime that merits damnation. For our own part, as we think it incontestible that all government was originally instituted for the benefit of society, we must be of opinion that the object of political associations ought always to be more a general than partial happiness in the community: nor shall we ever admit the doctrine of passive obedience, until we can be convinced that millions

of human beings were destined by heaven to depend for the possession of every social enjoyment on the precarious indulgence of a few tyrants, intoxicated with uncontrollable power, and often the most abandoned of their species. As this performance has so much excited our animadversion, it may not be improper to lay before our readers a specimen of the author's manner of argument, which we shall extract from the most fundamental part of the work.

‘ It would be a reflection upon the goodness of God to imagine, that it was not his will that justice should be administered and vice punished, peace preserved and goodness encouraged in the world; and would be a disparagement to his wisdom, to conceive that he should appoint all these things to be done, whilst he committeth no power or authority to any person or order of men to take care of them. On the contrary, government is God's express ordinance and institution. If Adam is ordained to rule over his wife, and her desires were to be subject to his, and as her's, so all theirs that should come of her; I cannot imagine how this right of nature can be conceived, without imagining a company of men, at the very first, to have been all created together, without any dependency one on another; or to have sprung out of the earth like mushrooms, all of a sudden, without any obligation one to another; in that case they ought all to have been princes of their posterity.

‘ But the scriptures teach us that there was never any such thing as an independent multitude, which at first had a natural right to a community. This is but a fiction or fancy of too many in those days, who please themselves in running after the opinions of philosophers and poets, to find out such an original of government as might promise them some title to liberty, to the great scandal of christianity and the bringing in of atheism; since a natural freedom of mankind cannot be supposed, without a denial of the creation of Adam. And yet this conceit of original freedom is the only ground upon which, not only the heathen philosophers, but also our celebrated (I will not say deservedly) modern authors, Grotius, Selden, Hobbs, &c. with other silly scribblers, too insignificant to be named, raise and build their doctrine of government. But I cannot find, and I defy any body else to find, any place or text in the Bible, where any power or commission is given to a people either to govern themselves, chuse their governors, or alter the manner of government at their pleasure.

“ However much this vulgar opinion of original freedom hath of late obtained great reputation, yet it is not to be found in the ancient fathers and doctors of the primitive church; it contradicts the doctrine and history of the holy scriptures, the constant practice of ancient monarchies, and the very principles of the law of nature; and it is hard to say, whether it be more erroneous in divinity, or dangerous in policy. If this erroneous principle were once confuted, the whole fabric of the vast engine of popular sedition would drop of itself.

‘ In scripture, the power of government is settled and fixed by the commandment of *Honour thy father*: if there were a higher power than the fatherly, then this commandment would not stand and be observed. But in all the scriptures there is neither precept nor practice for any form of government but monarchy; and, to

confirm the natural right of regal power, we find in the Decalogue, that the law which enjoins obedience to kings, is delivered in the terms of Honour thy father; which shews that all power was originally in the father. And if we compare the natural rights of a father with those of a king, we shall find them all one, without any difference at all, but only in the lititude or extent of them; as the father over one family, so a king, as father over many families, extends his care to preserve, feed, clothe, instruct, and defend the whole commonwealth.

‘ The heathen philosophers had not intirely lost the traditionary knowledge of the creation, for Aristotle himself affirmeth that there is a ground in nature for monarchy. The first kings, says he, were fathers of families. As for any ground for any other sort of government, there hath been none yet alledged but a supposed natural freedom of mankind, the proof whereof none that I can find do undertake.

‘ Every king that now is, hath a paternal empire, either by inheritance, translation, or usurpation. But usurpation can confer no right; for every conqueror must have a precedent title to justify the war; and if the title only makes the war just, then no other right can be obtained by war than what the title bringeth; for a just war doth only put a conqueror in possession of his old right, but does not create a new one. So, to a conqueror that hath a title, war doth not give, but put him in possession of a right; and except a conqueror had a full right at first, his conquests cannot give it to him. If he and his ancestors had originally a right, and were outed of the possession of a kingdom by an usurper, then the conquest, though it be obtained by a most just war, in this case does not give any right, but he must be remitted to his original right. If he that attempts to conquer hath a title, and he that is in possession hath none, then the conquest is, in nature, a possessory action, to put the conqueror in possession of his premier right, and not to raise a new title; for war begins where law ends, and it is impossible that any war can confer a right: and we do not, in either Old or New Testament, find the least instance of God's requiring people to submit to usurping conquerors. Surely there is as great a difference between a king that holds his crown by a successful rebellion, and one that holds it originally by the laws of nature and descent of blood, as between night and day; and no law can free a subject from his allegiance to his lawful prince: the laws of God command it; and lord chancellor Bacon tells us, that this constitution declares allegiance to continue after laws, neither doth length of time make a change: *Non confirmatur tractu temporis, quod de jure non subsistit*. No length of time makes that lawful, which was not so from the beginning. If there was at any time a right heir of the crown that claims, or else would claim, but that he wants either notice of his right and title, or power to make it good, or for some other sufficient reasons forbears to claim, here prescription signifieth nothing. This by and by we shall more clearly demonstrate.

‘ Again, the scripture teaches us, that all men came by succession and generation from one another, and Christians dare not deny the truth of the history of the creation. If then God only created Adam, and of a piece of him made woman; and if by generation from them two, as parts of them, all mankind be propagated; if also God gave to Adam, not only royal authority and dominion over the woman and the children that should issue from them,

them, which is the fountain of all regal authority, but also over the whole earth to subdue it, and over all creatures on it; so that as long as Adam lived, no man could claim or enjoy any thing but by donation, assignation, or permission from him; I wonder any one can dream of a right of nature.

If we except the account of the feudal policy, which has already been fully treated of by other writers, this work in general is an incongruous mixture of religious and political principles, wrought up, with an enthusiasm for absolute monarchy, into a system of passive obedience, equally abject and extravagant. Its genius is that of the *Hutchinsonian* philosophy, extended to the institution of government. It is more adapted to the fawning slaves of an Asiatic emperor, than the free-born subjects of Great Britain; for such an author as this, the iron rod of oppression would be a more suitable instrument of correction than the lash of criticism; and we shall therefore advise him to abandon the field of politics, where he may expect to be hooted at by all the genuine sons of liberty, till he has been taught to entertain more just and enlarged sentiments of the natural rights of mankind.

XI. *Animadversions upon Elements of Criticism; calculated equally for the Benefit of that celebrated Work, and the Improvement of English Style: with an Appendix on Scotticism.* By James Elphinston. 8vo. 2s. 6d. Owen.

WHEN a writer has raised himself to some eminence in the republic of letters, and his character for taste and learning is fully established, the lustre of his reputation is apt to dazzle the understanding, and, where he goes wrong, to mislead the judgment of his readers into every mistake he has committed. Even those whom nature and education have endued with faculties for judging in works of taste, too frequently suspend the exercise of them while they peruse the writings of a celebrated critic; and pay a kind of idolatrous worship to his opinion, by an implicit admiration or dislike, according as he approves or condemns. This being considered, the present performance may be reckoned of some utility to the public, especially to such as admire the writings of Lord Kaimes; were it only by obliging them to employ their own judgment in examining the passages here called in question; and to vindicate their understandings from that voluntary slavery, to which the greater part of readers usually subject themselves.

The author has reduced those passages which are the subject of his remarks under three heads: viz. 1. Principles controvertible;

vertible; 2. Criticisms criticisable; and 3. Improprieties of style, which he has collected under these ten different species.

1. Misarrangement. 2. Redundance. 3. Defect. 4. Cacophony. 5. Familiarity. 6. Misapplication. 7. Antiquation. 8. Scoticism. 9. Imprecision. 10. Anomaly.

Among the passages of various authors censured by lord Kaimes, Mr. Elphinston has mentioned several concerning which he disputes the justice of his lordship's criticism; frequently with very good reason, particularly as to those quoted in pages 17, and 18. The reader may judge of the following,

His lordship, after laying down this rule, 'It is not less strained to apply to a subject in its present state, an epithet that may belong to it in some future state,' gives these examples,

'—— *submersasque obrue puppes.* *Æn.* i. 73.

'And mighty ruins fall.' *Il.* v. 411.

Here our author very properly observes, that it is not a strained, but a natural and pleasing, as highly poetical anticipation.

The next rule laid down by the author of the Elements is, 'that the property of one subject ought not to be bestowed upon another with which that property is incongruous.' This he imagines to be violated in the following instances;

'*K. Rich.* —— How dare thy joints forget
To pay their awful duty to our presence?' *Rich.* II. iii. 6.

His lordship has blamed this expression merely for want of considering, that *awful* signifies respectful, or full of awe, as well as apt to fill with it; as in these lines of Waller:

'A greater favour this disorder brought
Unto her servants than their awful thought
Durst entertain.'

'—— *sorbent avidæ præcordia flammæ.* *Ov. Met.* ix. 172.
imitated;

'A stubborn and unconquerable flame
Creeps in his veins, and drinks the streams of life.

Lady Jane Grey, i. 1.

'—— *Sed magis*

Pugnas et exactos tyrannos

Densum humeris bibit aure vulgus.

Hor. Carm. ii. 13.

'Phemius! let acts of gods and heroes old,
What ancient bards in hall and bow'r have told,
Attempter'd to the lyre, your voice employ:

Such the pleas'd ear will drink with silent joy. *Odyss.* i. 433.

'—— *neque audit currus habenas.*

Georg. i. 514.

There is a boldness in those expressions; but a happy boldness, adapted to poetry, and, instead of censure, deserving the highest encomiums.

Far the greater part of this treatise consists of animadversions on the style of his lordship's criticisms, in which the author has remarked a number of inaccuracies, as in the following examples.

'Paradise Lost: in which work there are indeed many careless lines; but at every turn it shines out in the richest melody, as well as in the sublimest sentiments.' Here we agree with Mr. Elphinston, that *shining out in melody* is a very odd metaphor, which can never convey any idea to the reader.

'An overgrown chariot.' As a chariot has no growth at all, it is not in danger of overgrowing; his lordship's commentator has therefore substituted the word *enormous*, which expresses the meaning much more properly.

Our author, however, seems sometimes to have mistaken preciseness for precision; as where he places in his list of redundancies these expressions:—'we feel a sensible pleasure;—his wife and children inhumanely murdered by the tyrant;—want of variety is sensibly felt.' He knows that *sentio* in English signifies to *feel*, and therefore imagines, that to *feel sensibly* must be pleonastic. But this is only in appearance; for the word *sensibly* greatly strengthens and augments the signification; so that when he alters the phrase last quoted into—'want of variety is felt,' he does not fully express the meaning; and when into—'want of variety is strongly felt,' he expresses it worse.

Several of these animadversions may appear trivial; and the reader, perhaps, will think it somewhat whimsical to propose for the improvement of the English style the alteration of *poignant* and *centinel* into *poinant* and *sentinel*. Mr. Elphinston, however, seems to have studied the English language with great attention, and to possess an extensive knowledge of grammatical exactness and propriety.

XII. *Georgical Essays, in which a new Compost is recommended and other important Articles of Husbandry explained upon the Principles of Vegetation. Vol. II. 8vo. 3s. Durham.*

THE first volume of this work appeared some time since, and contained several very judicious Essays. The present one is also a work of merit.

The first Essay contains only general praise of the study of nature; the second on *the Rise and ascent of Vapours*, contains various observations that deserve the attention even of the

farming reader; it is the work of Mr. William White: having examined the hypotheses of former writers on the subject, all of whom attribute the ascent of vapours to heat, as the chief and primary agent, he rejects that idea; and supposes it to be owing to the power of the air as a menstruum capable of dissolving, suspending, and intimately mixing the particles of water with itself. The idea is ingenious, and the arguments used to confirm it are powerful.

He deduces from his theory some observations that are applicable to agriculture.

‘Some lands naturally moist, though they may appear dry to a superficial observer, are found to encourage the growth of particular plants without the trouble of watering. The cultivator immediately gives it as an infallible rule, that such plants need not that assistance, in which he is soon followed by others, glad to save the trouble and expence. In consequence of which another farmer plants in land naturally dry. The crop for want of its proper moisture, disappoints his expectation; he wonders at the effect, but never reflects upon the cause. We shall instance this in the culture of cabbages. Mr. Young, in his Northern Tour, informs us that Mr. Scroope planted this vegetable in the great drought of 1765, without watering, and is positive that it is a needless trouble. He is followed by Mr. Crowe and Mr. Turner; the marquiss of Rockingham, Mr. Ellerker, and Mr. Tucker, on the contrary, found the advantage of watering in dry seasons.

‘I shall not hesitate to say that both these opinions, though capable of misleading the ignorant farmer, are justly founded, the difference proceeding from the natural dryness and moisture of the respective lands. Two closes tho’ contiguous, the one shall be found composed of a very moist and wet soil; the other to as great an extreme, dry and parched. Nay, different parts of the same field are often found in this respect to vary greatly in their natures; nor is this always indicated by external appearances.’

The following is an admirable observation, and ought to be well attended to by every practical farmer.

‘Besides the methods in common use, I would visit my ground in a hot summer’s day a little before sun set, carefully observe in what parts a mist or fog first appears; this will always be, *ceteris paribus*, over the part or parts where there is the greatest moisture, and will be the more distinctly seen in proportion to the greater heat of the preceding dry. The same observation may be made in a summer’s morning about sun rise; for the damper the ground, the longer the mists will be seen suspended over it.’

The third Essay contains a letter from Mr. Halliday of Lancashire, describing a new kind of barley from Siberia; the account is extremely curious, and gives great reason to suppose it will be of general use.

The fourth Essay is on potatoes; which is designed to recommend the culture of them in hillocks, for the admission of the sun’s rays. All we have to remark on it is, that it is a sub-
ject

jest for experiment, but not for reasoning; especially, as it totally contradicts the general idea of the benefit of earthing.

Essay V. on the turnep-culture, contains nothing new. The sixth offers a hint on whale-blubber; it is an excellent one, and deserves great attention.

Essay VII. on fattening hogs with carrots is unintelligible. It proves nothing; but that hogs were either bought so dear, or sold so cheap, that both carrots and beans were given to loss. We see no use in the publication of experiments which contradict the common sense of all mankind.

The eighth Essay is in recommendation of fixing the time of sowing, from the exfoliation of trees, &c. and contains a long quotation from Mr. Young's *Course of Experimental Agriculture*. On this chapter we shall observe, that the original idea in the school of Linnæus happens to us, with submission, to have scarcely any merit, *except on soils which will admit ploughing in all seasons*; for if the farmer on a clay soil wants to know when to sow barley, let him in the name of common sense attend to the degree of dryness of his land, without any observance of the cuckoo or the marsh-elder; all the Linnæan signs shall be on a farm, and yet the horses poach the land. What nonsense to suppose the one will ever regulate the other!

Essay IX. is on the oil composts; but unfortunately it proves against the use of it. Here, however, let us remark, that the idea which suggested this hint, appears to be so perfectly consonant with good sense, that a few adverse trials should not be thought sufficient to overturn it: we are of this opinion, notwithstanding some friends of ours have tried this compost with ill success. Let us persuade the ingenious author of it to vary his quantities and the mode of using it. An accurate course of trials would probably decide the merit of it.

MONTHLY CATALOGUE.

D I V I N I T Y.

13. *Heretical Opinions Refuted; or, the Doctrine of Grace Displayed. In an Epistle to a Friend. Wherein is demonstrated the Fall of Man; his full Redemption by Christ; Grace offered to all; Election, the final Perseverance of the Saints; and the Salvation of Infants, who die before they commit actual Sin.* 8vo. 9d. Nicoll.

THE title-page of this pamphlet shews its contents, and the following sentence is a sufficient specimen of the author's system of divinity: 'It is not the number, nor heinousness of our sins that will condemn us; for could the sins of the whole world

be centered in one man, the all-sufficiency of Christ's death would free him from the punishment due to such accumulated guilt. Then unbelief is the accursed sin; for it is written, *He that believeth shall be saved, but he that believeth not shall be damned.*—This position, which the author pretends to deduce from the words of our Saviour, is not worth confutation.

14. *An Attestation to Divine Truth. In which are pointed out the universal Love of the Deity; the Display of his Wisdom; the most certain Truth and high Importance of the Ground of the Mystery of Nature and Grace opened in the Teutonic Theosopher; the Causes of the great Corruption in the World; and the Design and Completion of our Existence. The whole conducing to shew the most horrid Nature and pernicious Effects of all Evil, and to inculcate our true Good and universal Felicity, the great and most important Concern of every Individual of the Human Species.* 4to. 1s. 6d. Brown.

This writer talks a great deal about the most certain truth and high importance of the ground of the mystery of nature and grace, opened by the divinely illuminated Jacob Behmen, of the central power of the fourth form of the seven forms and properties of nature, of the fifth form and property of divine love, of the chiliad and century or the sixth form of the seven forms, &c. which we do not in the least understand; of the *comprehensive elucidations* which compose the second part of this essay, and of the *light* of the Teutonic Theosopher, which, we suppose, is absolutely imperceptible, unless it happens to enter through a crack in the skull.

15. *Proposals for an Application to Parliament for Relief in the Matter of Subscription to the Liturgy and Thirty-nine Articles of the established Church of England.* 4to. 6d. White.

These proposals are introduced by some observations on the principles of the Reformation; the author then proceeds in this manner:

‘It is natural, Gentlemen, to suppose, that you, to whom this paper is addressed, not only see, but inwardly feel the incongruity of requiring of you this implicit subscription, when compared with the liberty wherewith Christ hath made us free, and the general principles of the Protestant reformation. It is highly probable, that you do not find *all* the established doctrines and forms of worship, to which you are obliged by law to subscribe, in perfect agreement with your private sentiments. And where you find they are not, the integrity of your own hearts, and your desire to edify the people committed to you, as public teachers, in truth and sincerity, must dispose you to wish to be delivered from this yoke of bondage, which every honest man, who after

an impartial and diligent study of the Scriptures, differs from the public system, must bear with reluctance and regret.

'In our present circumstances, the only attempt we can make to be relieved from this real grievance, is to apply by a decent and dutiful petition to the legislature, to have it removed.'

To obviate any inconveniencies which may seem, on a superficial view, to attend an application of this nature, it is humbly proposed, 1. That a few worthy and respectable clergymen, residing in or near the metropolis, who are disposed to forward a petition to parliament for the purpose aforementioned, shall meet together (on the 17th of July) and consider of a proper time and place for a general meeting of their like-minded brethren, within the said metropolis. 2. That previously to the public notice for such general meeting some eminent counsellor shall be consulted, and requested to give his advice in what manner such general meeting may be procured and conducted, without offence or without infringing the laws of this country, and particularly to give his opinion, whether the established clergy (under the degree of bishops) are solely and singly, of all his majesty's subjects, precluded from the right of petitioning parliament with respect to hardships and grievances attending their particular calling. 3. That the plan of a general meeting being thus settled, public notice shall be given of the time and place of assembling, &c. It is farther proposed, that the associated members shall subscribe their names; that a committee shall be appointed; that a petition to parliament shall be prepared; that a draught of it shall be laid before the second general meeting; that copies of it shall be sent to the country clergy, and their opinions received; that all proceedings shall be entered in a book provided for that purpose; and lastly, that six of the associated members, &c. shall attend the honourable House of Commons with the said petition.

These Proposals seem to be drawn up by an able hand, and are recommended in a very fair, modest, and sensible manner in the following pamphlet; viz.

16. *Thoughts on our Articles of Religion with respect to their supposed Utility to the State.* 4to. 6d. White.

What we have said on the foregoing article will render it unnecessary for us to make any remarks on the present.

C H I R U R G I C A L.

17. *Pott's Account of the Method of obtaining a perfect or radical Cure of the Rupture, by means of a Seton.* 8vo. 1s. Hawes.

In a Treatise which Mr. Pott formerly published on the hydrocele, he mentioned the use of the seton as what appeared to him, from the trials he had then made in that disorder, to be preferable to the other methods of cure. The experiments he has since made, have uniformly answered his expectation; and he

now informs us that his opinion concerning it is determined. Other reasons, however, have concurred to induce him to the present publication. His former treatise had not been so fully understood as he could have wished; and he has not only considerably improved the operation, but rendered it both less painful and more certain. The instruments he now makes use of, are,

‘ A trochar, the diameter of whose cannula is very nearly, but not quite, one fourth of an inch. Another cannula, which I call the seton-cannula, which is made of silver, and is of such diameter as just easily to pass through the cannula of the trochar, its length five inches; and a probe of six inches one-half long, having at one extremity a fine steel trochar point, and at the other an eye which carries the seton; which seton consists of just so much strong, coarse, white, sewing silk as will without difficulty pass through the latter cannula, but at the same time will fill it.

‘ With the trochar the inferior and anterior part of the tumor is to be pierced, as in common palliative tapping: as soon as the water is discharged, and the perforator withdrawn, the seton-cannula is to be passed through that of the trochar, until it reaches the upper part of the tunica vaginalis, and is to be felt in the very upper part of the scrotum. This done, the probe armed with its seton is to be conveyed through the latter cannula, the vaginal coat and integuments to be pierced by its point, and the seton to be drawn through the cannula, until a sufficient quantity is brought out by the upper orifice. The two cannulae are then to be withdrawn, and the operation is finished. It is executed in two or three seconds of time, and with little more pain than is felt in common tapping.

‘ By this method, every advantage which attended the former operation is obtained, and every inconvenience which it was liable to, is obviated and provided against.

Mr. Pott affirms that he has practised this method on a great number of subjects of all ages, from six years old, to sixty and upwards; and that he has never seen any bad symptoms or any degree of hazard from it, nor has once, since the present improvement, known it fail of perfect success.

P O L I T I C A L.

18, *Two Speeches of an Honourable Gentleman, on the late Negotiation and Convention with Spain.* 8vo. 1s. 6d. Almon.

The substance of these speeches is, that the convention was dictated by French arbitration, that the disavowal on the part of the king of Spain is an additional injury to Britain, and that the restitution of Falkland's Islands is a snare, which lays a train for a future war. To determine with candour of the force of these several assertions, we apprehend that it is of no material consequence, whether the resolution of the court of Spain to accede to the terms of accommodation, was originally suggested by his

catholic

catholic Majesty, or recommended by any other power. The disavowal of the Spanish king, though containing no reparation of any injury, is certainly so far from affording this nation an additional cause of remonstrance, that, if founded in insincerity, it is the most glorious sacrifice that could be made to the resentment of the British Crown. With respect to the allegation, that the restitution of Falkland's Islands is a snare, which lays a train for a future war, the evidence of history will not suffer us to admit that our possession of them is a jot more precarious under a verbal reservation of right in the Spanish crown, than if no such reservation had been mentioned. When kings are actuated by ambition of conquest, they will never be at a loss for other pretexts for war, than that of asserting the right of occupancy as dependant on a nominal title.

P O E T R Y.

19. *Poems by a Lady.* 8vo. 2s. Walter.

The first poem in this collection is the ballad of Childe Waters modernised. A refinement of the language is not the only point in which that ballad is improved by the authoress. Besides rendering the conclusion more auspicious to virtue and humanity, she has retrenched some insipid amplifications, and suppressed some indelicate circumstances in the story. Where the sentiment is varied, it is improved in poignancy; and though simplicity is sometimes diminished in polishing the coarseness of expression, it is agreeably compensated by elegance. The other poems here published, are remarkable for purity and correctness, and discover an imagination conducted with refined taste.

20. *The Downfal of the Association. A Comic Tragedy.* 8vo. 1s. 6d. Crowder.

The story of this performance is founded upon an iniquitous association of some justices of the peace, for erecting the *Quorum* into a court of uncontrouled tyranny and oppression. Admitting every passage to be attended with the strictest truth, as is said, the author discovers no inconsiderable talent for the drama, in the natural delineation of characters, and arranging the incidents to the best advantage.

21. *An Elegy on the Death of the Rev. Mr. George Whitefield.* By B. Francis. 4to. Buckland.

We presume, that an enemy to Methodism engaged our author to burlesque the labours of the late pains-taking Mr. Whitefield: and, to do B. Francis justice, he has faithfully performed his part.

M I S C E L L A N E O U S.

22. *Adventures of a Bank Note. Vol III. and IV.* 8vo. 5s. Davies.

The first part of this droll performance appeared last winter, and is taken notice of in our Review for November. In these volumes our author exhibits many remarkable characters, for the entertainment of his readers, in a strain of humour not inferior to the part formerly published.

23. *An Extract from the Case of the Obligation on the Electors of Eton College to supply all Vacancies in that Society with those who are or have been Fellows of King's College, Cambridge, so long as Persons properly qualified are to be had within that Description.* 4to. 2s. 6d. Waller.

At the foundation of Eton College by Henry VI. the number of fellows was ten. This number was afterwards reduced to seven; but at what time, or for what reason, the author of this publication has not informed us. In the year 1634 the provost and fellows of King's College, Cambridge, presented a petition to king Charles I. complaining of unstatutable elections. His majesty therefore gave orders that archbishop Laud, in his metropolitical visitation, should take the statutes into consideration, and determine all differences, as his grace should think fit and agreeable to justice*. Accordingly in 1636, the archbishop transmitted his determination to the provost and fellows of Eton, in which are these words, 'Nos, ad promovendam fundatoris vestri voluntatem, et desiderium in conciliandâ conjunctione et charitate inter utrumque collegium suum prædictum, ordinamus et decernimus, Quod ex septem sociis collegii vestri continuò quinque ad minimum eligantur imperpetuum; primo, de sociis collegii regalis prædicti; vel, secundo, de eis qui prius fuerint in eodem et ex causis licitis et honestis recesserint ab eodem, si qui tales habiles et sufficientes reperti fuerint; et, tertio, quod nulli impofterum eligentur per vos aut successores vestros ex aliis collegiis aut locis, quandiu numerus quinque sociorum vestrorum ex sociis collegii regalis prædicti non fuerit perimpletus; mandantes et injungentes hanc nostram ordinationem et decretum a vobis et successoribus vestris in perpetuum observari.'

From some time posterior to the date of this decree, the custom has been, to supply the five first vacancies with such persons as are or have been fellows of King's College, without admitting the claim of any other person from any other college; and to fill up the remaining two with persons from any other college in either university indiscriminately, without attending to the claim of the fellows of King's. On which account the two last have been distinguished variously by the names of foreign, alien, and Oxford fellows.

The author cites the statute, and the archiepiscopal mandate at large; and reasons on the general purport of the statute, on the intention and wish of the founder to establish a mutual connection and amity between the sister foundations, on the *dis-*

* The statute says, 'Præpositus & socii alium presbyterum seu presbyteros loco deficientis socii presbyteri hujusmodi, seu sociorum presbyterorum deficientium, de sociis collegii nostri regalis Cantabrigie vel de his qui prius fuerant in eodem et ex causis licitis & honestis recesserunt ab ipso, vel de presbyteris conductitiis ejusdem collegii de Etonâ, vel de his qui prius fuerant in eodem, habilem & sufficientem aut alias de collegiis vel locis aliis juxta ipsorum discretionem nominent & eligant presbyterum vitæ laudabilis, &c.

erctionary power, which the statute has lodged in the hands of the electors, and on other topics and circumstances; by which, *he thinks* it plainly appears, that the claim of the aliens does not rest upon ANY warrantable foundation whatsoever.

24. *A Letter to Sir Robert Ladbroke, knt. with an Attempt to shew the good Effects which may reasonably be expected from the Confinement of Criminals in separate Apartments.* 8vo. 1s. 6d. Rivington.

The author of this pamphlet considers the effect of shutting up many criminals together in the same apartment, both in a moral and physical light; in the one, as the means of communicating vices; in the other, of generating putrid diseases. The last mentioned consequence may generally be prevented by the diligent use of ventilators; and we know not whether solitude might not prove as destructive as vicious company, to a mind already depraved. But whatever moral inconvenience might be obviated by the separation of criminals, it is not probable that much advantage would result to their health from the introduction of such an expedient; as the freedom from noxious vapours might be more than balanced by a greater degree of cold in the several apartments.

25. *The Merchant's Complaint to the Lawyers at the Devil.* 8vo. 1s. Wilkie.

It being for the interest of the community, that all such resources as afford the means of eluding just prosecutions at law, should be as much as possible excluded from the courts of justice; if the articles of this complaint be found to have a real foundation, they certainly deserve the attention of the legislature.

26. *The Farmer's Kalendar, or Monthly Directory for all sorts of Country Business.* 8vo. 5s. Robinson and Roberts.

Before the publication of this work there was no farmer's kalendar that gave any regular account of the modern improvements in husbandry: this book includes them all; and, in a very perspicuous, plain, and agreeable manner lays down satisfactory rules for the due performance of all the business of farming. We esteem it much superior to any work of the kind hitherto published; but the nature of it will not admit of extracts.

In the Introduction is an admirable sketch of a small farm in perfect culture, which seems to deserve much attention from those who, on a small space of ground, are desirous of cultivating most sorts of profitable vegetables.

27. *The Samians, a Tale.* 8vo. 1s. 6d. Doddsley.

Cleon, king of Samos, had a daughter named Euryale. One day, while she was engaged in the chase, she was seized by a band of pirates; but unexpectedly rescued by a young stranger, whose name was Evander. In a short time, she falls violently in love with her deliverer, who incurs the resentment of her father, and flies from Samos, accompanied by Euryale. They are shipwrecked on the coast of Icaria. The princess

cefs escapes to land, is discovered in a melancholy situation, by Althea, priestess of a temple consecrated to the rural deities, on the sea-coast of that island. Althea accosted her in terms of friendship, heard her story, endeavoured to alleviate her sorrows, and dispatched some of her attendants in quest of Evander. Cleon, at the same time, in pursuit of his daughter, lands upon the neighbouring shore; proceeds immediately to the temple, and addresses himself to the priestess; who was no other than the mother of Evander, and the widow of Alcinus, who had been formerly put to death by Cleon for having formed a conspiracy against his life. Althea presents his daughter to the king: and Euryale, by the intercession of the priestess, obtained his pardon, and supposing that her lover had perished in the sea, consents to return with her father to Samos. In the mean time, Evander having landed upon the island, is directed to the temple, and has an affecting interview with his mother. While he is discoursing with Lycon, his friend and companion, Cleon suddenly passes them, and in a fit of distraction, arising from reflections on his disgrace, attempts to plunge his sword into his own breast. Evander hastily runs to him, holds his arm, and dissuades him from his rash attempt. An eclaircissement, and a reconciliation ensue, and the story ends with the felicity of all parties.

These are the outlines of this tale. The stile in which it is related is flowery and elaborate.

28. *Reflections on the too prevailing Spirit of Dissipation and Gallantry.* 8vo. 1s. 6d. Walter.

These Reflections evidently discover the philosophical observation of the author. The changes in the character of a nation are here traced to their original source, and we are presented with a view of the intimate connection between the nature of the civil government and morals of a people. The author exhibits an accurate detail of the causes and variation of the character of the English for some centuries backwards; and after representing the public consequences of general dissipation, he offers many warm admonitions for reforming that too fashionable corruption of manners which threatens to produce in the end the extinction of civil liberty.

29. *Observations upon several Passages extracted from a Work lately published, entitled, 'A Review of the Characters of the principal Nations of Europe.'* 8vo. 1s. 6d. Almon.

These Observations are so frivolous and insipid, that they appear to be published with no other design than to recommend the performance on which they are made.

30. *A short Ramble through some Parts of France and Italy.* By Lancelot Temple, Esq. 8vo. 1s. 6d. Cadell.

It is with distinguished wits as with celebrated beauties; they seldom quit the stage after they have long ceased to entertain. We regard this little Ramble with that degree of compassion due to the last effort of expiring genius.

NOVELS.

31. *Miss Melmoth; or, the New Clarissa. Three Vols. 9s. Lowndes.*

As it is no less necessary for a lady to unbend her mind than to unlace her stays, and as many ladies chuse to take up a new book, with other new things, in order to get rid of an odd half hour without the fatigue of thinking; the author who furnishes amusement for their minds without corrupting them is certainly entitled to their smiles for his commendable endeavours, whether he writes in the serious or comic style, if he does not discover in touching his tender scenes, the *pathetic powers of a Richardson or a Maurioux*; and, if he does not in working up his humorous ones shake their sides with the *comic force of a Fielding or a Smollett*. But the writer who makes any efforts to injure the morals of his readers by his pages of licentiousness, proves himself to be the greatest enemy to society. Whatever may be his private thoughts, and however he may be impelled by his *evil genius* to commit those thoughts to paper, he ought not to let any manuscript of his find its way to the press, which contains a syllable that may prove offensive to the chastest ear: the *bad* want no incentives to be rendered worse; they should, if possible, be corrected in such a manner that they may be made sensible of the turpitude of their conduct, and *feel* a desire to amend it: the *good* may be stimulated, by the exhibition of exemplary personages, to persevere in their laudable courses. The former, by seeing vicious *characters* properly punished, may be deterred from vicious pleasures; the latter, by seeing virtuous characters properly rewarded may be doubly allured to virtuous pursuits. Written with these views, even novels may lie upon a young lady's dressing table, without doing any mischief to her head, or to her heart.

The history of Miss Melmoth—(the author, we think, might have left out his *New Clarissa*, for an obvious reason) deserves the perusal of the fair part of a circulating librarian's customers, more than many of the histories, memoirs, and anecdotes which they, liberally, put into their hands. There is much *business* in it, and of an interesting nature: several parts of it are affecting; and it contains, upon the whole a pleasing mixture of instruction and entertainment. Some of the characters, indeed, are extravagant; a few of the incidents unnatural; and many of the situations are romantic; but, take it for all in all, it has a good deal of merit. Miss Melmoth, the heroine, is *a very amiable girl*, and we highly approve of the author's making her happy after her several afflicting disappointments, and severe trials, in consequence of the artful and atrocious machinations of an envious rival.

32. *Jessy; or the Bridal Day. Two Vols. 4s. Noble.*

There is something so singular in the catastrophe of this little story, which is pleasingly told, and in which there are many situations pathetically described, that we cannot help giving the outline of it.

Two friends, Sir George Manly, and Mr. Addison, the former a libertine, the latter a very amiable man, make a visit to a nobleman who has two sisters: one of whom, Lady Julia, falls in love with Sir George.—Sir George, on a visit to Mr. Belville, his old tutor, falls in love with his daughter Jessy, an exceeding good girl, who feels no weak prepossessions in his favour. Mr. Addison also visits Mr. Belville at the same time, and makes his addresses

to Jessy; but her father, at the instigation of his wife, (who had formerly refused her hand to Mr. Addison, because he had not money enough to satisfy her ambition) rejects them. Mr. Belville dies, and Jessy is left under the care of her mother-in-law, who has but a small jointure to subsist on, as her husband had lost the greatest part of his fortune by trusting to private security. Mrs. Belville connives at Sir George's dishonourable designs against her daughter. She invites him, imprudently, to stay at her house after her husband's death. The knight makes an attempt, one night, upon Jessy's virtue, but is unsuccessful. In her correspondence with a female friend, she naturally relates all her distresses to her, and she communicates them to Mr. Addison; who, still desirous of marrying her, makes new overtures; and the young lady is in a letter strongly persuaded by her friend to accept of him. That letter falls into Sir George's hands. He contrives to decoy Jessy to the house of a friend, whose principles are similar to his own, and there succeeds agreeably to his cruel wishes. Jessy's poignant sensations, and agonizing reflections throw her into a fever. Sir George leaves her in a very dangerous condition, and renews his addresses to lady Julia, intending to marry her, and to keep Jessy as a mistress if she recovers; who, finding herself hastening to her dissolution, writes to her friend, and intreats her to come to her. She, comes, and brings Mr. Addison along with her. They arrive but just time enough to see her before she dies. Mr. Addison, determining to bury her handsomely at his own expence, orders the funeral to be performed at the church in which Sir George is to be married, on the same morning, and at the same hour. Sir George is surprized at the sight of his friend in so very unexpected a situation, while he is entering the church with his intended bride. Mr. Addison challenges him on the spot. They fight. Sir George is mortally wounded, and dies, embracing the coffin of her whom he had literally murdered by his villainous behaviour to her.

It would be an affront to the understanding of our readers to point out the moral of this little piece. Ye credulous fair ones, and ye loose, licentious fellows of the age! by you this piece may be read to some purpose, if it is read with a proper attention.

33. *The Jealous Mother; or, Innocence Triumphant. Two Vols.*
6s. Robinson and Roberts.

There are many mothers in every part of Great-Britain, perhaps in every part of the world, who, having indisputable pretensions to beauty themselves, cannot bear, with the least patience, to see their handsome daughters starting into women: so anxiously apprehensive are they of being eclipsed by them. And it is very certain, that in proportion to the value which such mothers set on their own personal charms, is the unhappiness which they feel when they see such daughters distinguished for similar attractions.

The little story at present under our consideration is evidently written with a design to make those ladies ashamed of their ridiculous, as well as unreasonable conduct, who, not contented with the admiration which they excite whenever they appear, look even on their own girls, *born to be admired*, with envious eyes; and, in consequence of their jealous emotions, do every thing in their power to *keep them down*. Every handsome woman who is jealous of her daughter must make herself very laughable, if she suffers the *rival* to appear in a strong light; but then she is only a laughable object; unluckily there are not a few females blessed with beauty,

beauty, and with beautiful daughters, who carry their jealousy and their rivalry so far, as to mistake intirely the maternal character, and study how to render those daughters wretched, instead of using their endeavours to contribute to their felicity.

Mrs. Walden, a widow of three and thirty, and sufficiently handsome to be very much admired, being greatly mortified at the arrival of her daughter from the country (on the death of her grandmother, with whom she had lived from her infancy), as she arrives with a person engaging enough to attract the attention of the men, and a mind elegantly accomplished, treats her, though she is about seventeen, quite like a child. She also contrives to make home as disagreeable to her as possible: she is the more powerfully incited to render it so, as a Sir Charles Audley, who had made his addresses to her before her daughter arrived, becomes enamoured with that daughter. The discovery of their mutual attachment is extremely galling to her, and many steps does she take to prevent their union. After having surmounted numerous difficulties of various kinds Sir Charles and his Fanny are privately married. Sir Charles, however, not being able to prevail on Fanny to go with him a few miles out of town when the ceremony is over, consents to let her return to her mother on her promising to accompany him wherever he pleases in a few days, if she should not be happy enough to induce her mother to be reconciled to her marriage with him. Sir Charles hearing nothing of his lady all the day after their marriage, determines to go at night, when he thinks Mrs. Flaherty, (Mrs. Walden had thrown herself away upon a needy, extravagant colonel of that name) and to bring lady Audley away with him. He is astonished to hear that his Fanny set off the day before for Dover, still more so to find that the colonel and his lady had infamously laid their heads together to confine her in a convent in France. Sir Charles, with an order from Flaherty to the prioress for her release, hurries to Calais, and brings his Fanny to England. From that time they are uninterruptedly happy in each other: but lady Audley gives, unintentionally, a prodigious deal of uneasiness to her mother by her connubial felicity: the birth of a daughter, by making Mrs. Flaherty a grandmother, shocks her beyond expression: the birth of a son, not a great while afterwards, considerably increases her vexation: she is deservedly, indeed, punished for all her ridiculous, as well as unjust behaviour, as a mother, by her sufferings as a wife, from the continued extravagancies of her husband, superadded to her own: to that mother, however, lady Audley's carriage is always exemplary. Sir Charles, out of respect for his Fanny, undertakes to be an arbitrator between Mrs. Flaherty and the colonel; they are both immensely in debt, as his plan of accommodation is approved by them both. The offer being readily agreed to, as the sum stipulated for their subsistence is a more considerable one than they could reasonably have expected, every thing is settled in an amicable way, greatly to the satisfaction of lady Audley, who, notwithstanding her mother's continued extravagancies of all kinds, pays her all proper respect, and feels for her in her troubles; troubles, indeed, entirely of her own creating; for with so amiable a daughter, with an easy fortune, and with a desirable person, she might have been supremely happy, had she not been seized with a violent desire to charm, when the powers of charming were no longer at her command. By the excessive indulgence of that desire, equally rebelling against nature and reason, she becomes a miserable object in her own eyes, and appeared in the most

contemptible light to every body who beheld her. But her conduct in life is more than contemptible; it is in the highest degree censurable: for, by treating her daughter in so unjustifiable, so unkind, so cruel a manner, she might have driven her into the commission of some capital indiscretions, had she not been blest with uncommon prudence, and fallen into the hands of a man who knew how to estimate an accomplishment which is not very commonly found among the young females of the present age.

It is, we imagine, quite unnecessary to inform our female readers, that the accomplishment, hinted at above, is something very like DISCRETION.

34. *The Noble Family: a Novel. In a Series of Letters. Two Vols. 5s. Pearch.*

Humanity prompts us to hope that Mrs. Austen, of Clerkenwell, does not trust to her pen for her subsistence. As a writer she is no object of criticism; as a woman she is entitled to candour.

35. *Memoirs of Lady Woodford; written by herself; and addressed to a Friend. Two Vols. 5s. Noble.*

Lady Woodford tells her tale in a decent manner, and does not surfeit her reader with those violent egotisms, by which the majority of memoir-writers render their narrations extremely disgusting. Her ladyship relates the most interesting parts of her life, from her early youth, to the consummation of her felicity in the marriage state, (during which period she is thrown into many trying situations) without paying any gross compliments to her own understanding; without concealing her imperfections: and we will venture to recommend her mode of behaviour to every young lady who finds herself in similar circumstances.

36. *The Unguarded Moment. Two Vols. 5s. Almon.*

The laudable design with which this novel seems to have been written is sufficient to rescue it from a severe scrutiny as a literary composition. It is particularly calculated by the author for the married part of his readers, and it merits a careful perusal from husbands as well as from wives.

37. *Coquetilla; or Envy its own Scourge: containing the Adventures of several great Personages. 2s. 6d. Leacroft.*

In order to sharpen the curiosity of the public, the editor of this volume informs us in his title page, that it is—'from a manuscript late in the possession of a gentleman famous for his acquaintance with the great world.'—

Harkee, Mr. Editor, we are not to be so hummed. We do not believe a syllable of your account about your fellow-traveller in the Plymouth stage coach. We sincerely pity all poor unfortunate authors, and heartily subscribe to your quotation from Juvenal. It is, indeed, very difficult for a man to strike out to advantage in life, whose virtues are cramped by a narrow fortune; but the dabbler in literature deserves no compassion for misemploying his time in preparing such sheets as these under our present inspection for the press. If a man will obstinately persist in being an *author*, without *genius*, or a *translator* without *taste*, he ought not to think himself hardly treated by the world, if he does not find himself in the road to riches. The volume before us is so uninteresting, that we cannot help looking upon it as a slovenly translation from a very indifferent French original.

38. *The Man of Feeling. 12mo. 2s. 6d. Cadell.*

By those who have feeling hearts, and a true relish for simplicity in writing, many pages in this miscellaneous volume will be read with satisfaction. There is not indeed fable enough in this volume

to keep up the attention of the majority of novel-readers; there is not business enough in it for the million: but there are several interesting situations, several striking incidents, several excellent reflections, which sufficiently discover the author's invention and judgment, delicacy and taste. The story of Old Edwards is exquisitely affecting: the whole thirty-fourth chapter, indeed, in which it is introduced, is written in a very masterly manner.

39. *The Fatal Compliance; or the History of Miss Constantia Pembroke. A Novel. Two Vols. 5s. Jones.*

There is nothing in the composition of this novel, either with regard to invention or style, to raise it above that sort of mediocrity so conspicuous in most productions of a similar nature which have lately swarmed from the press.

40. *The Captives; or the History of Charles Arlington, Esq. and Miss Louisa Somerville. Three Vols. 7s. 6d. Vernor and Chater.*

Authors have been, time out of mind, distinguished if not celebrated for their vanity; and some of them, from the singularity of their literary talents, have been pardoned, though not praised, in an intemperate indulgence of their self-satisfaction in a manner not a little offensive to the hearers of their egotistical effusions. Among such authors we cannot rank the *putter together* of these volumes, (full of uninteresting characters feebly drawn, and of insipid adventures flimsily related) whose vanity, we think, is not entitled to any allowances: and we apprehend that the following lines, extracted from his second volume, will justify our opinion.

“—We are highly satisfied with our own abilities in the biographical way, and shall, certainly, pursue the path we have marked out, in despite of all the nibbling critics, and journeymen critics in the kingdom, which being premised, we shall go on with our tale.”

However, that our author may not accuse us of proceeding against him in the *Tomahawk style*, we shall give our readers a short dialogue between the hero and the heroine, wherein the latter is made to talk in a manner bordering upon indelicacy—

“Alas, said she, one day, when his disorder—(a fever, occasioned by an accident not very common) seemed increasing, “What an unhappiness is this which I have been author of? Never shall I know peace till I see you recovered: till then, joy will be a stranger to my bosom.”

“Fair excellence, replies Charles, it would but heighten my anxiety to think that even my death should make you unhappy.”—“Your death, echoed Louisa, Oh! may I never live to see that fatal day which is to snatch you hence: me miserable, what would then become of me!—Oh! you will forget it all in time, and live to be happy in the arms of some deserving lover.”—“When I, interrupted Miss Somerville, can think of such felicity, when I can forget your loss, though circled in the arms of the finest man that ever heaven created, may I that moment cease to live.”—*Ex pede Herculem.*

41. *Anecdotes of a Convent. Three Vols. 7s. 6d. Becket.*

Among several agreeable passages in these volumes, there are some which startle probability. Lady Lucy Scott, and Miss Bolton, are as pretty a pair of friends as we have ever met with, and their letters seem to be written, as all letters betwixt friends should be, more from the heart than the head. The intelligence which they, unreservedly, communicate to each other is generally amusing, and often interesting. Miss Bonabby's account of her convent-life appears, on the whole, to be stamped with the seal of truth: but

surely

surely the following speeches will be thought, by many readers, of a disputable nature.

‘It is a great error in whoever supposes all nuns to be unhappy—(we do not believe indeed that *all* nuns are so)—I had an opportunity, during the course of six years and upwards, which I spent in a convent, to convince myself of the contrary: many, nay all of them, with only the exception of one or two, were the happiest, as being the *contentedest* set of people I ever saw: their wants were few, and those were gratified: the sacrifice they had made of their liberty, through a motive of piety, was a pleasing thought which sufficiently paid them for that loss. Pride, that source of pleasure and of pain, is in them a great instrument towards their felicity.’

We can hardly suppose that all the nuns in any convent in Christendom—one or two only excepted—were ever, *for six years and upwards*, sufficiently pleased with their situation—notwithstanding their *pride*—to be the *contentedest* of their sex. But—we are still more puzzled to conceive how a *young man* should grow up to the age of *virility* in a female dress, and *enact* a nun, without discovering, in some unguarded moment, to his pious sisters, the sexual difference between them, or how those sisters—with all their piety—should, as they are no strangers to *that* difference, keep themselves thoroughly chaste when he came to the possession of his masculine powers.

There is something extremely curious in lady Merton’s speech to her son, when she had acquainted him with the cause of his confinement, *en fille*. ‘I look upon it almost as a miracle that you have been kept ignorant of your sex so long. What care and attention must these good nuns have had to prevent your discovering what you really were for so many years.’

42. *Harriet: or the Innocent Adulteress. Two Vols. 5s. 12mo.* Baldwin.

The *professed* design of this performance is to shew the danger, in these times, of presuming a lady guilty of adultery, *upon the strongest circumstances*, when there is not irresistible and precise evidence to convict her. Though the author takes his fable from the late trial between the D— of C— and L—d G—, he means to combat the principle of convicting upon equivocal evidence, rather than condemning *seriously* the verdict given in that trial. The ladies are certainly much obliged to him; but though we admire the wit, humour, and character which appears throughout the whole of these volumes, we must confess he appears to have favoured one sex, a little too much at the expence of the other.

43. *Letters from Clara, or, the Effusions of the Heart. 12mo. Two Vols. 5s. sewed.* Wilkie.

Dull, frigid effusions, neither flowing from the heart, nor possessing the power of affecting it; and which even the unexceptionable morality they contain cannot preserve from oblivion.

44. *The History of Mr. Cecil and Miss Grey. 12mo. 5s. sewed.* Richardson and Urquhart.

This little piece abounds with so much good sense, and so many virtuous sentiments, that it ought to be exempted from censure for any defects which may be discovered in regard to taste and variety.

45. *Betsy; or, the Caprices of Fortune. 12mo. Three Vols. 7s. 6d.* Jones.

While this author endeavours to interest the heart, and amuse the imagination, he frequently loses sight of probability, which gives his performance, in many parts, a ridiculous appearance.



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Critical Review ...
v.31 (1771, Jan.-June)

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